

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

DEVOTED TO THE SPREAD OF BAPTIST PRINCIPLES AND THE ADVANCEMENT OF THE REDEEMER'S KINGDOM

Old Series Vol. 75)

NASHVILLE, TENN., AUGUST 29, 1912

(New Series Vol. 24, No. 2

—Some one said: "It is as important to keep that which we have as to save that which is lost."

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—It is said that all the candidates on the Illinois State ticket, except the one for Secretary of State, are Roman Catholics—five out of six.

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—"A rolling stone gathers no moss." If it did, it would be a moss back, would it not? Which is better then, to be a rolling stone or a moss back?

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—In the economy of God nothing is lost. Do your duty and trust God for results. It is yours to sow and God's to make the seed germinate and grow. Paul may plant and Apollos may water, but only God can bring the increase.

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—It is stated that one murder a day was the average in New York City during the month of July. Trace them back and it will be found that practically every one of these murders was in and around one of the innumerable saloons in New York, or caused by the liquor traffic in some way.

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—The Standard, Chicago, says: "We wonder if subscribers imagine that expense in newspaper offices ceases just because it is vacation time. It costs money to print The Standard in August when people are on vacation just as in winter. If this fact were known perhaps subscribers would pay their bills before they leave for the country or the lake."

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—Since the Florida Baptist Witness has been in the hands of Dr. W. D. Nowlin of Lakeland, many improvements have been noted in it, both in the matter and in the mechanical make-up. Dr. Nowlin writes the editorials. His son, Dudley C. Nowlin, is largely responsible for the improvement in the appearance of the paper. He was educated in the High School at Owensboro and Georgetown College. He had several years' experience in paper work while Dr. Nowlin edited the Daviess County Baptist at Owensboro. He is not a preacher.

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—The American Citizen is authority for the statement that ninety per cent of Boston's city officials are Roman Catholics; while ninety per cent of the taxes are paid by Protestants. The Western Recorder says that the Juvenile Court of Washington, D. C., has a Roman Catholic judge; a Roman Catholic clerk; and a Roman Catholic probation officer. Why should this be so? The reason is simple. For one thing, the Catholics go into politics. For another reason, they stand together and vote together solidly. In that way they succeed in getting what they want.

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—In New York City during a single year the Society for the Suppression of Vice seized 63,139 pounds of obscene books, 836,096 obscene pictures, 1,577,441 circulars, songs, etc., and arrested over 200 persons for being engaged therein. The names and addresses of 1,102,620 persons were seized. Dealers in this class of literature use every means to get the names of boys and young men, and the business they do is tremendous. The Christian Observer well asks: "Do you know what your boys and girls are reading? Are you sure that your own reading is what it should be?"

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—In The Congregationalist a magistrate of the Brooklyn court is quoted as saying that of the 2,700 cases brought before him during his five and a half years' service on the bench, "I have never had to try a man who was at the time of the alleged offense, or ever had been, an active member of the church." The Congregationalist took pains to verify this statement and found that it had been deliberately made, and that Judge Fawcett had much more to say about the church as a restraining power in the community. This same magistrate declared that he had never had before him a youthful defendant who stated that he was a member or attendant at Sabbath school.

PERSONAL AND PRACTICAL

OUR STANDING IN STATE MISSIONS.

Our task for the year\$35,000 00
Amount raised August 29 14,164 26

Amount to be raised\$20,835 74
This task is a call for noble, Christly giving upon the part of all our people. The churches gave last year \$20,024.79 for State Missions. We must raise 75 per cent more this year than we did last year, or we will have debt. This is a daring undertaking, but we can do it if we will all work at the task. To fail this year will be calamitous to our work and will probably set us back in the work for years.

We must succeed!

We will succeed!

Remember that the books close at midnight October 30. All money must be in by that time.

Sincerely,

J. W. GILLON,

Corresponding Secretary.

THE LIVING DEAD.

BY HERBERT KAUFMAN.

Battles have you and I to fight, and we fight with the souls of men;

We rise and fall, then we heed the call,

And we rise and fall again.

We fight for the right and the sake of fight,

And we fight at the call of hate;

We stab with wit and we clench with grit,

But we play the game as the rules are writ,

With never a damn for Fate.

We sometimes gain and we sometimes lose, but it isn't upon the sleeve,

For we never show when we feel the blow,

And we smile while we hurt and grieve;

When our heart-chorus strain and we sting with pain,

And our souls are a livid moan,

We hold it in with a masking grin,

And the world can't tell that we didn't win,

And the world can't hear the groan.

We buy at a price that the fool can't count and the coward's afraid to pay;

And the most we gain is the blind, black pain;

Yet we keep right in the fray.

We can take the knife till it takes our life,

And we live in our empty shell;

We are dead and gone, but we battle on,

For only we know of the place that's torn,

And only we know the hell.

—Everybody's Magazine.

—Of the Allen gang, that murdered the Judge and several court officers in Virginia last March immediately after the judge sentenced Floyd Allen to one year in prison, five have been captured. Two have been found guilty of first degree murder, and will be executed. Friel Allen, charged with complicity, pleaded guilty to murder in the second degree, and was sentenced to eighteen years in the penitentiary. Two more of the gang are to be tried, and two others are still in hiding. It would certainly have been far better for the Allens if they had not attempted to interfere with the sentence of the court. One year in prison for one member of the family would have been much better than the certain execution of two, eighteen years in the penitentiary for one, either execution of the penitentiary for two others. The lives of the two others who are at liberty must be worse than death, deprived, as they are, of the companionship of their family and friends, deprived of the comforts of home and in continual dread of being arrested and tried and probably executed. Sin does not pay.

—"In the bright lexicon of youth there's no such word as fail." But in the unabridged dictionary of life it is often spelled in large letters.

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—The Baptist Standard figures that it gives the denomination each year \$18,178.50 free advertising at its cash rates. Counting not only the articles of the representatives of our various denominational interests, but the news from the churches, which is denominational news, the Baptist and Reflector gives that much free advertising each year, if not more.

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—We notice that in our account of the Holston Association we failed to make mention of Rev. W. H. Hicks among the visitors. Brother Hicks is the Moderator of the Watauga Association, and is one of the best pastors and best men in the State. Very modestly he did not take any prominent part in the meeting of the Holston Association, but his presence was a blessing and should have been noted.

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—At the meeting of the East Tennessee Association in a speech on Religious Literature, Prof. John Weaver of Cosby, took occasion to state that he has a boy about 18 months of age whose name is Edgar Folk Weaver. He said that it is the unanimous opinion of the boy's mother and of himself that this boy is the finest boy in Tennessee. While we have not had the pleasure of seeing him, we are not disposed to dispute the claim. We hope that the boy may grow up to be as good a man as his father and as good looking as his mother, without any of the faults of his namesake.

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—As a result of the investigation conducted by the management of the Delaware, Lackawanna and Western Railroad, following the disastrous wreck at Corning, New York, in which forty persons were killed, many injured and tens of thousands of dollars' worth of property destroyed, the company has posted the following notice: "The use of intoxicants while on or off duty or the visiting of saloons or places where liquor is sold incapacitates men for railroad service, and is absolutely prohibited. Any violation of this rule by employes will be sufficient cause for dismissal." This was like locking the stable door after the steed was stolen. We hope, however, that other railroads will profit by the experience of the Delaware, Lackawanna and Western Railroad and issue similar orders before they shall have similar disastrous wrecks.

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—Says the Presbyterian Advance: "Now that some Baptists have come publicly to admit that immersion is not essential either to salvation or church membership, it may be expected that most Baptists will in time take the same position—that all will ever agree is too much to believe." It is a matter of astonishment that the editor of the Presbyterian Advance should not know that no Baptist ever claimed that immersion is essential to salvation. All down the ages Baptists have been constant and earnest antagonists of the doctrine of baptismal salvation. Over and over again our preachers and editors now are disputing with the Disciples on that very point. Several years ago the editor of the Baptist and Reflector had a discussion with the Gospel Advocate of this city on the subject of the Plan of Salvation, in which the chief issue was as to whether baptism is a part of the plan of salvation. And that discussion was published in book form under the title of the Folk-McQuiddy Discussion on the Plan of Salvation. We should be glad to present to the editor of the Presbyterian Advance a copy of the book for his enlightenment, and we hope also for his edification, if he will accept it and read it, at least to the extent of finding out the position of Baptists on the subject. As to immersion being essential to church membership, however, Baptists do believe and insist that it is so essential. And does not the Presbyterian Advance take the same position? Do you consider any one a member of the Presbyterian church who has not received baptism, or at least what you consider baptism?

ANGELS IN HELL.

By HAROLD BEGGIE, in *Daily Chronicle*, London.

The district has been called by Mr. Charles Booth "the greatest criminal center of all England." Another authority calls it the "London Inferno." Sir Walter Besant named it the "Queen of Unloveliness."

There are streets in this neighborhood whose underground cellars communicate with each other by means of burrowed holes made in the walls by the rat-like tenants. A criminal pursued by the police makes for "the Nile," plunges into the cellars and crawls from house to house, sometimes making his way across back yards to the similar cellars of the next street. These dark and terrible streets swarm with children. Gambling, particularly on Sundays, is the main diversion of the criminal population. Fights, even with knives, are a common excitement.

Surrounding these abominable streets are scores of dark, narrow and twisting streets, no whit less hideous, no whit less gloomy, no whit less shameful to civilization than "the Nile," but occupied for the most part by respectable people. The houses are small and grimy, the rooms like rabbit hutches. I went into some of these dreadful interiors. In each case the family was supported by the woman; the husband, paralyzed, crippled or out of work, sat in the darkness and said little, as though ashamed of his position. The women earn from six to nine shillings a week. The sight of those rooms (in two cases the men were old soldiers with blameless records) was not merely depressing. I speak without exaggeration when I say it was enough to break the heart. The hovel and its foul straw which forced King Lear to exclaim:

"The art of our necessities is strange
That can make vile things precious,"

must have been Heaven's lodging beside these foul, squalid and loathsome dens of Hoxton Market. Of a truth, the old king would have made his mighty voice sound a deeper scorn, seeing these filthy hutches, and exclaiming:

"Take physic, Pomp;
Expose thyself to feel what wretches feel,
That thou mayst shake the superflux to them
And show the heavens more just."

DICKENS' CHARACTERS.

I do not wish to make the reader see and feel the full horror of this frightful place; I have no taste for such employment. But it is necessary for him to imagine as unlovely and dreadful a neighborhood as his wits can supply, in order that he may better appreciate what it gives me real pleasure to describe, the presence of angels in this hell. For in Hoxton Market, next door to a public house, there is a little humble dwelling bearing on its front the words, "Christian Mission and Ragged School," and the people who work there, particularly two brothers, who long years ago were themselves rescued from the gutter of the neighborhood, and who are as like a pair of characters in Dickens as anything you will find in London, resemble in their lives—their wonderful lives of unselfish and unsparing devotion—the angels of heaven. If one cannot exaggerate the horrors of the hell, certainly one cannot exaggerate the beauty and the wonder of the lives of these dear Cockney angels.

Two rich men, who hide their kindness from the world, give to this little mission a sum of £5,000 a year. A retired city merchant, Mr. Downing Wallace, acts as its president. This good man gives time and money to the mission; every year he spends Christmas, he and his wife, with the poor people of this neighborhood; and he wears out his life fretting for more money that he may save more children from ruin. With the money it receives in this way, helped by a few small subscriptions, this little-known, this practically unheard of mission, does in Hoxton Market one of the most wonderful works accomplished in all London.

At Christmas time we see in the illustrated papers pictures of dinners to the poor, and a great deal of rightful enthusiasm is devoted to descriptions of these charities. But what is done, then, once in a way, and as it were in a sudden explosion of generosity, the little Christian mission buried in the mud and fog of Hoxton does every day of the week. Every day they feed some two thousand starving or half-starved children. Consider for a moment these extraordinary figures: During November—one month—the mission gave over 33,000 dinners and 9,000 breakfasts to poor children. They gave a thousand meals to unemployed men, and 800 teas to poor women. In addition to these meals (try and imagine the work of the two brothers, one of them supporting himself as a harness-maker), the mission distributed during this single month 136 half-hundredweights of coal, over 800 garments, 212 pairs of boots, nearly a thousand bags of

SUPERSENSIBLE.

The harp is ever singing to itself
In soft and soul-like sounds we cannot hear;
The stars of morning sing, and soundless words
Make God's commands run swift from sphere to sphere.

Each flower is always sending incense up
As if in act of holy worshipping,
Till fragrant earth is one great altar, like
To heaven where saints their prayer-filled censers swing.

The stars send out a thousand rays, writ full
Of mysteries we cannot read nor see,
Of histories so long and going forth,
So vast, the volumes fill infinity.

Celestial presences have walked with man,
Alluring him to Nebo's lofty height;
Transfigured forms in tender light, too oft
Invisible to our low range of sight.

O Source Divine of things so fine and high,
Touch all thy children's souls with power to see
That vibrant earth and air and boundless sky
Still throb with immanent divinity.

—Bishop H. W. Warren.

food, 35 hospital letters, over 3,000 food tickets and found nearly 3,000 hours of work for men and women out of employment. All this, with much else which would only bewilder the reader to set forth in detail, was done in the four weeks of a single month. And it goes on, every day, all the year round.

TWO BROTHERS.

The two brothers in charge of this work are almost the happiest men I have ever known. The circumstances of their private lives are not easy; they are decidedly very poor men; a laborer in a country town would not care to change places with them. But these two brothers laugh, rub their hands and utter as cheerful a "God bless you" as you shall hear in all Christian Europe. One of them, the honorary superintendent, who earns his own bread as a harness-maker, has been often seen shoeless and coatless in Hoxton Market. He literally does give the coat off his back and the shoes off his feet to a man in greater need than himself. And he laughs and says, "Why not?" It is extraordinary how men whose existence is permanently and inextricably entangled in such hideous misery can be so cheerful. The only explanation is the religious explanation. These men are not humanitarians, but Christians. They say to you: "Believe in God, and you're bound to pull through somehow; ain't you now—there's no doubt about that, is there?"

I asked the honorary superintendent, Mr. John Burt—known locally as the bishop of Hoxton Market—if the majority of unemployed cases in the district were genuine. He smiled away the very idea of skepticism. "Some of the finest men in London, teetotalers and good Christians, are breaking their hearts for want of work; good men—far better than me, anyhow."

His brother—shorter, spectacled and a master of figures—broke in to tell me that nearly every licensed house in the district is on the compensation list. "The rateable value of the public houses goes down," he said, "to the tune of £8,000 per annum. That shows you whether there's much drinking here!" Brother John laughed: "Everybody says it's only the drink what makes misery and knocks a man out of work. They don't know! Let 'em come and spend an afternoon along o' me. I'd show 'em something. They say that, because it comes easy. They don't know."

Brother John, a tall, good-looking, well-brushed man, showed me a heap, a real rubbish heap, of dreadful things which had once been boots. "You've given new boots in exchange for these?" I asked. "Yuss," he said in his rich Cockney; "and these here—do you know what we do wiv 'em?" "Burn them?" I asked. "Burn 'em! No fear! Oh, dear no! Why, that 'ud be a wicked waste, that would. No, we pay the unemployed to mend 'em. We give a lot o' work in that way. And these here uppers make very good boots, properly treated. The little children are glad of 'em."

I went with them to see a mothers' meeting in the mission house. Two rooms were crowded with poor women, shabby with most dreadful poverty, who laughed and smiled and cheered the president till the tears trickled out of their old eyes. "Gawd bless 'im," I heard an old dame whisper, "Gawd bless the dear man!" Then I saw something like 2,000 children assembled for singing, before their nightly "blow-out" (tea does not express the feast) at the Alexandra

Trust. They sang hymns with husky, fog-like voices, and prayed "Our Father" in a way that brought a lump into one's throat. Then, marshalled by a few unemployed men and women, they were marched across the streets—as they are marched every night of the week—to the Alexandra Trust. One of these unemployed men was a tall, refined and scholarly looking man between fifty and sixty. I spoke to him. He had been a printer in Edinburgh. Another man had the ribbons of three campaigns stitched to his waistcoat, a splendid Northumberland Fusilier. They earn, these poor fellows, a few coppers and their tea by shepherding the children to the nightly feast. The law will not allow a ragged and starving child to be run over. Their lives are so precious to the glory of empire!

The happiness of Mr. Downing Wallace, the generous president, the happiness of the two humble and affectionate brothers in charge, and the happiness of the ragged children feeling their way to righteousness under the shadow of the mission's wing, this happiness, this marvelous and delightful happiness, seems to me as beautiful a thing as I have yet encountered in a world half laughter and half tear. The real romance of London is religion. Descend to the abyss; divine love is there; not only there, but happy there.

THE SUNDAY SCHOOL TEACHER AND HIS OPPORTUNITIES.

The following paper was read by W. B. Weaver, of Clinton, Tenn., before the Baptist Sunday School Convention at Coal Creek, Tenn., July 27, 1912, and, by the Convention, ordered published in *The Anderson County Times*, *The Anderson County News*, and *The Baptist and Reflector*:

We realize that the question assigned to us for discussion here this morning is a very important one, one that should be given more than a passing notice. The things involved in this subject are the things which determine human destiny for time and for eternity. Then we hope that all present here this morning will give the discussion of this subject close attention so that many helpful things may be added to those mentioned by the one on the program. The purpose of these meetings is not to come together simply as a matter of form or to have what we may be pleased to call a good time, but that we may be better prepared to do work for the elevation of humanity and the glory of God in our home fields. We realize that this subject is so important and covers such a wide field of investigation that we will, at best, be able to speak of only a fragment of what might be studied in this connection. But we hope in this brief and humble effort to be able to so present some truth that some one may get a clearer vision of the Sunday School Teacher and his opportunities.

What kind of a man should the Sunday school teacher be? He must of necessity be a man of some literary attainments. By this we do not mean that he should have a college education, nor do we mean that he should have any kind of certificate as to his educational qualification, but he should be able to read the Bible and the Bible helps intelligently so that he may understand them readily and easily. He should know and understand the great truths taught in the Bible. By this we do not mean that he should be able to answer all the questions that might be proposed to him, for a man who tried to answer all the silly questions proposed by a silly questioner would himself be a fool. But we do mean to say that he should understand the great truths concerning God's purpose in sending Jesus Christ into the world. And with these truths fixed in his mind and in his heart he should make the most thorough preparation possible of each lesson, using all the helps that will enable him to get a clearer insight into the purpose of God in giving this scripture, contained in the lesson, to the world. He should be a man who has the elevation of humanity and the glory of God as the main purpose of his life. He should be regular and on time in his class-room. No man should teach a class who is absent without a valid reason, nor should he who is systematically late and behind-time be given a class. He should be a man whose life is clean and free from just criticism; a man who is looked upon by the parents as a fit model for their sons and their daughters, a man who will not stand by his political party when he knows that the things for which it stands are dragging down humanity and the cause of Christ, but a man who has the moral courage to stand for the cause of right no matter under what banner it may be fighting. He should be a man of

high ideals and lofty conceptions, for the life of an individual depends, in a very great measure, upon the ideals held up before him and the conceptions which he has of manhood and character, of opportunities and responsibilities. We hope that we will not be censured if we mention the fact that the teacher should be careful about his personal appearance when he comes before his class on Sunday morning. Do not understand us that we want the teacher to be gaudily dressed, nor that he should have on the latest style garments, for this is very far from our idea. But we do think that his linen should be clean and his shoes polished and his clothes neatly brushed. He owes this both to himself and to his class.

The last qualification which we shall mention is that he should be a Christian. By this we do not mean simply that he should have church relation, or that he should wear on stated occasions a long, serious and sanctimonious face, or that he should be ready at all times to make a long prayer standing on the corner of the streets, but that deep down in his heart and in his life he loves above every other thing Jesus Christ, and the cause for which He came to earth, and which he suffered and died to establish.

Having made some suggestions as to the teacher and his fitness for teaching we come to the other phase of the subject, "His Opportunities." Allow us to say in the beginning of the discussion of this part of the subject that we believe that the Sunday School teacher's opportunities for good are second only to those of the Christian home. We believe that the well-regulated home is the greatest influence for good in the world today. If every home in this broad land of ours was a place where the Lowly Nazarene was at all times a welcome guest, how changed would be the condition of the affairs of life! How delightful this life would be! Instead of coming to our ears the sounds of profanity, vulgarity and bitterness, every breeze would be laden with the beauty of song and the gladness of innocent life. Then our boys for whom we have made so many sacrifices and of whom we expect so much in the future would not be leaving home at an early age to become tramps and vagabonds on the face of the earth. But as the home does not in many instances measure up to its opportunities and its responsibilities in training the boys and the girls, the greater opportunities and responsibilities rest upon the Sunday School teacher. What does humanity want most without one single exception? It wants HAPPINESS. Every sane individual in the world today is seeking happiness. No sane person ever wanted or intentionally sought misery and suffering. Then why is it that there is so much discontent and suffering in the world? Because man is seeking in the wrong direction. He is blind to his best interest. From the things which make happiness he turns away. Where is a remedy for all this? It is alone in the blessed Gospel of the Son of God, which was given to the world that the world might be brought back to its primitive state before God. It is the ONLY remedy under Heaven for sin. Through and by the power of this gospel our lives may be made glorious and we be given an everlasting inheritance in the beautiful city of God.

Then we see that the teacher's greatest opportunities lie in teaching this gospel to his class. It is all right for the teacher to use enough geography and customs of the country, where the Bible was written, to make clear those statements which take their expression somewhat from the habits and customs of the people, but let him be sure that in every lesson he emphasizes the main thought contained in the lesson. That which gives coloring and purpose to human life. Allow us to say that God gave Christianity to the world as the one thing needful, the BEST thing that an infinite mind could conceive for humanity, for this life and for the life to come. Then the Sunday school teacher will have in a great measure fulfilled his opportunities if he so teaches this gospel that it will take hold of the lives of his class and transform every phase of their earthly existence, making their personal life pure and clean, their home life ideal, their social life above reproach, their business life free from intrigue and deception, and their political life out of reach of the grafter and his graft. This we need say but little about his church life, for his whole life will be one well rounded life, dominated and controlled by the power of Christ.

Ofttimes the teacher becomes discouraged, but he should hide his disappointments and heartaches and press on, for he knows that "whatsoever a man soweth that shall he also reap." If he sows deeds of kindness, love and self sacrifice in this life, it will not

IN THE HEART OF THE WOODS.

Such beautiful things in the heart of the woods!
Flowers and ferns, and the soft green moss;
Such love of the birds in the solitudes,
Where the swift wings glance, and the tree-tops toss;
Spaces of silence, swept with song
Which nobody hears but the God above;
Spaces where myriad creatures throng,
Sunning themselves in his guarding love.

Such safety and peace in the heart of the woods,
Far from the city's dust and din,
Where passion nor hate of man intrudes,
Nor fashion nor folly has entered in.
Deeper than hunter's trail hath gone
Glimmers the tarn where the wild deer drink;
And fearless and free comes the gentle fawn,
To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the woods,
For the Maker of all things keeps the least,
And over the tiny floweret broods
With care that for ages has never ceased.
If he care for this will he not for thee—
Thee, wherever thou art today?
Child of an infinite Father, see;
And safe in such gentlest keeping stay.

—Margaret E. Sangster.

be forgotten, but God will gather them all up and bring them to the final judgment, and there they will be fashioned into a crown of righteousness, which he will possess throughout eternity.

GUARDIANS OF LIBERTY.

AN ORGANIZATION FORMED BY LEADING CITIZENS, MEN OF UNQUESTIONED ABILITY AND OF WORLD PROMINENCE, FOR THE MAINTENANCE OF RELIGIOUS FREEDOM IN AMERICA.

General Nelson A. Miles, Major-General D. E. Sickles, Rear Admiral G. W. Baird, Hon. Charles D. Haines and other foremost citizens, loyal and true, have formed the society of the Guardians of Liberty, of which we give below the declaration of principles and the constitution. Discussing this matter the Christian Herald says:

"Its rise since then has been phenomenal. It has received the prompt endorsement of the American people, by whose sovereign will it now exists. Its mission is to enlighten the nation on questions that are vital to the continued existence of the republic and to the maintenance of the great principles laid down by its founders.

"As Minerva is said to have sprung full-panoplied from the brain of Jove, so the guardians of Liberty came into existence spontaneously and with the necessary equipment for a great national exigency. In the highest sense, therefore, it is the creation of the nation itself. It is not a political body, nor is it a secret society, as some of its critics have asserted. Its purpose is clearly set forth in its declaration of principles which we publish in this issue. Among its leaders are many famous Americans whose names and records are known in every household. Its rank and file, already numbering hundreds of thousands, include men of all shades of politics and every religious denomination. The sole qualification for membership is love of country and a conscientious determination to preserve its institutions, to protect the rights and privileges of American citizenship, and to defend them against attack.

"Catholic journals have attacked the Guardians of Liberty on the ground that the new organization is a revival of Know-nothingism. Nothing could be farther from the fact. But Rome is afraid of the new organization, knowing that her own methods of political and ecclesiastical campaigning in this country will not bear the searchlight. Her truckling with presidential candidates; her arrogant claim of equality with royalty for her cardinals at public functions; her attitude toward civil marriage, and her imposition of the ban of illegitimacy on ecclesiastical marriages between Catholic and Protestant; her widespread interference in politics and her dictation to the 'bosses'; her declaration that 'the church will not come to her own until there are more Catholics in Congress'; and her demand, reiterated in her church organs throughout the country, that American Catholics should work together 'to make of the United States according to a dream that is no longer visionary the first Catholic nation in the world'—these are among the reasons why the free and independent

American people must jealously guard their privileges against a power which has been repudiated in every country in Europe, with one solitary exception.

OFFICIAL PRONOUNCEMENTS.

"We, members of the order of the Guardians of Liberty, in national convention assembled, impelled by the conviction that the greatest treasure possessed by the citizens of these United States is that of civil and religious liberty, and with an earnest intent to encourage and promote a deeper, stronger and more active loyalty to the fundamental ideas of the founders of this republic, do declare the following to be our declaration of principles:

"First—We unite as a non-religious, non-partisan, non-racial moral force to promote pure patriotism and a sacred regard for the welfare of our country. It is our belief that every citizen should hold sacred his civil duties and responsibilities, and it is our desire and purpose that every office of the nation, State and municipality shall be held by men of ability, integrity and true patriotism. We hold that no citizen is a true patriot who owns superior temporal allegiance to any power above that of his obligation to the principles of the Constitution of the United States.

"Second—As the fathers established, so are we resolved to maintain the complete separation of church and State.

"Third—We deny the right of any political or ecclesiastical organization to manipulate or control the sovereign citizenship of our people, or to dispose of their rights and privileges for political office or power, and we are determined that every citizen shall exercise his civil rights and privileges unmolested, answerable only to his conscience and to his God.

"Fourth—We unite to protect and preserve, the free institutions of our country, especially our public educational system, against any foreign or menacing influence, and we particularly protest against the diversion of any public funds or lands to any religious purpose whatever.

CONSTITUTION—ARTICLE I.

"Section 1. The government of the order of the Guardians of Liberty is divided into national, State and local courts. A State court shall not be established until the officers of ten or more local courts, in joint session, have framed a constitution and passed resolutions petitioning the national court for a warrant to organize a State court, and the national court shall have issued such warrant; provided the State constitution submitted by the petitioners shall be approved by the national court. The petition shall state the time and place proposed for the election of State officers, which shall be within thirty days after receiving a warrant, timely notice of such election having been given to all local courts within the State. State officers shall be elected by the officers of the local courts, a majority vote electing. The national court shall take immediate supervision of all local courts until the formation of a State court, and shall afterward assume such supervision whenever any local court shall by petition of ninety per cent of its membership make such request, provided such supervision shall be for a period not longer than two years.

"Sec. 2. The national court shall at first consist of five qualified persons who have subscribed to the constitution and taken the obligation of the order at the time of its formation. The officers of the national court shall be a chief guardian, a chief attorney, a chief recorder, a chief custodian and a chief vigilant. The first officers chosen shall hold office until the third Tuesday in June, 1915, and until their successors are elected, as hereinafter provided. The national court reserves to itself the ultimate authority of the order and, as an appellate, finally to pass upon all questions of policy and upon all disputes which may arise between the State and local courts. An appeal from a decision of the national court may be taken to the national convention by petition of three-fourths of the State courts. It may grant warrants of authority, for the establishment of State and local courts, and, for cause, recall the same, and may make such general rules and regulations as may conduce to the welfare, harmony and prosperity of the institution.

"Sec. 3. On the third Tuesday in June, 1915, a meeting shall be held in the city of New York, unless otherwise ordered by the national court, for the purpose of electing a chief guardian, a chief attorney, a chief recorder, a chief custodian and a chief vigilant. The chief recorder shall give at least thirty days' notice, by mail or otherwise, to all State and local courts, of the time and place of such election, and a majority vote of those officers of State and local courts present, or by proxy, shall elect. There-

after biennial meetings for the election of the national officers shall be held under like conditions.

"Sec. 4. Advisory Board—Deputies. The national court, on the third Tuesday in June of each and every year, shall appoint an advisory board of twelve members of the order, who shall constitute the national court of counselors. Deputy or departmental guardians may be appointed by the national court, who shall be granted warrants of authority to establish local courts, within designated districts, and to perform such other duties as may be set forth in such warrants.

"Sec. 5. Local Courts. Warrants shall be granted by the national court for the formation of local courts until State courts have been established, after which all such warrants shall be issued by State courts. Five persons of constitutional qualifications shall be necessary to form a local court, and such local court shall be governed by a master custodian, a master attorney, a master recorder, a master custodian and a master vigilant.

"Other clauses follow, relating to the duties of members and the powers and duties of the national court. Section 14 reads: "It shall be the duty of all members to support candidates for political office who are good and true men, earnest patriots and loyal to the principles of the order."

THE FACTS ABOUT THE NEGRO.

By CHARLES STELZLE.

The negro problem is shifting from the South to the North. At any rate, the census figures indicate that the South is becoming whiter, largely due to the fact that there is a steady migration of the negro to the North. Also, the figures show that the negro is going to the city in both the North and the South. The percentage of negroes for the entire country is 10.7; for the cities of 25,000 and over it is 16.5. Negroes constitute one-fourth or more of the total population in each of twenty-seven of these cities, and in four of them the proportion is more than half. In each of twelve cities there are more than 40,000 negroes, although in Washington, D. C., the negro population is 94,446.

The wildest guesses imaginable have been made as to the future of the negro race. It has been said with equal insistence, and with probably equal authority, both that the negro would ultimately dominate the United States because of the large birth-rate among negroes, and that the negro race would some day be practically eliminated.

As a matter of fact, while during the past sixty years the total population of the country has increased four-fold, the negro population has increased only two and two-thirds fold. But it must not be forgotten that, whereas the increase of the white population was largely due to a considerable influx of foreigners, the increase of negroes depended almost entirely upon the native stock. However, the actual situation may be arrived at by comparing the relative death and birth rates of the two races.

While it is impossible to secure complete vital statistics in this country, there are certain registration areas in which figures are kept. Unfortunately these areas are for the most part in the cities; there are almost no records for the country. In 1890 the death rate for negroes in the registration areas was 29.9 per thousand, whereas for whites it was only 19.1 per thousand. As these figures for the negroes included a few Mongolians and Indians it would be fair to say that the actual death rate was about 29 per thousand for the negro. This means that for every thousand negroes, 29 die annually. In the Census Report for 1900 the figures for death rates are as follows: Negroes, 30.2 per thousand; whites, 17.3 per thousand. It will be seen that not only is the death rate among negroes nearly twice as great as it is among whites, but that the death rate among negroes is increasing, whereas it is decreasing among whites.

In the matter of birth rates, all the facts are against the negro. Absolutely reliable data is not available, but taking the number of children in the United States to females between the ages of fifteen to forty-four years of age, we arrive at the following conclusions: In the United States as a whole there were in 1880 to every 1,000 white women 586 children; to every 1,000 negro women (including Indians and Mongolians), 759 children. In 1900 there were to every 1,000 white women 508 children, and to every 1,000 negro women 585 children. While the birth rate has greatly declined for both races in twenty years, it has declined more rapidly among negroes than among whites, namely, 78 per thousand for whites, and 174 per thousand for negroes.

These figures would seem to indicate the continued supremacy of the white race—if present tendencies con-

tinue. But this fact continues to stare us in the face; the negro is actually increasing in numbers, not as fast relatively as is the white, but we may as well make up our minds that the negro is here to stay. It's simply a question as to whether he will be a "good" negro or a "bad" negro. And the answer to this question depends as much upon the whites as it does upon the blacks. We should also consider it a finality that the white race and the negro race will rise or fall together. It is impossible to have a nation part free and part slave; it is still more impossible to have at the same time in one country, a morally and physically decaying race, and a surviving race untouched by the dying race's fate.

If we could definitely settle this it would save us from a lot of flabby thinking and worse scheming. The negro will never return to Africa to establish a Liberian Republic. He is the only man in America who has been brought here against his will. For 250 years there was systematically expunged from the negro race, the best qualities which fit a man for citizenship in a democracy. Considering the lack of opportunity, the advice of fool friends, and the inherent limitations which are both natural and acquired, the negro has done pretty well since the day that he was set free.

The fact that the negro is dying in such large numbers of tuberculosis and other still more frightful diseases is, of course, due to his ignorance and to other reasons for which he is largely responsible, but we cannot forget that it is also to be charged to the fact that he is compelled to live in the worst sections of our towns and cities, often without drainage or sewerage or garbage service, without water within a reasonable distance, and scarcely any of the sanitary conditions in house or yard or street which whites consider an absolute necessity. We drive the worst forms of immorality into the negro quarters and then curse the negro because of his moral weakness. We subject him to the severest test of our city life—physical, moral and political—and then cynically declare that the "nigger" is no good anyway. Let's give him a square deal—a man's chance. Neither race hatred nor maudish sentimentality will settle this very delicate question. The South cannot settle it alone, and the North cannot do the work for the South. The North and the South, the city and the country, must tackle the thing together, for this is a national problem.

HORNBEAK AND ANTIOCH.

It has been my pleasure to be with my former pastor, W. R. Puckett, in two meetings held with his churches, at Hornbeak and Antioch, both of Obion County.

The Hornbeak meeting was greatly enjoyed by every one who attended, there were no conversions, but a good revival. The Antioch meeting was a success from every viewpoint. The presence of the Lord was felt on every hand. Christians were revived; souls were saved to the number of 17, and a large per cent of these were heads of families. One man of considerable wealth, who was past 50 years, was saved, and united with the church. Fourteen were baptized and others stand approved for baptism.

Brother Puckett is a strong gospel preacher, and this makes him a staunch Baptist. The Lord is blessing his labors in that field; in fact in every field where he works. It will be remembered that the two churches referred to are located in the midst of the nightrider district. It was our pleasure to visit several homes where men were accused of taking part with the nightriders. We can not tell nightriders when we see them. We can only say that if the homes that we visited were the homes of nightriders, I would to God that we had more nightriders all over this land of ours. They are what we consider Christian gentlemen in every respect. May the blessings of our God rest upon them, is our prayer.

STEPHEN WHEATLEY.

Jackson, Tenn.

SHADY GROVE.

Our meeting closed Friday night, and all who attended went to their homes feeling that they had had a Pentecostal shower. The Lord was present in the person of the Holy Spirit and moved on the hosts of men and women. The old wheel of Zion rolled and sons and daughters were born into the kingdom of God. We had the shouts of six new born babes in Christ. How we thank God for the convicting and converting power of these precious boys and girls. The meeting closed with good interest. The last night of the meeting was the best and sweetest service of all.

Our little church is located three miles northeast of Grand Junction. Our church is small, but still we are doing some things for God, and God is doing great

things for us. We have one of the finest little Sunday schools I ever worked in, and it is growing and flourishing under the leadership of our dear superintendent, Brother Jones. How we love him, and how our heart goes out in thankfulness to God for such noble co-worker as we have found Brother Jones to be. Oh that God would give us many such godly men.

Brethren, pray for us that God may bless our efforts here and strengthen our church.

We are in a meeting this week at Oak Grove. Will you do not pray to God to bless and save souls?

With love to all the brethren, A. O. CORNELIUS.
Grand Junction, Tenn.

HARMONY REVIVAL.

My father, Rev. John T. Oakley, of Hartsville, Tennessee, reached us the third Sunday at Harmony church, and did the preaching throughout the meeting, which closed last Sunday. The preaching was the old story of Jesus Christ, told in an impressive way, which held the people spell-bound throughout the meeting. Great crowds came to every service. Many were turned away from the church at night because of the want of room. The church in a general way was wonderfully revived, and there were 15 or 16 bright professions, with 18 additions to the church. Sunday morning a great crowd gathered at Brownsville Landing (Hatchie River), and at 10:30 a brief scriptural service was conducted by my father, after which it was our pleasure to carry 15 people down in the beautiful river water and baptize them in the name of the Father, Son and Holy Spirit, into the Harmony Baptist church. This closed a sweet meeting, which many of us shall never forget. We extend to him who so ably assisted us in the meeting with simple messages, simple, yet sublime—simple in their simplicity, and sublime in their simplicity—a cordial invitation to come back to see us again. He is in Whiteville tonight and will deliver his lecture, "The Funny Side of a Preacher's Life," in Rhodes' Hall.

JAS. H. OAKLEY.

Whiteville, Tenn.

Dr. R. W. Hooker of Mexico, did the preaching for our pastor, A. U. Nunnery, at Oak Grove church, Gibson County, the first week in August. This church being the first to call him as pastor, and having served us for four years, made his presence and sermons more interesting, not only to the church, but to the entire community. The meeting was one of great joy, both to the preacher and to the people. Bro. Hooker lectured on Sunday on his work in Mexico as a doctor and minister. This was the grandest discourse we ever had the pleasure of listening to. His sermons throughout the meeting were uplifting and inspiring. The results were not what we had hoped for, having had to close the meeting when the unsaved began to become convicted. I am convinced more than ever that our protracted meetings should be of at least two weeks' duration. We feel that good seed was sown and that a great harvest will be reaped. Our pastor, A. U. Nunnery, after serving us five years, has offered his resignation, therefore we will soon be without an undershepherd. We hope and pray the unerring hand of God may lead us in the selection of another pastor.

W. D. DAVIS.

Trenton, Tenn.

The work of the First Baptist Church, Asheville, N. C., is strikingly successful under the pastoral direction of Dr. Calvin B. Waller. During the summer season, the congregations are overflowing the building, and the question of more room is a matter of much concern. During the nine months of Dr. Waller's pastorate, there had been approximately 100 additions—75 to 100 conversions in the regular services; church report to the Association showed nearly \$16,000 to all purposes. On last Sunday, Prof. Chester F. Harris of West Milton, Ohio, began his work as assistant pastor and music director. Mr. Harris will give much time to the several missions of the church. He comes highly recommended, both as a singer and a Christian worker, having sung with Chapman, Torrey and others.

The ancient "seven wonders" of the world, classified by Antipater, were: The Pyramids, the Pharos lighthouse at the entrance of Alexandria harbor, the hanging gardens of Babylon, the statue of Jupiter by Phidias, the mausoleum of Artemisia, and the Colossus of Rhodes. According to a recent vote of scientists, the "seven wonders" of the modern world are Wireless Telegraphy, the Telephone, Aeroplane, Radium, Antiseptics, and Antitoxin, Spectrum Analysis, and X-ray.

PASTORS' CONFERENCE.

NASHVILLE.

First—Dr. C. F. McKenzie, missionary to China under the Northern Board, spoke at the morning hour. At the evening hour Dr. R. P. Mahon, missionary to Mexico, under the Southern Board, spoke. Both services were especially good and impressive. Good congregations.

Central—Dr. Lofton is on his vacation. The assistant pastor, James F. Dew, preached at both hours on John 3:3, and Acts 16:31.

Immanuel—Pastor Weaver preached on "Forsaking the First Love," and "The Deadly Sin of Irreverence."

Seventh—Pastor Wright preached on "Some Characteristics of Christ which Belong to His followers." Brother McPherson preached at night. Two received by letter.

Centennial—Pastor Poe on vacation. S. S. in the morning. No preaching. Pastor assisting Rev. S. C. Reid in a meeting at Smith Springs, Tenn. Seven conversions during the week.

Lockeland—Pastor Skinner preached on "Heavenly Footmen," and "The Soul's Protection." Good S. S. and B. Y. P. U. Good congregations.

Eastland—Pastor H. G. Eaton preached on "The Power of Personal Influence," and "Go Thy Way." Good S. S.

Judson Memorial—Pastor Vick preached on "Love One Another," and "Hearing and Doing." Mrs. Mahon of Mexico spoke to the B. Y. P. U.

Bell Buckle—Pastor Booth preached on "For She is a Sinner." Usual services. Good S. S. and congregations.

Mt. View—Pastor Fitzpatrick preached at both services. Pastor Fitzpatrick and Bro. Savell are still in a good meeting at Mt. Olivet. The meeting will likely continue through the second week.

KNOXVILLE.

First—Pastor Taylor preached in the morning on "Work For All."

Bell Ave.—Pastor Mahoney preached on "A Competent Witness," and "A Question of Attitudes." 438 in S. S.; one baptized; two received by letter. New building under construction. Meeting now in Park City High School Auditorium. Large congregations.

Deaderick Ave.—Pastor Hening preached on "Love Thy Neighbor as Thyself," and "The Devils and More Devils." 563 in S. S.; one baptized. 49 in Dale Ave. Mission; 42 in Lawrence Ave. Mission.

Broadway—Pastor Risner preached on "The Dynamics of Civilization," and "Recent Observations." 318 in S. S.; 98 in North Side Mission.

Lincoln Park—Pastor Pedigo preached on "The Trinity of Man," and "A Personal Question." 79 in S. S.

Calvary—Pastor E. A. Cate preached on "Endure as a Good Soldier," and "I Come to Have Mercy, not Sacrifice." 73 in S. S.

Immanuel—Pastor Jones preached on "The Three-fold Force of Progress," and "The Day of Visitation Unrecognized." 140 in S. S. One received by letter.

Mt. View—Pastor Wells preached on "Peter's Misconception of Following the Master," and "The Trait-or." 192 in S. S.

Euclid Ave.—Pastor Green preached on "Saul's Conversion," and "Love for God's House." 120 in S. S. Good day.

Rocky Hill—Pastor White preached on "Strong Christ." Brother Smith preached in the evening.

Oakwood—Pastor Edens preached on "The Ministry of Christ," and "How to Obtain Forgiveness." 164 in S. S.

South Knoxville—Pastor Bolin preached on "Some Supreme Things," and "Death in the Pot." 195 in S. S.

Gillespie Ave.—Pastor Webster preached on "The Sure Reward to Faithful Laborers," and "Christ's Charge to Peter." 125 in S. S. Good, spiritual meetings.

Island Home—Pastor Dance preached on "Some Things that are Good for Christians," and "Baptism." 240 in S. S.

Mount Harmony—Pastor Webb preached on "Baptism by Dipping in Water," and "A Common Salvation for Common People." 91 in S. S.; eight baptized; two received by letter. We have had a good meeting, which was held by Rev. Cate of Knoxville.

Valley Grove—Pastor Wolfenbarger preached on "The Hidden Life in Christ," and "Occupy Till I Come." 70 in S. S.; one baptized. Good day.

Beaumont Ave.—Pastor Williams preached on "The Wilderness Blossoming as the Rose," and "The Man Without the Wedding Garment." 174 in S. S. One approved for baptism. Two professions at the evening hour.

Grove City—Pastor King preached on "The Call of the Cross." E. F. Ammons preached at night on "The Sower." Good S. S. and B. Y. P. U.

Lonsdale—W. E. Parry preached in the morning on "Pure Religion." Pastor Lewis preached at night on "False Refuges." Good S. S.

Maryville (First)—P. D. Mangum of Belleville, Ill., preached on "The Peril of Our Modern Life," and "The Ground of Our Appeal." 80 in S. S. Pastor Rutledge away in a meeting.

CHATTANOOGA.

St. Elmo—Pastor Vesey preached on "From Death to Life." Good S. S. Union service in the evening. Two forward for prayer.

East Lake—Pastor O'Bryant preached in the morning on "No Man Lives to Himself." One received by letter. 98 in S. S.

Tabernacle—Preaching by Rev. R. E. Neighbour of Spartanburg, S. C., on "Life and Life More Abundant," and "Salvation and Rewards." Fine congregations. 282 in Bible School.

Highland Park—Pastor Keese preached on "The Fullness of Time." Four additions since last report. No night service. 143 in S. S.

Ridgedale—Pastor Richardson preached on "Saved from the Wreck." Good congregation. 116 in S. S. Prayer meeting at night. Congregation small on account of storm. No preaching.

North Chattanooga—Pastor Hoppe preached at the morning hour on "What the Olive Tree Said." No night service.

Clinton—Preaching in the morning by Rev. D. W. Key of Monroe, Ga. Clinton is Dr. Key's boyhood town and all the churches turned out to hear him. The sermon he gave them was great, far above the usual. Pastor Murray preached at night.

Our sweet baby died yesterday at 12 o'clock, p. m. We are sad and broken-hearted. However, we know that He does all things well. W. A. GAUGH.

Trimble, Tenn., Aug. 23, 1912.
We extend deep sympathy to Brother and Sister Gaugh in their sorrow. We know how to sympathize with them in the literal meaning of the word, to suffer with, having undergone the sad experience years ago in the death of our first child. May the God of all comfort comfort their hearts.—Ed.

The Knoxville Baptist Sunday School Association met at South Knoxville church, the speaker being Rev. B. C. Hening. The report from 18 schools is as follows: Number enrolled, 5,757; average attendance, 2,287; average church members attending, 1,606; number of classes, 280; number of new scholars, 275; number of scholars dropped, 124; number of baptisms, 7; number of classes studying missions, 50; amount contributed to missions, \$15.13; collections, \$505.16. Total, \$520.29. Yours sincerely,

R. W. GROSECLOSE,
Statistical Secretary.

Have just closed meeting with Rocky Ridge church, the church of my childhood, which resulted in 19 additions, 7 by baptism. Brother Hopewell of Princeton, Ky., was with me and did the preaching. Brother Hopewell knows the scriptures and is a preacher above average ability. The Rocky Ridge congregation will always hear him gladly.

Our denominational papers have done a grand and glorious work in putting saloons out of business, and the Baptist and Reflector has always been in the lead. And now they are beginning to warn of another foe—Catholicism; and it is timely. Our liberties, civil and religious, are in danger, and God's people should watch and pray, and vote as they pray.

E. C. FAULKNER.

Montgomery, Trigg County, Ky.

Our revival of one week has come and gone. Bro. J. T. Early, of Jackson, Tenn., came to us on Monday morning and labored until the following Friday night. He did some very excellent preaching. I consider him a safe, sane and dependable evangelist, and I am free to say that according to my judgment, no church will make a mistake in having Bro. Early to conduct a meeting. He preaches repentance and faith with old-time vim; resorts to no new-fangled methods to get people into the church or to be saved.

Ten were baptized, one awaiting baptism, five-by letter. One man, 76 years of age, and another a year younger, were among the number baptized. The baptized ranged in ages from 14 to 76 years, both ends of the string of life.

W. H. HASTE.
Mt. Vernon, Tenn.

MEMPHIS UNION.

The Memphis Sunday School Union met in regular session Sunday afternoon, Aug. 25, at the Seventh Street church, with President Edward L. Bass in the chair. Taking into consideration that the weather was warm, and that many of the Sunday school goers are out of the city, there was a good representative crowd in attendance.

After the singing of "I Shall Know Him," and "The Way of the Cross Leads Home," prayer was offered by Dr. Hooker. Roll call was the next order, and the following churches were represented:

Bellevue, 9; Central, 5; First, 3; LaBelle, 14; McLemore, 32; Rowan, 12; Seventh St., 38; Temple, 8; Union Ave., 4.

Diplomas were awarded to six teachers of the Seventh Street school, of which number the Superintendent was one, and mention was made that there are quite a number of our Superintendents holding diplomas, and that later it will be made known just how many. The diplomas were given by Mr. Clarence R. Calvert of Bellevue church, who made a few remarks in the interest of the work being done by the Sunday School Board, and explained what the diplomas signified, and stated that it is necessary for 75 per cent of teachers to hold diplomas before a school may be At.

It may be noted that nine of the thirteen schools of Memphis were represented at the Union, and that McLemore captured the banner, having present nearly 18 per cent of its enrollment. An interesting feature of the day, this school defeated Seventh Street on its home ground, which marks a new feat in this respect since the banner has been awarded each month. This is the first instance where any other than the home school has kept the "rag."

The address of the afternoon was made by Dr. R. W. Hooker of Guadalajara, Mexico. Dr. Hooker, as most Southern Baptists know, is a medical missionary of the Southern Baptist Convention to Mexico, and all were pleased with the short talk he made.

He compared the town where he labors to Memphis, because the cities are about the same size. One of the features of his work there, is that in the eight years he has been in Mexico, he has treated 25,000 patients. He told how his offices were arranged, and how he would read the Word to the patients, particularly that portion of the scriptures relative to the healing in which Christ figured while here among men.

Brother Hooker is held dear by Memphis Baptists, and was educated in the Medical Hospital here. It is not necessary to say that all enjoyed having him with us, and many expressed a desire that we might hear him again.

The Union meets next month with the Union Avenue church, when it is hoped that the attendance will be better, and by that time most of the pastors will be in the city. There were fewer pastors present at this meeting than has ever been recorded.

F. G. FETZER.

HOLSTON ASSOCIATION.

At your request I am giving you statement of what our forthcoming minutes will show: A gain of four churches and 567 baptisms; 37 W. M. Societies; 11 Sunday schools; 94 teachers, and 1,712 scholars (gained).

In contributions: Associational Missions, over 40 per cent; State Missions, not including the money paid State Evangelists, nearly 45 per cent; Home Missions, over 7 per cent; Foreign Missions, over 35 per cent; Orphanage, over 75 per cent; Pastors' Salaries, over 9 per cent. This is reflex action that brings salaries up. Those pastors that have done least for missions have received least.

Never before in all the history of the Association have so many churches contributed to so many things. Nearly all contributed to Associational Missions, more than 75 per cent to all missions.

Honor to whom honor is due—The Moderator, Hon. R. M. May; the Chairman of the Executive Board, Hon. W. F. Carter; the Clerk and Assistant Clerk and Treasurer, G. T. Wofford and R. R. Bayless, and the Executive Board, who have stood by the work and the workers; our pastors who have co-operated and their churches; Dr. Gillon, who has given us aid; Superintendent W. D. Hudgins; Miss Tipton, and the W. M. Societies, and the splendid campaign work of Miss Northington, and perhaps the 32,000 pages of literature published and distributed by the Executive Board; above all, consecration, perseverance and systematized work.

S. W. TINDELL.
Johnson City, Tenn.

MISSION DIRECTORY.

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

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

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

SUNDAY SCHOOL BOARD—J. M. Frost, D.D., Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., Vice-President for Tennessee.

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

ORPHANS' HOME—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. W. J. Stewart, Nashville, Tenn., Secretary, to whom all communications should be addressed.

MINISTERIAL EDUCATION—For Union University, address A. V. Patton, Jackson, Tenn.; for Carson and Newman College, address Dr. J. M. Burnett, Jefferson City, Tenn.; for Hall-Moody Institute, address Dr. H. E. Watters, Martin, Tenn.

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

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

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

THE ASSOCIATION EXECUTIVE BOARD.

By J. W. GILLON, Cor. Sec.

It seems to me that at this time we need to have something said with reference to this important Board. There is no more important board in our denominational life than is the right kind of an Associational Board.

THE MAKE-UP OF THE BOARD.

The board that is rightly formed is made up of men from all parts of the territory of the Association. A wise Association will see that this is done. This is necessary for the sake of efficiency. The Board is not appointed just for the sake of having a Board. It is appointed to serve. It wants to serve all parts of the Association, and this can be done best by having a man who knows each part of the field to make known the conditions of the field. The Board will also want to treat all parts of the field as nearly alike as possible, and this it can best do by so distributing its membership as to have some man in each section who will represent his section and make a plea for his section or against it as the case may demand.

The right kind of Board will be composed of men who will really try to serve the denomination and the Lord in every part of their field. Every man on the Board will be a man who will take time from his own private business to visit every church he is supposed to know about, and also every place of destitution, in order that he may independently and intelligently deal with the field when it is up for discussion before the Board. He will not want to act in the dark, nor will he want the Board to act in the dark when dealing with his section of the territory. He will not want to take hearsay, nor will he want his Board to be governed by mere hearsay. He will want information first handed, and in order to get this he will make it his business to visit the

churches and fields.

The right kind of Board will be composed of men who do not expect to get help themselves or for their churches, either from the Associational Board or from the State or Home Boards, or any other organization in the denomination that is in the habit of giving aid. Each man will want to be unhampered and each one will want to be able to do his whole duty without being subjected to the charge of selfishness. No man on the Board will want his individual action either in granting requests or refusing them to in any way hurt the cause. The Association will want to take care of every great interest, the co-operative work of all the people and churches, as well as of all their needs, so it will see to it that this Board is composed of such men as do not want help for themselves.

THE BOARD'S RELATION TO THE DENOMINATION.

As an organization it stands nearer to the churches than any other piece of our denominational machinery. This being true, it has the best of chances for large service both to the churches and to the denomination. It can serve both the churches and the denomination by hunting out the destitution within the territory of the Association and then placing the destitution before the churches in an intelligent way. The churches cannot get the information for themselves. They cannot and will not act as they are able to act toward the destitution until they know where it exists and know what it consists of, what is the nature of it. No church wants to give its money in ignorance. It would be criminal to do so. We have no right to waste the Lord's money in ignorant giving, but when real destitution is found no church will want it neglected, no regenerated church member will withhold the money necessary to give relief where real destitution is and is made known. The saved people in God's church are anxious and ready to do the work when once they see where it is to be done and the real need for doing it. If the Executive Board can bring this information to the churches it has rendered a genuine service to the churches and to the denomination. The Board can serve the churches and the denomination by preventing the waste of money on unworthy fields and unworthy men. State and Home Mission Boards cannot know the fields and men so intimately as can the Association Boards. They can, therefore, be more easily imposed upon. If the Association Board does its duty in seeking knowledge, it will so know the men and fields within its bounds as that when either unworthy field or man applies for help it will at once refuse the application. There is often as much religion and even more courage in refusing to help the unworthy as there is in helping the worthy. The Board that is in the best position to do this is the Association Board, and when it does so refuse it greatly serves the churches and the denomination. We are never hurt by spending money wisely upon worthy churches, men or fields, but we are greatly hurt when we spend money where it ought not to be spent. If the Associational Board saves our churches and denominational agencies from foolish waste of money, it has rendered a great service. This Board can greatly serve the churches and the denomination by disseminating information among the churches concerning the work being done by the denomination. The churches want to and have the right to know what we are doing. The

Baptist Periodicals for 1912

KEYSTONE GRADED LESSONS

Beginners' Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.

Beginners' Pictures. (For Teachers.) \$2.50 per set for one year; 65 cents per set for one quarter.

Beginners' Stories. 25 cents a year. In quantities of five or more to one address, 7½ cents each for one quarter; 30 cents each for one year.

Primary Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.

Primary Pictures. (For Teachers.) \$2.50 per set for one year; 65 cents per set for one quarter.

Primary Stories. 25 cents a year. In quantities of five or more to one address, 7½ cents each for one quarter; 30 cents each for one year.

Junior Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.

Junior Bible Work. 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 32 cents each for one year.

Intermediate Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.

Intermediate Studies. 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 32 cents each for one year.

UNIFORM LESSONS

Superintendent. (Monthly.) 25 cents per year.

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Primary Teacher. (Quarterly.) 35 cents a year. In clubs of five or more to one address, 8 cents each for one quarter; 30 cents each for one year.

Primary Quarterly. 15 cents a year. In clubs of five or more to one address, 3 cents each for one quarter; 12 cents each for one year.

Our Story Quarterly. 7 cents a year. In clubs of five or more to one address, 1½ cents each for one quarter; 4 cents each for one year.

Picture Lessons. In quantities of five or its multiples to one address, 2½ cents each for one quarter; 10 cents each for one year.

Bible Lesson Pictures. \$3.00 per set for one year; 75 cents per set for one quarter.

Our Little Ones. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

Junior Quarterly. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7½ cents each for one year.

Junior Lessons. 8 cents a year. In clubs of five or more, 1 cent each for one quarter; 4 cents each for one year.

Youth's World. (Weekly.) 30 cents a year. In clubs of five or more to one address, 6½ cents each for one quarter; 25 cents each for one year.

Girl's World. (Weekly.) 30 cents a year. In clubs of five or more to one address, 6½ cents each for one quarter; 25 cents each for one year.

Advanced Quarterly. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7½ cents each for one year.

Bible Lessons. 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.

Senior Quarterly. 20 cents a year. In clubs of five or more to one address, 4 cents each for one quarter; 16 cents each for one year.

Adult Class. 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.

Home and School. 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.

World-Wide. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

Young People. 60 cents a year. In clubs of five or more to one address, 12 cents each for one quarter; 50 cents each for one year.

Advanced Home Department Quarterly. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7½ cents each for one year.

Service. 75 cents a year. In quantities of five or more to one address, 60 cents each for one year.

Our Juniors. (Quarterly.) 30 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

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much removed denominational agencies cannot so readily give the information to the people and churches as can the Associational Board. The Associational Board can give this information to the people and churches in several different ways.

1. It can divide the territory of the Association up into sections, putting a definite number of churches into each section or division. It can then divide the Board into as many divisions as there are sections or divisions in the Association's territory. When this is done one division of the churches can be allotted to one division of the Board until every section is provided for. It can be the duty of each division of the Board to look after the development of its division of the territory in the Association. This can be done by the members of the Board visiting each of the churches on their regular preaching day and presenting in a strong, clear way the causes the churches are expected to foster, setting before the people the things being done, by whom they are being done, where they are being done and the cost. When this is done in a tactful way, the church can be told of its reasonable part in the great undertakings, no collection need be taken, indeed none ought to be taken. The pastor and the church can do that better than anybody else, if once they get at it. When the speeches have been made, literature bearing upon all the departments of the work talked about ought to be freely given to every member of the congregation.

2. A second successful way for securing the same thing is for the Associational Board to arrange for an educational campaign in each of the churches of which it is composed. The campaign can be made purely educational. Every church in the Association can be given a day, and from 9:30 a.m. to 9:00 p.m. the great causes can be discussed and exact, inspiring information be given. When the campaign is thus conducted it would be well to give an intermission at the noon hour for an hour and a half or more. During this time the people may take the refreshments provided by the community and have an oppor-

tunity to talk over the things that have been discussed in the public assembly during the morning. In addition to the discussion, literature can again be thoroughly distributed. The great thing in our present denominational undertakings is information, and the denominational agency that has the best chance to disseminate information is the Association Board.

MR. SPURGEON'S LAST SERMON.

Just twenty years ago, on June 7, 1891, Charles Haddon Spurgeon preached for the last time in Metropolitan Tabernacle. Discoursing from 1 Sam. 30: 21-25—the sermon is entitled "The Statute of David for the Sharing of the Spoil"—Mr. Spurgeon, though evidently suffering pain, spoke with all his wonted liberty and fervor. "When David went back they went to meet him," he said, "and the people that were with him. I feel very much like this myself. That was one reason why I took this text. I felt, after my illness, most happy to come forth and meet my Lord in public. I hoped He would be here, and so He is." And the following testimony, characteristic in touching sincerity, the last words that sounded from the eminent preacher's lips in the great congregation, will be read with peculiar interest today: "Christ is the most magnanimous of captains. There never was his like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold He always take the bleak side of the hill. The heaviest end of the cross lies over His shoulders. If He bids us carry a burden, he carries it also. If there is anything that is gracious, generous, kind and tender, yea, lavish and superabundant in love, you always find it in him. These forty years and more I have served Him, blessed be His name, and I have had nothing but love from Him. I would be glad to continue yet another forty years in the same dear service here below if so it pleased Him. His service is life, peace, joy. Oh, that you would enter on it at once! God help you to enlist under the banner of Jesus even this day! Amen."

INTEREST YOUR FRIENDS IN THE BAPTIST AND REFLECTOR

WOMAN'S MISSIONARY UNION.

Headquarters—Waters Avenue, near Porter Pike, Nashville, Tenn.

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

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Order literature from Headquarters—Waters Ave., near Porter Pike, Nashville, Tenn.

The following sketch has just reached the editor of these columns. Although so late in appearing, it will doubtless be of interest:

WOMAN'S MISSIONARY UNION IN EAST TENNESSEE.

The Woman's Missionary Union of East Tennessee met Wednesday, June 26, in the beautiful little town of Maryville. The meeting was called to order by the President, Miss Laura Powers, of the First Church, Knoxville, at 10 o'clock.

The devotional exercises were led by Mrs. Walker of Maryville. Mrs. Walker also made a short, impressive welcome address, in which she made each one present feel that she was thrice welcome.

The Union entered into the election of Secretary and Treasurer. Mrs. W. J. Bolin of South Knoxville was nominated and elected.

"An Ideal Member of the W. M. U." was the subject of an address by Mrs. R. S. C. Berry of Morristown. Mrs. Berry caused each heart to burn with an intense desire to attain to the ideal which she so vividly set before them.

Mrs. J. J. Taylor of the First Church, Knoxville, had been assigned the subject, "Our Aims for 1912." Mrs. Taylor gave quite an impressive talk on the work of the past year and dwelt at large on the tithing system, giving the Lord's plan as the model for our aims.

Mrs. S. H. Ballard of the First Church, Knoxville, spoke very earnestly on the subject of "Effectual Prayer," emphasizing the earnest desire of the heart to God for the need in each life.

Mrs. Wiley Davis of Stock Creek, told of some of the best plans of "How to Maintain a Country Society." Since Mrs. Davis is a member of one of our best country societies, she could give very practical information on her subject. Her methods were so original and pleasing to those present, she was requested to give the readers of the Baptist and Reflector the benefit of her plans. You will find her address given elsewhere in the paper.

"If you can't get what you want, use what you get in the most effectual way possible," was one strong point of this good address.

Mrs. J. G. Johnson of Broadway Church, Knoxville, read an excellent paper on "Young Women's Work." This organization came to fill a long-felt need.

Reports from the Associations were to be read before the noon hour. They could not all be heard, so it was agreed

to hear the remainder after dinner.

The assignment of homes to delegates was read by Bro. Rutledge, pastor of the Maryville Church.

Mrs. C. H. Rolston of the First Church, Chattanooga, led the devotional exercises of the afternoon session.

Mrs. Link of the First Church, Knoxville, was heard in a most helpful talk on "Why Have Organized Missionary Work?"

The reports of the Associations were continued and concluded. These reports were very gratifying to those engaged in this great work. The number of Associational reports and delegates exceeded any other meeting of the State.

"Missions in the Sunday School" was very forcefully brought before us in an impromptu talk by Miss Stapp, Sunday school mission worker of the First Church, Chattanooga. "Train up the children in and for the work" was Miss Stapp's leading thought. We were glad indeed to have heard Miss Stapp.

Mrs. J. H. Anderson, leader and teacher of the Mission Study Class of the First Church, Knoxville, gave quite an animated talk on "How to Interest and Conduct a Study Class."

After a number of remarks on the enthusiasm gathered from the subject of "Mission Study," Miss Northington was heard in a stirring manner on "How to Win the Other Woman." Some of the ways recommended were: "Persistent Prayer" and "Personal Effort."

"How to Avoid Dull Missionary Society Meetings" was a subject for open discussion. Mrs. J. G. Johnson, Mrs. Wiley Davis, Mrs. Shipe and others spoke of methods which had been tried and proven successful in their meetings.

"That we may give ourselves and our efforts to the Lord" was a chain prayer led by Mrs. Ballard.

"The Plans and Experiences of Tithing" were told by quite a number present, each one testifying that that was the most pleasant way in which they had walked in all their Christian experience.

Mrs. Rolston told of her delightful trip and the good times at the Southern Baptist Convention at Oklahoma City.

"Praise God from Whom All Blessings Flow" was fervently sung and we were dismissed with a prayer by Mrs. Dr. Slater.

MISS LAURA POWERS, *President*,
MRS. W. J. BOLIN, *Secretary*.

The W. M. U. annual meeting of Holston Association was held on the second day of the Association with Holston Valley Church, August 14, 1912, at 2 p.m.

Owing to the fact that there was no convenient building for the meeting, the ladies met in the grove near the church for a short session. Fourteen societies were represented, and from these excellent reports were heard.

Two assistant superintendents were present, Mrs. A. R. Moulton and Mrs. W. A. Roberts, who, as usual, made very helpful talks. A short spiritual address by Miss Adelia Lowry, who is to be a foreign missionary, was enjoyed by all.

The officers for the ensuing year were elected, and the meeting adjourned. The next session is to be at Pleasant Grove Church, in Washington County, in August, 1913.

MARY L. TIPTON,
Supt. W. M. U.



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SOME LATE BOOKS.

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This is a most tastefully gotten up little volume. The contents of the seven chapters, "Does Death End All?" "Is Dying to be Dreaded?" "The Resurrection Body," "Future Recognition," "The Meaning and Ministry of Sorrow," etc., are in full keeping with the mechanical work. Every bereaved home should have this little volume. It may be had from the Presbyterian Board of Publication, Philadelphia, Pa.

THE HOME MISSION TASK. Edited by Victor I. Masters, D.D., Editorial Secretary of the Home Mission Board of the Southern Baptist Convention, Atlanta, Ga. Cloth, 331 pages.

Here is a remarkable book. It is filled with startling facts, stirring sentiments and strong appeal. The volume includes fourteen chapters by men peculiarly fitted for their work—Drs. Victor I. Masters, B. D. Gray, William E. Hatcher, Mr. Richard H. Edwards, W. M. Vines, Howard L. Jones, J. B. Gambrell, Louis J. Bristow, John E. White, Arthur H. Gordon, J. F. Love, Weston Bruner and Rufus W. Weaver. This book should go into the hands of every pastor in our Southland.

THE CHURCH AND THE NEW AGE. By Rev. Henry Carter. Cloth bound, 280 pp. Price, \$1.25. George H. Doran Company, New York, N. Y.

"A book of striking interrogation and equally striking answers, centered around the important problem of the

place of the Christian Church in the changing social order." The question of democracy in church life, the business of a church, a church's grip in a community, non-church going fissures and flaws in churches, the vital need of the age, are some of the topics discussed. The reader of this volume will be set thinking whether he can always agree with the author or not. THE MYSTERIES OF GRACE. By Rev. John Thomas, M.A. Cloth, 328 pp. Price, \$1.50. George H. Doran Co., New York, N. Y.

This is a volume of sermons on live and striking topics, by one of the wide awake pastors of Liverpool, and lecturer at Northfield. Some of the subjects are: The Shadow of the Cross, The Atoning God, The Secret of Jesus, The Lord of Hades, The Ascended Lord, The Full Gift of God, The Indwelling Christ, The Election of Grace, The Function of Prayer, The Abiding Glories of Life and The Triumphs of the King. It is a fresh, devout handling of great themes.

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THEM DUNS.

SCENE I.

"Good morning, Brother Jones. How are you this
 morning?"

"Very well. Come in, Brother Johnson, and have
 that chair."

"Well, Brother Jones, I have just got one of them
 duns from the Baptist and Reflector."

"Duns! What's wrong about that?"

"I just don't like such things, that's all. Bro. Folk
 knows I will pay some time, and he need not send
 me any dun."

"But Brother Johnson, many people now-a-days
 never pay any bill until a statement is sent, and that
 is all that is. It states the amount and calls atten-
 tion to the debt. How do you stand?"

"It says \$4.00 for subscription from February 1,
 1911, to February 1, 1913."

"And you are over a year behind?"

"Yes; but it all only amounts to \$4.00 even up until
 next February, and what is \$4.00 to be dunning a
 fellow for?"

"Four dollars is a small amount, to be sure; but
 put 4 down there and multiply it by 1,000 and see
 what that gives."

He thinks. "Why, that gives \$4,000."

"That is a pretty good sum, is it not?"

"Yes; that much money would be a whole lot to me.
 I could buy a new pair of shoes, if I had it."

"But suppose you had \$4,000 owing you in small
 amounts like that, and that you in turn owed some-
 thing like \$1,000, and had to count on this money to
 pay it; and your debts were pressing. What would
 you do? Would you just wait?"

"No; but if I could not collect I would put these
 accounts up at a bank and borrow on them."

"But you cannot do that. You cannot borrow a
 dollar on the whole \$4,000. It is not in shape to be
 used as collateral. The only way you could borrow
 would be on other property, or by getting others to
 go your security. That \$4,000 of money owed you
 would have no value in getting you money, the ac-
 counts are all so small."

"It would not? I wonder how, then, Folk manages
 to get along if many have done as I have. He must
 be rich."

"No; he is a poor man. And now more: Instead of
 \$4,000, I learn that nearly twice that or \$8,000 is
 due on the Baptist and Reflector. It is hard pressed
 now. Some 3,000 people owe the \$8,000."

"Well, well; I see it now. I'll go to the post
 office and send the money right now. And Brother
 Ben has not been faking the paper; but he ought to
 do it. I'll go and get him to do it. Good day!"

SCENE II.

"Hello, Ben. Plowing the corn, are you?"

"Yes; it looks well, too."

"Say, Ben, I'm going to send in my renewal to the
 Baptist and Reflector today. You ought to take it,
 too. I came by to see if you would let me send
 your name."

"I only have \$1.00 here. Sallee! Sallee!"

"What do you want, Ben?"

"How much money have you in there? Brother
 John wants me to take the Baptist and Reflector and
 it costs \$2.00 and I only have \$1.00."

"Well, I have it. I got that much for the butter
 and eggs I sold yesterday. Here it is. I'm glad of
 what you are doing, Ben. Brother John, why didn't
 you come sooner?"

SCENE III.

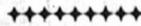
(At the post office, with letter put in the mail box
 with money order for \$6.00 inclosed.) "I feel better
 now. I wonder if the editor will smile."

He goes home happy.

SCENE IV.

(Editor's desk, 8:00 a.m.)

Editor opens letter. "Six dollars. Good! From
 Brother Johnson. He sends \$4.00 for himself and
 sends his brother's subscription—a new subscriber, he
 says. Hurrah for him. A thing like that makes us
 feel good. Blessings on Brother Johnson. But oh,
 that a thousand others would do likewise!"—*Adapt-*
ed from Baptist Advance.



CHILHOWIE ASSOCIATION.

It lies south of the Tennessee River from Knox-
 ville. It has 32 churches with about 4,500 members.
 This was its 28th session. It met at Island Home
 church, near Knoxville. Rev. J. L. Dance is the be-
 loved pastor. It has a membership of over 400. The
 community around the church is now thickly settled
 and is growing rapidly. The congregations now over-
 flow the house, and there is talk of building a larger
 one, which will probably be done soon.

The Association was organized by the election of
 Brethren E. A. Walker as Moderator, R. A. Brown as
 Assistant Moderator, and E. T. Ford as Clerk. The
 introductory sermon was preached by Rev. W. J. Bolin.
 It was a thoughtful and eloquent sermon.

The visitors were numerous: Miss Mary North-
 ington, Brethren G. P. Bostick, W. P. Hines, J.
 T. Henderson, H. H. Hibbs, W. D. Hudgins, W. J.
 Stewart, J. W. Gillon, F. E. White, J. M. Burnett, W.
 C. Bayless, J. R. Dykes, B. C. Hening, J. Pike Pow-
 ers, John Cruze, A. F. Mahan, John May, John A.
 Anderson, Will Sanders, W. W. Privett and wife, Miss
 Annie Bailey, J. H. Bradshaw, G. W. Edens.

Some of the best speeches of the meeting were de-
 livered by Prof. J. T. Henderson, on the Laymen's
 Work, Bro. W. D. Hudgins on Sunday Schools and
 Colportage; Dr. J. M. Burnett on Education and on
 the Young People's Work. Dr. H. H. Hibbs on Ten-
 nessee College; W. R. Horner on Books and Pe-
 riodicals; M. C. Atchley and J. L. Dance on Evange-
 lism; Prof. Barton on Chilhowie Institute; W. J.
 Bolin on Home Missions; J. W. Gillon on State Mis-
 sions; W. J. Stewart on the Orphans' Home; G. P.
 Bostick and J. L. Dance on Foreign Missions.

The hospitality was gracious and abundant. A long
 table laden with good things provided for all the large
 congregations. We enjoyed very much being in the
 home of Pastor Dance.

THE EAST TENNESSEE ASSOCIATION.

This was the first time we had attended it. For
 some reason it had not been convenient previously to
 do so. It met this year at Newport. We were glad
 of the opportunity to spend a day with it. So we ran
 down from the Chilhowie, reaching the Association
 on the evening of the first day. It had been organized
 by the election of Bro. S. R. McSween as Moderator,
 and Harrison Wood as Treasurer.

The introductory sermon was preached by Rev. J.
 J. Burnett. We heard it highly spoken of. When we
 reached the house, Bro. J. M. Walters was in the act of
 preaching. It was a strong, thoughtful, gospel ser-
 mon, and was much enjoyed.

The visitors were rather numerous again. Among
 them were Brethren J. T. Henderson, W. D. Hud-
 gins, G. J. Burnett, J. J. Burnett, J. M. Burnett,
 J. M. Walters, J. W. Gillon, W. J. Stewart, A. E.
 Brown, G. P. Bostick, W. L. Cate and Miss Mary
 Northington. These all were given their portions of
 time in due season, and all made interesting and in-
 structive speeches on their respective subjects.

An important matter coming before the Association
 was the movement to establish a school in the bounds
 of the Association. Dr. Brown, Secretary of the
 Mountain school work of the Home Mission Board,
 proposed that if the Association would give \$4,000 the
 Board would give \$2,000 for the erection of a build-
 ing.

We regretted that we could not remain through the
 meeting. We left to attend the Duck River Associa-
 tion.

We had occasion in connection with a visit to New-
 port last December to speak about the church and the
 splendid work which Pastor J. W. O'Hara is doing.
 Since then a great meeting has been held in the
 church, in which there were a large number of addi-
 tions, greatly strengthening the church in every way.
 The hospitality was most cordial. It was quite a pleas-
 ure to be again in the home of our friends, Mr. and
 Mrs. J. A. Susong, which we have come to count as
 our home in Newport.



GEN. WILLIAM BOOTH.

The veteran head of the Salvation Army died in
 London on August 20th at the age of 83. Almost the
 last words of General Booth, uttered just before he
 lost consciousness when referring to God's promises,
 were:

"They are sure, they are sure—if you will only be-
 lieve."

General Booth in his early life, at the age of 15,
 was a Methodist preacher, but resigned to become an
 independent evangelist. While preaching in the slums
 on the east side of London, his heart was greatly
 moved towards the masses there. He organized what
 was called the "Christian Mission" for the benefit of
 these people. Later the term "Salvation Army" was
 substituted for Christian Mission, under which name it
 soon became widely known, and grew rapidly until it
 had at the beginning of 1906, 7,120 posts, under the
 charge of 16,800 officers and employes, with 45,339 lo-
 cal officers, 18,000 brass bandmen, and about 50,000
 musicians. The army was organized in forty-nine
 countries and colonies, and from the international
 headquarters in Victoria street, London, General Booth
 directed its affairs.

The Army maintains about 700 social relief institu-
 tions in various parts of the world, under the charge
 of nearly 3,000 officers and employes. About 7,000 fal-
 len women annually pass through the 116 rescue homes,
 and, according to the Army's reports, about 85 per cent
 of these are permanently restored to lives of virtue.
 There are 132 slum settlements in the slum districts
 of great cities. The number of annual conversions in
 connection with the spiritual work is reported as aver-
 aging from 200,000 to 250,000 during the past ten
 years, making a total of over 2,000,000, of whom not
 less than 200,000 were converted from lives of drunk-
 enness.

In 1890 General Booth published a volume entitled

"Darkest London," containing a scheme for the enlightenment and industrial support of the lower classes. The work attracted world-wide attention and was much commented upon. We read it with the deepest interest at the time of its publication and enjoyed it very greatly.

General Booth made several trips around the world, visiting America, Australia, and other parts, and everywhere he was well received. We had the pleasure of hearing him when he spoke in Nashville. His speech was especially noted for its intense earnestness as well as for the information it contained with reference to the workings of the Salvation Army. We remember distinctly one story he told. He said some pedantic preacher asked a Salvation Army lassie, "Can you say the Lord's Prayer in Latin?" "No," she replied quickly, "but I can say 'Jesus Christ saved my soul' in English."

We have frequently stopped to hear members of the Salvation Army preaching on the streets of Nashville and elsewhere. Whatever may be their methods, and we do not endorse all of them, they certainly do preach the plain, simple gospel of salvation by grace through faith. And to this, we believe, is attributable to a very great extent their remarkable success throughout the world.

The work of the Salvation Army is devoted largely to rescuing the wrecks of the liquor traffic, both men and women. While this is an honorable work, it has always seemed to us that "an ounce of prevention is worth a pound of cure," that it would be much better to stop the traffic itself rather than simply to rescue its victims. Would it not be better to dam up the poisonous fountain rather than to heal those who drink of the stream flowing from it? And yet, strange to say, the very men who will applaud those who rescue the victims of the liquor traffic will turn most furiously upon those who try to stop the traffic itself and denounce them in the most vicious terms. We say "strange to say," and yet it is not so strange after all. It is all a matter of money with them. There is money in the liquor traffic to them, but no money in the victims. Or, at any rate, the only hope they will have of getting money out of the victims will be to have them rescued and restored. This they are glad to have others do, so as to save them the trouble and expense.

COLUMBIA SHOWS THE WAY.

About a week ago there were twelve soft drink stands in the beautiful little city of Columbia. All of them had federal liquor licenses and were selling intoxicating drinks. Some people said that it would be impossible to stop it, that people would drink, and so it was necessary for somebody to sell liquor to them. The officers of the law, however, took a different view of it, and in accordance with their oath of office, they went after those soft drink stands. They swooped down upon them, arrested the proprietors, tried them and fined them. All but one readily agreed to surrender their federal licenses. This man was arrested every day until finally he came to terms. And now after only a brief campaign there is not a single place in Columbia where intoxicating liquors are sold. Or, if they are sold anywhere at all, it is in a most clandestine way. Some people said it could not be done. But it HAS been done, and done in short order, and all because the officials of Columbia and of Maury County had some respect for their oath of office.

And thus Columbia has shown the way to Nashville and Memphis and Chattanooga. When the officials of those cities say that the prohibition laws cannot be enforced in those cities, what they mean is that the laws SHALL NOT be enforced, and that these officials propose to use all their official power to see that they are not enforced. So far as perjuring themselves by violating their oath of office, they seem to feel that is a simple matter in comparison with the privilege to be enjoyed by their friends, the liquor dealers, of making money out of the sale of intoxicating liquors, even if the sale results in blighted characters, wasted lives, ruined homes, widows' tears, orphans' cries and lost souls.

DR. WILLIAM E. HATCHER.

The dispatches announce the death on last Saturday of Dr. William E. Hatcher at his home at Fork Union, Va. Dr. Hatcher has for many years been one of the most prominent figures among Southern Baptists. For over 25 years he was pastor of the Grace Baptist Church, Richmond, Va. Since retiring from the pastorate of that church he has been engaged in evangelistic work and in promoting the interests of Fork Union Academy, which was very dear to his heart. Dr. Hatcher was an able gospel preacher, a remarkably successful evangelist, and a fascinating, stimulating writer. He was the author of several books, among them, "The Life of J. B. Jeter," "John Jasper," and others. He was a regular contributor to the Convention Teacher, and wrote frequently for our various denominational papers. Whatever he wrote was interesting. He had a style peculiarly his own. Dr. Hatcher was especially noted for his wit. For many years he was one of the most prominent members of the Southern Baptist Convention, and would frequently convulse the Convention with his dry wit. What he said was all the funnier because of the exceedingly solemn way in which it was said.

Withal, he was a prince in Israel, and we shall not soon look upon his like again. Not only Virginia, but the whole South, mourns his departure.

♦♦♦♦♦♦♦♦

AN ACCURATE REPORT.

A Knoxville paper in reporting the first night's session of the Chilhowie Association, said: "The evening hour was devoted to the young people's work. Addresses on that subject were made by Rev. T. J. Henderson, of Bristol, and L. R. Hudgens, of Nashville, secretary of the Baptist Young People's Board." This was an accurate report—with several exceptions. In the first place, Prof. Henderson is not a "Rev." In the second place his initials are not "T. J.," but J. T. In the third place the name of Bro. Hudgens is not "Hudgens," but Hudgins. In the fourth place his initials are not "L. R.," but W. D. In the fifth place he is not "secretary of the Baptist Young People's Board," but Superintendent of the Sunday School Work. In the sixth place, neither Prof. Henderson nor Brother Hudgins spoke that night. The speeches were made by Drs. H. H. Hibbs and J. M. Burnett. With these exceptions the report was correct. And there are some Baptists who prefer to get their information of our denominational work from the daily papers rather than from their denominational paper! This remark, of course, does not apply to any reader of the Baptist and Reflector.

RECENT EVENTS

Evangelist R. D. Cecil is assisting Pastor C. S. Dillon in a meeting at Holly Grove church in Concord Association.

We extend sympathy to Dr. I. N. Penick, editor of the Baptist Builder, upon the recent death of his only full sister, which occurred in Missouri. Dr. Penick well knows the way to the throne of grace, and we trust he may there find consolation in his hour of sorrow.

Rev. R. P. McPherson of Trenton, was given a month's vacation by his church, which he spent in visiting East Tennessee and at his old home in Nashville. He was present last Monday at the Pastor's Conference looking quite well. He says that he is greatly refreshed by his vacation.

Dr. J. C. Masee of Chattanooga, one of our old Georgia boys, and a graduate of Mercer, preached with great acceptance in the Tent Evangel in New York City last week. Open air meetings were held at the noon hour in front of the Stock Exchange and the Tribune Building.—Christian Index.

The First Baptist Church, Austin, Texas, has called to its pastorate Prof. L. R. Scarborough of the Southwestern Baptist Theological Seminary of Ft. Worth. It is not known whether he will accept. Before becoming Professor in the Seminary Brother Scarborough was a successful pastor.

If you are passing through Knoxville and have occasion to stop over between trains, we should like to commend to you the dining room at the depot as a good place at which to take a meal. It is run by a good Baptist, Brother J. W. Purnell.

Rev. B. A. Copass of Denton, Texas, writes to the Baptist World: "Good start here. Twenty-five additions in two months; \$4,000 additional property purchased; plenty to do." Brother Copass was born in Tennessee, educated at Bethel College and the Southern Baptist Theological Seminary. We are glad to know of the good work he is doing in Texas.

Dr. Wm. Lunsford returned last week from the West. Several Sundays he supplied the pulpit of the First church of Omaha, and then went to Denver to see his son. He states that he had the most pleasant vacation of his life in every respect. He was greeted by large audiences upon his reappearance in his pulpit at the Edgefield Baptist Church last Sunday, and was given a cordial welcome back home.

Mrs. Laura Dayton Eakin, the beloved editor of the Young South Department of the Baptist and Reflector, has been in Nashville several days visiting her sister, Mrs. W. W. Kannon, on Lischey Ave. We were sorry to find Mrs. Eakin in somewhat feeble health. We hope that she may be fully restored. She is one of the most accomplished writers, as she is one of the most gracious ladies, in all our Southland.

Rev. T. F. Hendon, of Marianna, Fla., formerly Field Representative of the Baptist and Reflector, assisted Rev. L. A. Hurst, of Carthage, in a meeting at Macedonia church last week. They had quite a good meeting. There were five baptisms, with others standing approved for baptism. It was a pleasure to see Brethren Hendon and Hurst at the Nashville Baptist Pastors' Conference last Monday. His old friends in Tennessee will be glad to know that Brother Hendon is looking quite well.

The recent death of Mrs. W. S. Leak, of Virginia, was quite sad. She was prominent not only in Virginia, but throughout the South, as the editor of the Woman's Missionary Union Department of the Foreign Mission Journal. She was a lady of the highest culture. Miss Northington had made arrangements with her to attend the meeting of the Woman's Missionary Union of Tennessee at Chattanooga this fall. She will be greatly missed in W. M. U. circles as well as in her own home.

We had the pleasure of preaching on last Sunday night at the Rust Memorial church for Pastor A. I. Foster, who was called upon to act in the delicate and difficult position of spiritual adviser to a man who was to be hanged at daylight on Monday. Brother Foster is doing a good work at the Rust Memorial church. There have been a number of additions during his pastorate. He is an excellent preacher and a helpful pastor. The congregation Sunday night was quite good, both in quantity and quality. We have preached for the church a number of times, and always enjoy doing so.

A belated train prevented us from attending the meeting of the Duck River Association last week, much to our regret. For many years we have been accustomed to attending the Association, and always enjoy it. The brethren of that Association are a noble band of Christian workers. We have learned to love them very much. We learn that they had a fine session of the Association, and that they had an unusually good year's work. It was a special source of regret to us that we did not have the pleasure of sharing the hospitality of Prof. and Mrs. M. M. Summar, so cordially extended and so pleasantly anticipated.

The dispatches bring the gratifying information that Dr. B. C. Hening has declined the call to the Secretaryship of the Educational Commission of Georgia, and will remain with the Deaderick Avenue church, Knoxville. The call was quite a flattering one. The salary offered was more than double the amount now received by Dr. Hening. His work at the Deaderick Avenue church, however, is not yet done. In fact, it has only begun. A large and effectual door of opportunity has been opened to him there, and at the urgent insistence of the members he has decided to remain. The announcement of his decision on Sunday morning was received with many signs of approval. Dr. Hening is one of the most eloquent ministers in the ranks of Southern Baptists, as you may judge by the sermon and address which we published from him recently.

The Home Page

INTO THE MAELSTROM.
FOR WEAL OR WOE.

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

CHAPTER XX.

REFINING DISCIPLINE.

Irritation as an element of religion is not in keeping with the divine essence of love. Humanity may palliate or excuse its severities done in the sacred name of love, but they are devilish, nevertheless. Neither the vulgarity of kindness nor the vanity of sanctity will satisfy the demands of righteousness, nor will tricks of devotion be acceptable to the alwise God. The Infinite Wisdom cannot be impeached by the felicities of sin labeled with terms of refined devotion. Blithe melancholy will not be mistaken by the Deity for sweetness and light.

At St. Margaret's convent Rose, known as Sister Erma, had her duties to perform with the rest, and she was no longer the recipient of special attention, but was leveled with the mass—unless the suspicious watchcare exercised over her to keep her in subjection be regarded as special attention. She had once been a heretic, and she might lapse into her old sin and long for the flesh-pots of Egypt. The wearying journey must be made through the wilderness before she could enter the land of Canaan.

Among the duties imposed on her was the reading of the "Nun Sanctified," by St. Alphonsus Liguori, wherein the writer, for special reasons, extols nuns consecrated to God, declares their vocation to be the most perfect and sublime, and all because their affections are not fixed on their families nor on men of the world, nor on dress. Parents are "agents of the devil by trying to rob God of a soul!"

In this "abode of peace" the routine physical duties were a relief from the multiplied social indignities that grew worse day after day. These infernalities startled her soul from its hazy dream of bliss and heaven. It was a source of exceeding anguish to her to be reminded daily that no one on the outside of this "dream of paradise," surrounded with high brick walls, knew of her presence there, but on the contrary believed she was in Rome, safe. She resented the iteration of the fact, for constant drops will wear a stone. There was manifested no desire to make her good, only to change the current of her ideas. Again and again had Mother Superior Regina told her: "She that hates not father, mother, brothers, sisters, yea and herself, cannot be a true disciple of Jesus Christ."

She grew moody and silent and bore her toils and troubles with patience as far as it was within her rebellious nature to do. Not a vestige of her clothing, not a memento of her former self and life remained to give her one gleam of comfort. These were all destroyed when she put on the plain black dress and white muslin cap. Earth had swallowed up her former life. In the dormitories she toiled, in the refectories she labored and gloomed, in the kitchen and laundry she served at menial duties, and with the broom and dust-rag she freshened up the appearance of things that could not elicit devotion to themselves. She had lost af-

fection for place, when she gave up home, friends and her past life. These things were too foreign to take the place of home. As an exile among the ruins of a foreign religion, she was sensible enough to see the inutility of lamentations. She had wilfully chosen her lot against all sane remonstrances. But it was her nature to remonstrate with fate. She could never make unconditional surrender to the conditions in which she found herself.

It was very noticeable that whatever was most distasteful and repugnant to her in her labors was the more certainly imposed upon her.

"Your hands are too delicate and need hardening," she was told, and the hoe and spade were put into her hands.

Even Sister Rene de Magnus became the most unkind, harsh, tyrannical task-master of all. "This was the most unkindest cut of all," for Sister Rene de Magnus was the sweetest, most gentle of sisters when Rose was mistakably rebelling against her home influences; but now Sister Rene had taken herself out of her confidence and left her

"Alone, alone—all, all alone;
Alone on a wide, wide sea!"

Rose could please no one, try as she would, and no one pleased her. Indeed each Sister seemed to be as offensive toward Rose as she could be. For two or three hours she would labor in the dormitories making beds, and then in impudent tones, without any provocation, she was ordered to undo the work and begin over again, Sister Rene or the Mother Superior standing over her in colossal severity to enforce the tasks. In the kitchen, laundry, refectory she was rebukingly reproved for "half doing her work," which was not true. The general spirit of the place was that inscribed over the portal of the Inferno:

"All hope abandon, ye who enter here."

The full force of the lines came to her:

"Through me you pass into the city of woe:

Through me you pass into eternal pain:

Through me among the people lost for aye."

One day she was made to scrub the floor on her knees with brush and sand. The newness and laboriousness of the offensive labor rendered it painful and difficult, and required considerable time. When her task was about finished Sister Rene appeared. She was furious and raged, for nothing that any generous, sensible person could see, like a whirlwind on an alkali plain. "You lazy hulk," she fairly screamed; "you've been all the morning doing this, and you could have done it in an hour. Let me have that brush."

In snatching it violently from Rose's hands the skin was torn away from the palm.

"I did the best I could," said Rose, suppressing her anger.

"Not a word out of you now. You know you did not."

The enraged Sister—the spouse of Jesus Christ—slashed a pail of water upon the floor and compelled Rose to scrub again the white, clean floor. She stood over the humbled Sister Erma like a Legree with a cat-o-nine-tails, and stormed at her throughout the work. The blood upon her tender hands, the smart from the water, the ache in her heart, the humility of the situation, what were they to this spouse of Jesus with a soul of iron and a mind saturated, not with divine love but a hideous brutality. It was a method of female salvation, a manifestation of what may be called the goodness of hate.

From scouring floors, washing pots,

rubbing kettles, polishing knives and forks, her delicate white hands became soiled and chapped, and in her thoughtless simplicity she remarked to the Sister housekeeper: "Indeed I am quite ashamed of my bad-looking hands."

"Well, thin, I'll be a fatter making ye more ashamed of thin," was the consolation she received. She supposed it to be mere words, such as Hamlet read, but it proved she meant it. This Sister housekeeper—another spouse of Christ—took her out where they were whitewashing walls and commanded her to thrust her hands into a bucket of hot lime. Rose hesitated.

"None o' your airs now; but do as I bid ye, or I'll tell the Mother Superior on ye." And she held Rose's hands in the hot lime several minutes. For several weeks her hands were in a terrible condition, cracked, bleeding, torturing at every movement; and yet in the chilling frosts of December she was forced to wash and hang out clothes on the line. Though they were red, swollen, bleeding, she made no complaint. There was none to whom she dared appeal. This special discipline of penance, this refined and rarefied religion of the cold-blooded nunnery, this informal savagery was a "special service that pleased Christ!" Pleased whom? This sleepless discipline seemed more the result of Satan prowling among the Eves than anything else. This divinity of cruelty, a religion of broils, may have been an antiseptic religion, a sort of sex worship, but Rose was not so convinced. If there is a masculine, a feminine, a neuter religion, this was none of them, but rather the religion of intrigue, of coarseness, of brusqueness, with the mask of forms thrown off. This gilt-edged cruelty was not that kind, where to be cruel is to be kind. It had the purity of envy in it, and was not meant even as a soothing brutality or hallowed evil. Rome was treading a thorny road to Heaven. She often asked herself why—O why? But she was a captive, under a rod of the brutality of religion, in the hands of cruel, unfeeling despots, under a curse that breaks the affections to powder and tramples upon the purest and holiest ties of social life. As a still heavier trial of her hopeless devotion, her hair had been cut off, shorn of her glory. "If a woman has long hair, it is a glory to her; for her hair is given her for a covering." Long did she pine for her lost glory; long did she pray God for help in her untold sorrows; long did she suffer for her foreshadowing in departing from home. There were no enchantments in her life now, no enthusiasm. The sorcery of self-will was broken, and disillusioned she stood before her fate as before a mirror.

"Not underneath green shades, by fountains shrill,

Amidst the nymphs and sirens,
fruits and flowers,

Is placed our bliss, but on the steep,
rough hill

Of virtue, climbed through sunshine,
snow and showers.

He that, embosomed in Italian bow-
ers,

Treads but gay Pleasure's primrose
path will ne'er

Reach the high crown, the royal
eagle towers

Round the steep cliff, and thou, wile
thou' forbear

To spurn the lowly vale, and fix
thine eyrie there?"

Indeed Rose's eyrie was in the "lowly vale." She was perishing for love and sympathy. Her scanty breakfast consisted of dry bread and coffee, and her dinner often of a soup made from

poor meat thickened with the waxy remnants of unleavened wafers, and crusts of mouldy bread, portioned out to her in a cup and eaten with an old spoon. Her supper was made of mush and molasses, or of mush and buttermilk. The fare was worse than that given to prisoners in penitentiaries. Thus was she "tested" in the way of "penance for her unforgiven and unconfessed sins."

The rules and daily routine of the Sisters were methodical and harsh, to say the very least. In the morning the rising bell was rung at half-past four o'clock, when every Sister is supposed to rise in haste, fall prostrate, and kiss the floor. The Sister who reported a direlict of this rule was lauded for her faithfulness, and encouraged to be a tell-tale and a spy. At the ringing of another bell in half an hour, all repair to the community-room or chapel for prayer and the reading of the morning meditation, when all meditate on their knees, erect and motionless, for an hour. A vocal prayer to the Blessed Virgin concludes the services, the Sisters kiss the floor, and the bell is rung for mass. After mass breakfast is had in the refectory, silent, while one of the Sisters reads aloud from the lives of the saints. Then follows the routine work. For half an hour before twelve, they again fall on their knees in prayer and examination of conscience, and then eat the midday meal. The older Sisters, whose works followed them, lived on the fat of the land, but the new nuns were made to pass through the fiery furnace and live on "hardscrabble." At half-past three the rosary and the litany of the saints are said, and at four o'clock they go to the chapel and for half an hour adore the consecrated wafer or the Blessed Sacrament. Supper is served at five.

No inquiries or observations about the health or about absent Sisters is allowed; all unnecessary questions are prohibited; no two Sisters may talk together alone; all must be there at six o'clock, and half an hour later must listen for half an hour to readings from Rodriguez's "Christian Perfection" or from the "Confessions" of St. Vincent de Paul. Then an hour's recreation is permitted. On the ringing of a bell at eight o'clock all repair for Chapter. There the Superioress hears the self-accusations of the Sisters, who one at a time on their knees confess to walking too heavily, or shutting doors noisily, or giving the eyes too much liberty, or running down stairs too fast, or rising dilatory after first morning bell, or eating between meals, or spending too much time in the parlor, or conversed with the Father too long, or smiling too much, or feeling too glad throughout the day, and other such self-condemnations. Penance is then ordered according to the likes or dislikes for the confessing Sister, often accusing them unjustly of faults uncommitted. Then the lights are extinguished and all retire to their separate cells. The Superioress—for nice customs courtesy to kings—might then at pleasure dispense with the rules and give refreshment to the priests, who often lingered under the charm of femininity until the "wee sma' hours." Muscatel or Bordeaux or Montillo or bock added zest to the colation.

All the Sisters were obliged to confess once a week, usually Friday, when no meat was eaten, to Father Cantwell, "the parish priest." Every question he asked must be answered, no matter what its character. For the confessional is the spiritual court of justice, and the priest, the center of

(Continued on page 14.)

The Young South

MRS. LAURA DAYTON EAKIN,
Editor.

Missionary's address—Mrs. P. P. Medling, Kagoshima, Japan.

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

Mission Topic for August: Missionary Training.

Have you remembered to pray earnestly for the Seminary and the schools at Jefferson City, at Jackson and elsewhere where the young missionaries are carefully prepared for their future work? Have you remembered the devoted women in the Training School at Louisville? I trust the attendance will be large in September. God's best blessings will rest upon those who offer themselves for his work at home and in foreign lands. If God calls you, begin at once to ask him to lead you where you may begin to prepare yourself to do his work thoroughly. L. D. E.

THE WOMEN'S CONVENTION.

I see they are getting greatly interested in that gathering we are to have in Chattanooga the third week in October. There is no more interesting place in the world than this city of ours at the foot of the mountain, and we are hoping for 500 women and girls to be present at this time. Our much beloved Miss Buhlmaier of Baltimore expects to come; also others. We have never forgotten the grasp of her hand at the Southern Baptist Convention, years ago.

We hope to get inspiration from many of God's chosen ones, and we trust to share with the good women all over the State. Begin to arrange to be there. Chattanooga will do her best for you. L. D. E.

CORRESPONDENCE.

I am still in Nashville, and my good postman has forwarded me four letters. After this I hope to be at my own desk, and I shall have a new address to give you. My son and I are going back to our first love, the East Side, I hope, where all my friends live and where we will be nearer the church.

Our first message today is from our good friend Mr. N. J. Phillips, of Blountville. Perhaps you remember that he sent \$1.00 more than he gave himself credit for, and he says I may give the "extra" dollar to Home and State Missions. I am so delighted it was a mistake on the right side. He and Mrs. Phillips are so faithful to the Young South, and we prize their great helpfulness. It is already credited.

Then comes a letter from the west, Lone Wolf, Okla. It says: "Please find \$1.00 to be used thus: Give Foreign Missions 25 cents, Home Missions 25 cents, Mrs. Medling 25 cents and State Missions 25 cents."

"This is my birthday offering, and I am 74 years old and hale and hearty. I send this thank offering as a token of my appreciation of the Young South and my good old native State. My best wishes for you all.

R. JASPER WHITE."

We give you our hands most heartily, dear Tennessean! May God give you many more happy natal days. The Young South certainly appreciates your thoughts of its work.

And Chestnut Farms, that I hope

to see some day, tells us from Englewood: "Enclosed find FIVE DOLLARS AND TEN CENTS. The church at Zion Hill sends \$2.10 to the Orphans' Home and \$3.00 which we ask you to send to J. W. Gillon for the ministers of whom he wrote in the issue of August 1.

YOUR FRIENDS ON CHESTNUT FARMS."

Thanks! I shall send it right away to Mr. Gillon. You are so kind. I hope to see you at the Convention in October.

The postman out here on Lischey Avenue is almost due, so I must say good-bye.

September will be on us directly, and I want to have a good report to present to our ladies in October; so do your best from this time on.

Most fondly yours,

LAURA DAYTON EAKIN.

P. S.—And I am about to forget 57 cents from the Primary Class at Charleston, to be used as I think best. Shall I give it to Mrs. Medling in Japan, dear children? Thank you, Mrs. McKnight. L. D. E.

RECEIPTS.

Now let me add to what we have already reported:

Since May 1, 1912	\$235 03
3rd week in Aug., 1912	4 00
4th week in Aug., 1912—	
Foreign Missions (Lone Wolf, R. J. White)	0 50
Home Missions (Lone Wolf, R. J. White)	0 25
State Missions (Lone Wolf, R. J. White)	0 25
Friends at Chestnut Farms...	3 00
Zion Hill Church	2 10
Primary Class, Charleston (J)	0 57
Total	\$245 70

A CHILD-MARKET AT FRIEDRICHSHAFEN.

The Standard gives a description of the annual sale of Tyrolese children, which was recently held at Friedrichshafen, on Lake Constance: "One hundred and twenty-five boys and thirty girls between the ages of eleven and sixteen arrived in a special steamer, under the care of a Roman Catholic priest. Huddled together in front of the Golden Wheel Inn, they were waiting to be sold to the highest bidder for the season's farm work. Purchasers were not lacking, for six hundred peasant farmers from Baden, Wurttemberg and Bavaria had come to get child slaves to work on their farms, and these behaved exactly as at the cattle market, scrutinizing the boys and girls, sometimes feeling their biceps, and then making an offer to the priest. The money, of course, goes to the children's parents, landless men in the remoter valleys of Tyrol, woodsmen and the like, who, one would be glad to believe, are driven by sheer destitution to send their children to work for strangers in a foreign country. The child slaves are sent home at the end of October—all, that is, but some who succumb to overwork, ill-treatment and homesickness. The whole business of the child-market, which is of great antiquity, is now arranged by a clerical society, named the Tyroler Huterkinder-Verein, the activity of which is violently attacked by part of the local press, which demands its suppression."

It seems incredible that such a thing could persist—and yet, as an exchange has said in commenting upon the incident, "we are in no position to throw stones. Some of the facts concerning child labor in America that have been revealed in the fight for a national uniform child-labor bill, which happily is becoming a reality, equal this story from Switzerland, and

surpass it. In mines and mills and on the streets parents have been putting children hardly beyond babyhood to long hours of debilitating labor, destroying both the children's bodies and souls before they reached their growth. And, as we found from investigation, there was often no urgent necessity of their being put into industrial captivity. In one case a little boy was put into the factory to pay the installments on a piano."—*Baptist Commonwealth.*

IN WILDS OF DARK CONTINENT.

After twenty-three years' peril in the heart of Africa, much of the time a prisoner in a great black Babylon where nameless horrors were committed every day, where there were hills of skulls and where batches of slaves were butchered for the mere joy of sight of blood, Daniel Crawford, a missionary connected with the Plymouth Brethren, has returned to Britain on furlough and has just been given an official reception at his native town of Greenock.

How he penetrated from the western coast to the great Katanga country, in the southeast corner of the Congo country north of Rhodesia, forms a strange chapter in his life story. At first he was with two other missionaries—Fred Arnot and Mr. Lane (brothers of W. R. Lane, the well known Free churchman) and he said to a representative of the Chronicle: "We had to bore our way in. For hundreds of miles Africa is blocked by impudent chiefs of the Rob Roy type, whose only motto is, 'Own up and pay up.' You go fifteen, seventeen, twenty stupid little miles, perhaps you merely cross a river, and another 'Rob Roy McGregor Africanus' meets you with extortionate demands. He looks at your jacket and he wants your jacket; he looks at the shirt underneath and he wants your shirt."

The two missionaries whom Mr. Crawford accompanied soon penetrated as far as they desired, and to solve the difficulty of getting right into the heart of the interior Mr. Crawford attached himself to a slaver's caravan. "Along the coast," he says, "there are any number of these Portuguese slavers. They don't move themselves, but they employ a lot of black cutthroats, who load the caravans up with powder and flintlock guns, and over the hills and far away they go on their 'pacific penetration of Central Africa.'

"And it was then I saw the horrors of the slave trade. All along the path we saw the shackles and the yokes of slaves who had died on the way down to the coast. To prevent the slaves escaping at night the legs of each four of them are tightly bunched together in wooden shackles. Dozens of shackles were found along the same route in 1900, not old shackles, but green shackles, shackles still wet with the sap of the tree. Though Britain prevents slaves being shipped to Jamaica or elsewhere in Africa, there is always any amount of slavery up the back path. Africa lives on slave labor.

"It was the nightmare of my life in the interior. At all hours of the night natives came to me saying, 'Sir, sir, we are all killed,' and they would tell me of attacks by the slavers, of women dragged off, of old men killed. Often the slavers were led by white men sporting false names, and there lay the difficulty. I have got dates, names of towns wiped out, names of all the victims, but securing names of the white leaders was wherein lay the difficulty. I have got dates, name of the Portuguese leader. These men put on

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the mask of a false name, and under the shield of it they do the devil's work in Central Africa."

The caravan to which Mr. Crawford attached himself to get into the interior, however, was bound for a place where there were always slaves to be obtained cheap—the capital of the great Emperor Mushidi.

"Years before," says Mr. Crawford, "Mushidi journeyed into the interior with his wife, Kapapa, and two slaves, grand total four, and this terrible quartet smashed up all the tribes of Central Africa. Mushidi was a veritable black Napoleon of Central Africa. His brain worked with the precision of a machine. Tribe after tribe fell under his sway, and thus was evolved a great black Babylon, where all the tribes formed a seething mob and where slaves poured in by hundreds and thousands.

"It was a city of scores of thousands of people, certainly over 100,000. And there for years I was kept practically a prisoner, for Mushidi refused to let me go. It was a case of 'Will you walk into my parlor?' said the spider to the fly. Partly, perhaps, it was a case of pride, for Mushidi wanted his enemies north, south, east and west to know that he had caught a white man.

"Life there was awful," and Mr. Crawford shuddered as he recalled the scenes. "Hills of skulls all over the place, and drastic executions daily in full swing. Blood, blood, and yet more blood; blood of babes, blood of women, blood of old men. And there was I, shut in, a hopeless prisoner, seeing these people killed off in batches, ten, fourteen, twenty a day, frightful murders, committed within unspeakable barbarities."

For a time Mr. Crawford was helpless, but gradually he was taken into Mushidi's favor, and acted for him almost in the capacity of secretary. And then daily he petitioned for the lives of some of the condemned people to be spared him. "Fifteen or twenty people were to be killed on, say, Monday morning. I begged the emperor, 'O King, live forever; give me two.' Another batch on Tuesday morning. Again, 'O King, live forever; give me two more.' On Wednesday, 'O King, live forever; give me three, give me three.' And I got three.

"The result is a lot of these people are called by a word which means 'Brought again from the dead,' and they turn up from all parts of Africa bringing me little presents.

"What kind of a man was Mushidi? A typical Banfu cutthroat, but he had a wonderful head, really two heads in one, the curled, ridged occiput telling of terrible potentialities. He had 500 wives.

"One day a strange flag was seen approaching, and this heralded the advent of a new factor in the country, namely the Belgians. In a little while the great mushroom empire of Central Africa was scattered to the winds and Mushidi's head was cut off and sent to the museum of a certain London institution in a petroleum tin."—*London Chronicle.*

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CHAMBERLAIN AVENUE BAPTIST CHURCH.

The Chamberlain Avenue Baptist Church, in East Chattanooga, Tenn., was organized on August 15, 1909. The organizing council was constituted by Bros. J. C. Massee, D. P. Harris, W. S. Keese and C. E. Sprague. Bro. J. C. Massee was made Chairman, and forty-three present presented letters and were accepted.

The organization decided it should be known as the Chamberlain Avenue Missionary Baptist Church of Christ. The Church Covenant was adopted and subscribed to; also the Philadelphia Confession. Bro. N. B. Fetzer was made permanent Moderator and H. E. Wilkes Clerk. Bros. W. C. Smedley, O. F. Walton, N. B. Fetzer and A. T. Lindsey were received as active deacons.

August 19, 1909, Rev. A. P. Moore was called as pastor and accepted, the call being unanimous. Bros. W. C. Smedley, I. M. Shiver and D. E. Whitaker were elected trustees, and Bro. A. T. Lindsey Treasurer. Bro. Thos. Brown was elected choir master, and Sister Phama Clark Raburn organist.

The trustees were instructed to purchase a lot for the erection of a church. The Building Committee, Bros. Fetzer, Smedley, Shiver and Walton, were instructed to proceed with plans and building of a new church. Bros. Thos. Brown and John Parks were appointed to assist in plans and the building of the church.

On September 5, 1909, the church authorized the ladies to organize a society and assist in all church work and building. On this day Bro. I. M. Shiver was elected Treasurer of the Building Committee.

On September 15, 1909, the first prayer service was held in the tent of Bro. C. E. Sprague. There were 21 members and 12 visitors present. The service was led by the pastor, and the lesson was from the 4th Epistle of John, the subject being "Christian Love."

On January 2, 1910, the church was opened for service, and the dedicatory sermon preached by the pastor. The dedicatory prayer was by Rev. W. R. Snider, pastor of King Memorial M. E. Church, South, and the closing prayer by Dr. Fitch, pastor of the East Chattanooga Baptist Church. On this date it was unanimously agreed to dedicate the church to the service of God and for the advancement of his cause.

After the resignation of Brother Moore as pastor, Rev. W. W. Howard was called as pastor and accepted, and after his resignation Rev. C. E. Sprague was called as pastor and Rev. J. G. Sprouse as assistant pastor, and accepted, and are now actively engaged in the work of the Master with this church.

Since its organization the church has received into its membership: by letter, 63; by baptism, 50; and lost by letter, 30; by death, one, making the present membership 125.

There has been expended since its organization, for all purposes, \$10,972.45.

Respectfully submitted,

H. E. WILKES,
 Church Clerk.

The church at Bemis, Tenn., of which Rev. C. C. Morris of Jackson, Tenn., is pastor, will soon have a neat and commodious house of worship, the building being now in course of construction. It has long been needed.

Rev. S. P. Poag of Jackson, Tenn., has been called to the care of the church at Pleasant Plains, near that city, and accepts.

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A CORRECTION UNCORRECTED.

In the Baptist and Reflector I said, for Brother Motley's good: "Brother Motley, one of the campaign speakers, is reported to have made the statement at one of the churches that 'no Baptist church should call, or tolerate, a Baptist preacher that had not had a Seminary course.' The statement was too broad and greatly hurt the influence of the whole day. He should see this and put himself right before the best people in the land."

Brother Motley seeks a correction of the above statement in the last issue of the Baptist and Reflector by saying: "I only wish to say that this quotation is absolutely untrue, a fact to which Brother R. P. Mahon and Bro. L. C. Kelly will gladly testify. It seems to me that if Brother Ogle had wished to serve the cause rather than stir up strife he would have secured the facts either from me or from my fellow-helpers in the campaign before rushing into print in such a hurtful manner."

Now I assure Brother Motley that I meant all for his good, as my reference indicates. Brother Motley is greatly mistaken when he says: "I was right before the people before Brother Ogle set me wrong." That is the precise reason of my reference. He was wrong before the people, and I meant only to give him a hint to get right. Brother Motley denies my statement, which puts me in a worse light, if possible, before the people than he was. Brother Motley does not say what he did say in his educational speech; whether he said anything that sounded like my statement. Now I find by looking up the matter carefully that what he did say was more uncalled for than what I accused him of saying. Here is what he did say: "No Baptist church should call or tolerate any Baptist preacher who had not had the best possible educational training." That is much stronger than I reported him to have said. Strike out the word Seminary and place instead "best possible educational training," and you have the statement that Brother Motley made. The only mistake I made in my statement, in trying to help my brother, was, I used the word Seminary, and he used the words, "the best possible educational training." His is the stronger, for some have a slight Seminary training, without the possible best educational training. They try to build a chimney commencing at the top. I think his statement a great injustice to hundreds of Baptist preachers who are in the front lines today, bringing the world to God who have had but little educational training, who understand God's decrees, heaven's dialect and religion's grammar. Brother Motley shows a little feeling when he said I (Ogle) meant to stir up strife-by not coming to me (Motley) or my fellow-helpers for facts. Now I already had the facts, and wanted to give him a chance to explain why he would use such words, and he is the brother who has stirred up the dust. I did not need to go to Brother Motley for facts.

I hope this explanation will be satisfactory to Brother Motley, and that hereafter he will be more careful on things that are to last after he leaves.

G. A. OGLE.

TIME AND PLACE OF MEETING OF THE ASSOCIATIONS.

AUGUST.		
ASSOCIATION.	PLACE.	TIME.
Big Emory	Pine Orchard (7 miles west of Harriman)	Thursday, Aug. 29
Unity	Gravel Hill (near Selmer)	Friday, Aug. 30
SEPTEMBER.		
Central	Salem	Tuesday, Sept. 3
Ebenezer	Centreville (Hickman County)	Wednesday, Sept. 4
Tennessee Valley	New Union	Thursday, Sept. 5
Watauga	Cobb's Creek (near Butler)	Thursday, Sept. 5
Salem	Dowelltown	Wednesday, Sept. 11
Midland	Bethel	Wednesday, Sept. 11
Eastanallee	New Zion	Thursday, Sept. 12
Harmony	Tula	Thursday, Sept. 12
Walnut Grove	Pond Hill	Friday, Sept. 13
Stockton Valley	Beech Bottom	Saturday, Sept. 14
Ocoee	Macedonia (near Cleveland)	Tuesday, Sept. 17
Friendship	Ro-Ellen	Wednesday, Sept. 18
Indian Creek	Zion	Thursday, Sept. 19
Union	Clifty	Thursday, Sept. 19
Holston Valley	McPheeters' Bend	Thursday, Sept. 19
Sweetwater	Sweetwater	Wednesday, Sept. 18
William Carey	Poplar Hill	Friday, Sept. 20
Beech River	Mt. Gilead (12 miles west of Lexington)	Friday, Sept. 20
Clinton	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
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
Nashville	Southside	Friday, October 11
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	Gravel Hill Church	Friday, Oct. 11
State Convention	Murfreesboro	Wednesday, Nov. 13

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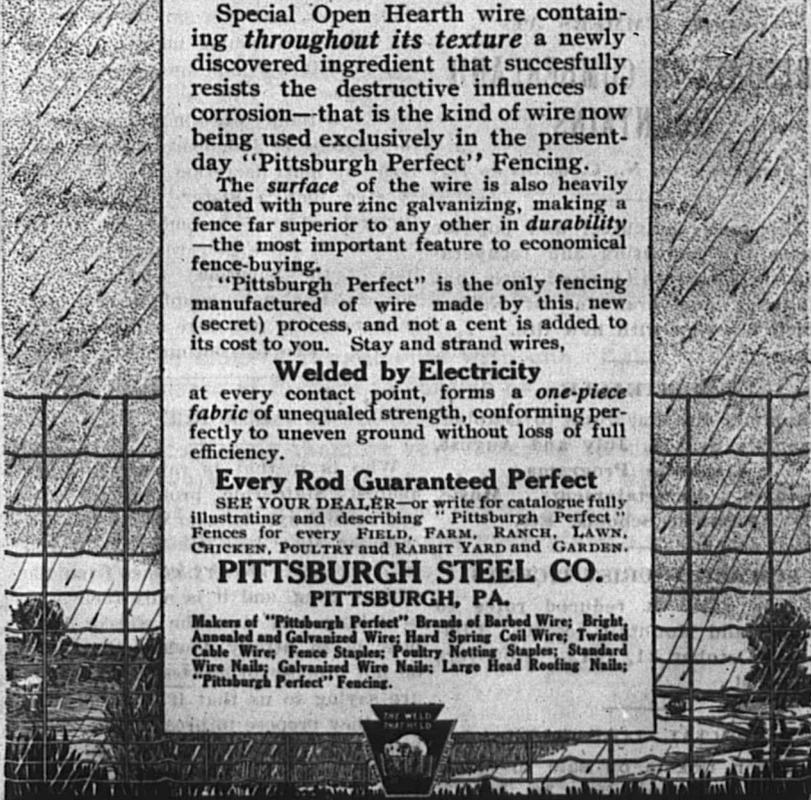
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(Continued from page 10.)

the system, is said to be God's legate,
in whom the penitent confides all her
secrets and puts herself completely in
his power. His ear is a sort of moral
cesspool, and by what analogy in na-
ture, which is known to be God's di-
vine handiwork, or by what argument
of philosophy it is such perhaps the
angels and the demons know.

The officers, or heads of depart-
ments, are elected by ballot, when
they divide into factions and party
feeling runs high. Then these dis-
gruntled old maids, living unhappy,
unsatisfied, unnatural lives, live and
have their being in a world of con-
tention, of strife and of envy. It is
not to be wondered at that they pine
away in the gloom of the cloister, chos-
en under the romantic spell of wild
and youthful enthusiasm.

By her vows of poverty, chastity and
obedience a nun signs away her do-
minion, her property, all her temporal
things, and it is a mortal sin to give
another picture or book or flower or
pin, because such an act implies pos-
session. If a friend sent her a gift
or a memento, in nine cases in ten it
was taken away from her and given
to another. Both St. Austin and St.
Basil said it was theft to possess or
to conceal anything from the Super-
ior. Everything belongs to the Mother
Superior.

She must not look a man in the face
nor raise her eyes when speaking to
one of the male sex, nor look around
her, nor glance through a window, nor
peep at an opening door to see who
enters; she must walk with downcast
eyes, nor recognize any one. She must
tell to the priest all her thoughts, all
about her love, all her temptations, all
her unhappy dreams, all her unholy
visions. She may not see a priest alone
in the parlor, for St. Vincent has said
the devil "is always at work, and even
angels have fallen;" but she may re-
main any length of time in the con-
fessional with him. When a priest
enters the parlor, the Superioress at
once bids all the Sisters to leave. All
nuns must address their superiors upon
their knees, and they must obey blind-
ly, without reasoning upon any point,
and submit will and understanding to
her superior. This is "perfect obedi-
ence," without examination, without
the exercise of judgment, without em-
otion, without discretion. Heayen will
receive such a Sister. Individuality
surrendered she becomes the better
"spouse of Jesus"—or rather the blind
tool of the Superior. She must see
not, answer not, complain not, per-
ceive not, love not, dare not, think not.

(To be continued.)

"YOU CAN'T ENFORCE THE LAW."

Who is it that is raising this cry
against State-wide prohibition? Do
you know anybody who wants the law
enforced that does not believe it can
be enforced? The cry comes from the
whisky gang, and it is only their way
of telling you that the whisky busi-
ness is so utterly lawless that they
do not propose to be controlled. They
are saying to us that if we make the
law, they propose to break it, and that
it will be a mistake, therefore, to make
it. In other words, here is a thing in
our midst that tramples on all law,
produces all sorts of crime and wretch-
edness, and warns us that any attempt
to throttle it will be met with def-
iance.

Who can't enforce the law? the
sovereign people of Arkansas? These
social harpies, these political prosti-
tutes, are preaching self-government;
are the people of Arkansas capable of
self-government? If we cannot en-
force any law that is in the interest of

our people, it is time we should annex
ourselves to some commonwealth that
can enforce law—we ought to quit
talking about self-government.

A band of professed and confessed
lawbreakers in our midst, with their
hirelings, broken-down lawyers and
lost-out politicians, crying out to the
sovereign people of a great State that
they cannot enforce a law against the
most nefarious business on earth!

We think it perfectly true that there
are some four or five towns and cities
in this State where present machinery
will not enforce the law. We are of-
ten told to look at Memphis—the wide-
open town in State-wide prohibition
Tennessee. The Western Methodist
published to all the world what would
certainly be the effect of a State-wide
law on Memphis, if no further pro-
vision was made to enforce the law
than the provision already in existence
when the law was passed; we pub-

lished it plainly in advance. We also
pointed out distinctly the remedy—
an enforcement commission with pow-
er anywhere in the State. Oklahoma
has such a commission, and after go-
ing over and over the State of Okla-
homa personally, we tell you that the
prohibition laws are as well enforced
in Oklahoma as any other laws. Can't
enforce the law!—Western
Methodist.

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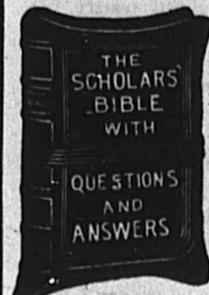
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that is Good and
Noble and sym-
bolizes the high-
est ideals of
life.

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Inter-
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22 And the prophet came to the
Is'ra-el, and said unto him, Go, str
thyself, and mark, and see what tho
for at the return of the year the

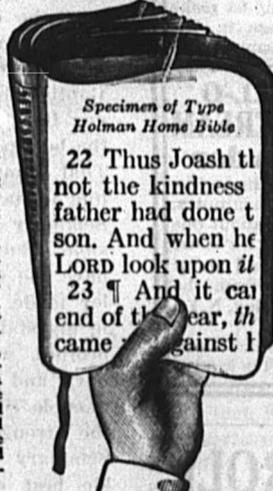
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OLD FOLKS

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Holman Home Bible

22 Thus Joash th
not the kindness
father had done t
son. And when he
LORD look upon it
23 ¶ And it can
end of the year, th
came against h

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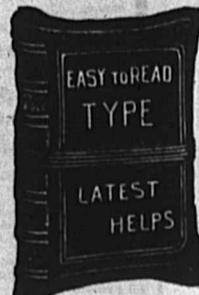
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WHOEVER believ-
eth that J's'us is the
Christ is born of God; and
every one that loveth him

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children can learn to
pronounce the diffi-
cult Scripture proper
names.

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Teachers
and
Preachers



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the priests, the L's'vites, the
the singers, the Neth'i-nims,
they that had separated then

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ALARM! ALARM! ALARM!

Three loud and distressed alarms should be given our churches. The first is open communion. Some of our churches practice open communion. On communion day the pastor offers no restrictions; and the deacons, not knowing the membership, offer the emblems to any who will partake. The pastor ought to offer God's restrictions, who delivered the ordinances to each local church to be observed as a local church ordinance. (1 Cor. 4: 17 and 11: 2.) He commands each local church to practice rigid restrictions (1 Cor. 5: 7, 11-13). No pastor ought to fail to read and comment on these restrictions whenever the Supper is to be observed.

The second alarm is the financial straits of the churches, and the sacerdotal bossism the deacons are exercising over the churches. The word deacon is an anglicized word, the meaning being slave. They are selected and elected to get up the finances of the church. A church has no need of a deacon who is not a liberal contributor and a money collector. It brings trouble upon a church for a non-contributing deacon to exercise any authority in the distribution of her finances or talk about the prosperity of the church in church meetings. When a church says she needs \$100 or \$1,000 for quarterly or yearly expenses, the deacons ought to feel like the old favorite and faithful slave and say, "Yes, master," and pray, pay and hustle around among the membership and get up twice the amount. When a church is in financial straits, she has unfaithful deacons. The deacons of the poor church at Philippi sent contributions to a Baptist preacher who didn't need them, and yet God said it was a sacrifice, acceptable, well pleasing to him (Phil. 4: 18).

The third alarm is a violation of God's instructions to the church in 1 Tim. 5: 11. In verse 13 he tells why, and in the 14th verse he advises these young widows what to do.

J. B. Moody.

Memphis, Tenn.

USELESS QUESTIONS.

Can a horse fiddle?—*Keokuk Gate City.*

Can a chimney swallow?—*Chicago Tribune.*

Ever hear of a ginger snap?—*Topeka Capital.*

Ever see a bed spring?—*Kansas City Journal.*

Can a rail fence?—*New York World.*

And couldn't a railroad tie? But isn't the weather vane?—*Philadelphia Telegraph.*

Was it a banana peel that made the night fall?—*Chicago Record-Herald.*

And how does Long Island Sound?—*Springfield Union.*

How would a crash suit?—*Baltimore American.*

Just to complete this bunch of nothingness—did you ever see a horse fly? Ever hear a gum drop? Ever see a tree box? Ever notice a door step? Ever see a watch spring? Ever hear a bed ticking? Why did the soda pop? Can a fence rail? Why did the organ stop? What did the egg shell? Where did the gas light? What did the dipper handle? Whom did the towel rack? What did the coffee urn? When did the curtain ring? What did the day break? What vote did the trolley pole? Water the wild waves saying? Why did Julius Caesar?

OBION COUNTY NOTES.

I have just closed a good meeting with Antioch Church. Some eighteen or twenty were converted, with seventeen additions to the church. Some of the hardest sinners in the community were gloriously saved and joined the church. Bro. Stephen Wheatley, of Jackson, Tenn., did part of the preaching, to the enjoyment and edification of the church. It was a joy to have Bro. Wheatley with us, as I was his pastor four years in Old Indian Creek Association. He has not been preaching a year yet, but his gospel is not in world only, but "in power and in the Holy Ghost." He is one of our coming men. The C—ites were a little disturbed by the gospel facts preached by the writer at the night services, but were told if they wanted a "spute" Baptist would find them a man; that a postal would bring Elder I. N. Penick, Martin, Tenn., over ready for business, after which they became exceedingly quiet. Our Hornbeak meeting resulted in one addition. At Samburg (Reelfoot Lake) we had several conversions with four baptized. I begin at Fairview Sunday the 18th under the missionary tent. Brethren, pray for me.

W. R. PUCKETT,

Missionary for Obion Co.

Hornbeak, Tenn.

The advantages and opportunities which the Southeastern States offer to industrious homeseekers will be strikingly displayed during the next few months at fairs and expositions in Iowa, Wisconsin, Michigan, Illinois, Indiana, Ohio and New York, which last year had an aggregate attendance of over two million people, and at the great annual Canadian Exposition at Toronto, running over two weeks with an average daily attendance above 100,000, by exhibits which will be made by the Southern Railway system.

Exhibits will be made at more than twenty-five fairs in the States named, each one of which has been selected with a view to its character, attendance and probable interest in locations in the Southeast on the part of the people attending. Four sets of exhibits have been prepared. Each set will be shown at from six to nine different fairs covering a wide stretch of country. A special exhibit will be sent to the Toronto Exposition. The exhibits will consist of fresh fruits, cotton, tobacco, potatoes and truck crops and colored pictures showing farm and orchard scenes will be displayed. Representatives of the Land and Industrial Department of the Southern system will be with each exhibit. Attractive literature giving full information about the Southeast has been prepared especially for these fairs, and a set of fine Southern views will be distributed as souvenirs.

By these exhibits the Southern Railway will reach a large number of farmers of just the type that is wanted in the Southeast, and it is going to the heavy expense involved in making the exhibits for the purpose of attracting such settlers to the country along its lines.

PRECIOUS JEWELS OF SACRED SONG

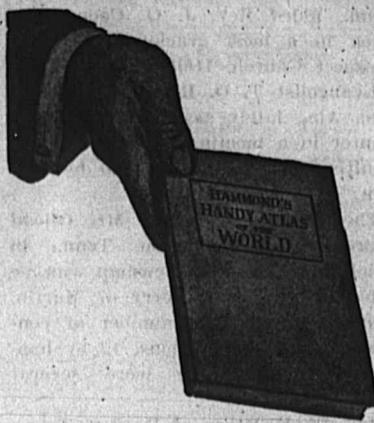
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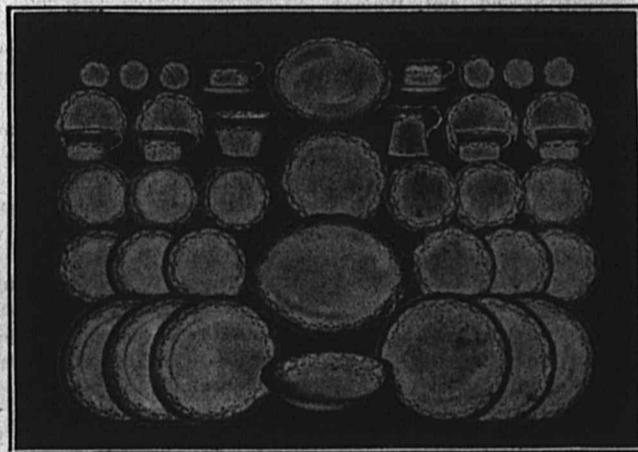
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- 6 pie plates.
- 6 dinner plates.
- 6 tea cups and saucers.
- 6 fruit saucers.
- 6 individual butters.
- 1 meat platter.
- 1 sugar and cover.
- 1 cream pitcher.
- 1 bowl.

The 31-piece set consists of:

- 6 lunch plates.
- 8 tea cups and saucers.
- 6 fruit saucers.
- 6 individual butters.
- 1 meat platter.

THE 42-piece set will be given for FIVE (5) NEW YEARLY CASH SUBSCRIPTIONS TO THE BAPTIST AND REFLECTOR at \$2.00 each.

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BAPTIST AND REFLECTOR
Nashville, Tenn.

AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. C. W. Stumph of Charleston, Miss., joined his family last Saturday at Camden, Tenn., on a visit to his wife's parents. He reports the work at Charleston prosperous.

Rev. Terry Martin of Dickson, Tenn., is this week preaching in a revival at Chapel Hill Church, near Lexington, Tenn., where a gracious meeting is expected.

Rev. J. A. Held of Taylor, Texas, accepts the hearty call to San Marcos, Texas. He has always held a strong grip on the folks.

Prof. H. L. Hargrove, formerly of Baylor University, Waco, Texas, has been appointed instructor in the English Department of Berlin University.

Prof. L. R. Scarborough, of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, has been called to the care of the First Church, Austin, Texas, and they believe he will accept.

Rev. W. E. Neill, of the First Church, Gainesville, Texas, has resigned that pastorate after serving the church most acceptably two and a half years.

Rev. W. B. Holland has just held a great meeting in the church at Henrietta, Texas, resulting in more than 70 professions and many additions.

Rev. E. K. Shults is doing his own preaching in a revival at Ruston, La., which has already resulted in 33 additions.

The Biblical Recorder says: "There is Scripture for a clean, hearty smile, but none for a frown."

The church at Russellville, Ky., secures as pastor Rev. W. Mosley Seay, of Memorial Church, Hampton, Va. He is said to be a bright preacher.

Rev. Millard A. Jenkins accepts the care of Twenty-Second and Walnut Street Church, Louisville, Ky., for a time at least.

The way Dr. P. I. Lipsey, the new editor of the Baptist Record, is improving that paper is remarkable. Mississippi Baptists ought to stand by him.

Rev. S. P. Brite of Farmington, Mo., has been called to the care of the church at DeSoto, Mo., succeeding Rev. C. R. Hawker.

Rev. Z. F. Bond has resigned at Carondelet, Mo., to accept the care of the Tabernacle Church, St. Louis, Mo.

The church at Flat River, Mo., is pastorless, Rev. E. F. Curle having resigned.

Dr. D. W. Key and family of Monroe, Ga., are spending their vacation with relatives at Robertsville, Tenn. We wish this Key would stay on the Tennessee string.

Rev. Elmer Ridgeway has resigned the care of the church at Salisaw, Okla., to take effect Sept. 1. He may return to Tennessee.

Rev. C. M. Truex has resigned the care of Patee Park Church, St. Joseph, Mo., to accept the pastorate at Kirkwood, near St. Louis, in September.

Evangelist T. P. Martin of Blue Mountain, Miss., is aiding Rev. M. K. Thornton in a revival at Bessemer, Ala., beginning last Sunday.

The church at Blocton, Ala., is to lose Rev. John L. Ray, who has resigned to take effect Sept. 1. The Alabamians want him to stay in the State.

INSTEAD OF LEMONADE

Drink Horsford's Acid Phosphate. It is better for you and a more effective relief from Summer heat. Invigorating and refreshing.

Dr. J. M. Frost of Nashville, Tenn., has in last week's issue of the Alabama Baptist a beautiful personal tribute to the late Judge Jonathan Haralson.

Rev. D. S. Brinkley of Union City, Tenn., aided Rev. J. G. Cooper last week in a most gracious revival at Prospect Church, Hollow Rock, Tenn.

Evangelist T. O. Reese of Birmingham, Ala., lately assisted Rev. R. M. Hunter in a meeting at Atmore, Ala., resulting in 27 additions, 20 by baptism.

The recent revival at Mt. Gilead Church, near Lexington, Tenn., in which Rev. Thos. M. Newman was assisted by Dr. T. J. Perry of Martin, Tenn., resulted in a number of conversions and 13 additions, 12 by baptism. Among these were several heads of families.

Rev. W. F. Boren of Darden, Tenn., reports a gracious meeting last week at Cotton Grove Church, near Jackson, Tenn., in which Rev. W. Q. Young of Martin did the preaching. Several were saved.

The death of Dr. W. E. Hatcher last week at his home near Fork Union, Va., removes to heaven a most notable Southern Baptist minister. He was 78 years old. He was for years pastor of Grace Church, Richmond, Va.

Rev. G. L. Boles of Loneoke, Ark., in whose movements many Tennesseans are interested, has gone to Colorado Springs, Col., where he will spend an unlimited vacation for the benefit of his throat.

Rev. J. W. Greathouse, formerly pastor at Humboldt, Tenn., has completed his first year of work at South Pasadena, Cal. There have been 58 additions and contributions of \$4,000 to all purposes. The pastor has made 1,253 calls.

Rev. J. H. Milburn of Union City, Tenn., who has recently been in very precarious health, has sufficiently recovered to resume labor preaching doctrinal and evangelistic sermons.

In the recent revival at Flint, Ky., in which the pastor, Rev. W. T. Dennington, was assisted by Rev. J. P. Riley of Paducah, nine were received by baptism.

Evangelist J. B. Ennis of the Salvation Army recently united with the First Church, Lexington, Ky., of which Dr. J. W. Porter, editor of the Western Recorder, is pastor. Ennis is said to be especially gifted as an evangelist. The Twelfth Street Church of Paducah, Ky., loses Rev. John R. Clark, who goes to Calvary Church, Cairo, Ill., beginning work Sept. 15. He has done a splendid work in Paducah.

Rev. W. A. Gaugh of Trimble, Tenn., assisted Rev. W. B. Clifton of Martin in a revival at Cypress Creek Church, near that place, last week. Bro. Clifton was kept out of the meeting some by an attack of malaria.

Rev. R. W. Hooker, our beloved missionary to Mexico, assisted Prof. H. E. Watters of Martin, Tenn., last week in a gracious meeting at Woodland Church, near Brownsville, Tenn. Bro. Hooker was pastor of the church eighteen years ago.

Rev. E. L. Carr accepts the presidency of Ewing College, Ewing, Ill., and takes charge with the beginning of the fall term. He is a good man for the position.

The Home Mission Board has agreed to let Dr. Weston Bruner and the evangelistic forces of the Board go to Florida for a series of revivals beginning January 1 and continuing for three months. The campaign will begin in Jacksonville.

Rev. W. R. Ivey of Madison, Fla., has been called to the care of the church at Live Oak, Fla., where a

UNION UNIVERSITY, JACKSON, TENN.

The location is Central West Tennessee. The city of Jackson is prosperous and healthful—easy of access, with four railroads.

This is an old established institution. New buildings now being erected. The course of study is standard. The teachers are graduates of leading colleges and universities. Rates of board and tuition low. Next session opens September 11, 1912.

Write for Catalogue.

R. A. KIMBROUGH, President.

great field awaits him.

Rev. J. W. Wood did effective preaching in a good meeting at Atwood, Tenn., recently. Many received heavenly impulses.

ORDINATION.

On Sunday, August 18, the First Baptist Church of Jefferson City set apart to the full work of the ministry Brother S. S. Story of Garbers, Tenn. Brother Story is a student in the college and has been called to the church at Mitchell's Springs, in Grainger County. This action was at the advice of that church.

The presbytery consisted of Brethren W. H. Fitzgerald, C. C. Parker, J. M. Barnett, W. L. Cate, together with the clerk of our church, Brother Lee Minot, and some of the deacons. The examination was conducted openly by Dr. Burnett; the charge was delivered by Dr. W. L. Cate. The Bible was presented by Dr. Burnett, and the ordination prayer was offered by Bro. C. C. Parker. The candidate showed his knowledge of scriptural doctrine to good effect. The service was simple and effective. Bro. Story expects to complete a full college course as well as a course in the Seminary. We commend his view of preparation for the great work.

WM. H. FITZGERALD.

(Vernon Boone is one of the youngest members of the Henderson Church. He is only eleven years old. He loves to read. It is said he read everything he saw about the Titanic disaster. Seated beside his mother, while the sewing machine was running and the lights still burning at 10 p.m., he penciled on the fly leaf of his history the following prose-poetic effusion out of his own little heart. He shyly handed it to his mother with the request that she would not say anything about it to his father. I copied it, and give it here just as it is on that fly leaf, spelling, capitals, arrangement, all—G. M. S.)

Poor people, so sad
To be wakened from sleep
In the shadowy deep.
To be snatched from this world
To Eternity's call
And the Titanic's crew
And passengers too
Had to be called
From that peaceful sleep
To the sleep of death.
Yet those who were ready
It was happy to go
Where they met on the shore
Of no sorrow and woe.
But the sinner—his fate
Cannot be told
When he reaches the place
In agony untold.

VERNON BOONE.

As reported through the Baptist and Reflector some time ago, our beloved pastor, Brother W. H. Hicks, resigned our church (Bethel) after serving us faithfully for more than six years. Last Saturday, at our regular church meeting, something like a hundred members being present, the church accepted Brother Hicks' resignation and

went into an election and unanimously re-elected him. We believe he is doing a work for God that no other brother could do at the present time. Not only were many of our members in tears when our brother offered his resignation, but many men that were not members, not even Christians, plead with him not to leave. The church has been built up wonderfully through the labors of Brother Hicks, and we are hoping he will remain with us, and that God will continue to bless us, and that many souls may be brought to Christ.

ASA W. SHOWN, Clerk.

Doeville, Tenn.

Pleasant Hill Church closed on the third Sunday in August a meeting of several days' duration. It was a meeting of much interest and calculated to do much good in the community. The church is much revived and strengthened. Brother J. L. Hawkins of Westmoreland did most of the preaching, and did his work to the delight of the brethren. God's people rejoiced under the old-time gospel. Sinners cried, like the jailer: "What must we do to be saved?" To God be all the praise for his goodness.

J. W. THOMPSON, Pastor.

Portland, Tenn.

\$3.50 RECIPE FREE FOR MEN.

Send Name and Address Today—You Can Have It Free and be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lame back, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his health, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription free of charge, in a plain, ordinary sealed envelope to any man who will write me for it.

This prescription comes from a physician who has made a special study of men and I am convinced it is the surest-acting combination for the cure of men ever put together.

I think I owe it to my fellow man to send them a copy in confidence so that any man anywhere who is weak and discouraged may stop drugging himself with harmful and patent medicines, secure what I believe is the quickest-acting restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 4473 Luck Bldg., Detroit, Mich., and I will send you a copy of this splendid recipe in a plain ordinary envelope free of charge. A great many doctors would charge \$3 to \$5 for merely writing out a prescription like this—but I send it entirely free.



This Dainty Fancy Apron stamped within a beautiful pattern ready to embroider 15c
Hand Embroidered in white or colors 39c
Every woman knows how fascinating embroidering is.
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