

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., SEPTEMBER 19, 1912

(New Series Vol. 24, No. 5

—A minister is said to have urged the following duty upon his hearers: "You should thank God for the spark of grace, and ask him to continually water it."

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—Bishop Warne, of the Methodist Episcopal Church, says that he has recently received word from India that during one month 348 heathen altars were torn down, 6,000 non-Christians turned to Christ, and more than 10,000 professed conversion.

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—It is reported that you can hardly find a queue in any of the coast towns or about the colleges in China. The Chinese have celebrated for the last time their old lunar new year. In 1913 they will join with the rest of the world in celebrating January the first.

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—Remember that the State Convention meets at Murfreesboro on November 13, which will be a little over two months off. But it is well to be thinking about it, and getting ready to attend it. The Baptists of Murfreesboro are calculating upon an attendance of 500. Shall we not have it?

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—We call attention to the fact that the Nashville Association is to meet with the South Side church, this city, on Thursday, Oct. 10, not, as published through mistake, on Friday, Oct. 11. Let all members of the Association take due notice and govern themselves accordingly.

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—A good brother recently spoke of some one as a "veterinary soldier of the cross." We are not sure that the expression was appropriate to the one to whom he referred, but it is a good expression, anyhow. In the army of the Lord it is well to have veterinary surgeons to look after the wounded in the cavalry service.

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—Beginning on Monday, the State Fair is in progress in Nashville this week. The indications are that there will be an unusually large attendance upon it. We ran out for a short while on Monday afternoon, and found the Fair about complete, with a large number of interesting exhibits in every department. The prizes offered are very attractive. One especially gratifying feature about the Fair is that the management has given strict orders that no intoxicating liquors shall be sold upon the grounds.

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—The Christian Evangelist says very finely: "Our school geographies divide the earth from pole to pole into Eastern and Western hemispheres. Again they bisect the globe at the equator, giving us Northern and Southern hemispheres. The first division is closely followed in the world's intellectual life, with the line sharply drawn between the Orient and the Occident. There is intuition, here is reason; there is mysticism, here is philosophy; there is dreaming, here is construction; there is sentiment, here is science; there is meditation, here is action. Just lately we are beginning to learn that East and West are indispensable to each other, and we see with joy the beginning of their melting into one perfect whole in the white love of Christ. As thus the inner heart and life of religion finds its unity, power and perfection in Christ, so the outward expression of it must also come to amalgamation."

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—Dr. A. J. Holt, who was once associate editor of the Baptist and Reflector, Tennessee, says there are 30,000 Baptists in that State who do not take the Baptist and Reflector. Why is this, Brother Folk?—Baptist World. For the same reason, Brother Prestridge, that there are probably 200,000 Baptists in Kentucky who do not take either the Baptist World or the Western Recorder. What Dr. Holt meant was not 30,000 Baptists in Tennessee who do not take the Baptist and Reflector, but 30,000 Baptist families. It may not be quite that bad, but he was somewhere near the mark. It is certainly a lamentable situation. What is the matter? We wish the editor of the Baptist World would answer his own question. We may add that if he, or any one, succeeds in solving the problem of the circulation of the denominational paper by putting it into every home, then all of our denominational problems will be solved.

OUR STANDING IN STATE MISSIONS.

Our task for the year\$35,000 00

Amount raised September 16... 16,103 45

Amount to be raised\$18,896 55

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 seventy-five 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, *Cor. Secy.*

THE HOUSE BY THE SIDE OF THE ROAD.

There are hermit souls that live withdrawn
in the peace of their self-content;

There are souls, like stars, that dwell apart.

In a fellowless firmament;

There are pioneer souls that blaze their
paths

Where highways never ran;

But let me live by the side of the road

And be a friend to man.

Let me live in a house by the side of the road

Where the race of men go by—

The men who are good and the men who are
bad,

As good or as bad as I.

I would not sit in the scorner's seat,

Or hurl the cynic's ban;

Let me live in a house by the side of the

road,

And be a friend to man.

I know there are brook-gladdened meadows
ahead

And mountains of wearisome height;

That the road passes on through the long

afternoon

And stretches away to the night.

But still I rejoice when the travelers rejoice,

And weep with the strangers that moan,

Nor live in my house by the side of the road

Like a man who dwells alone.

Let me live in a house by the side of the road

Where the race of men go by—

They are good, they are bad, they are weak,

they are strong,

Wise, foolish—so am I.

Then why should I sit on the scorner's seat,

Or hurl the cynic's ban?—

Let me live in a house by the side of the

road,

And be a friend to man.

—Sam Walter Foss.

—A young minister who was recently waxing eloquent, is quoted to have said: "We may look back over the trackless path of the future, and almost discern the footprints of an invisible hand."

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—All that hath been majestic

In life or death, since time began,

Is native in the simple heart of all,

The angel heart of man."

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—"Don't use too long words," said F. Hopkinson Smith, the author, at a luncheon in Philadelphia. "I was once on the way to Reading by train, and at a town nestling beside the river I came out on the platform and drew in deep breaths of the pure, delicious air. 'Isn't this invigorating?' I said to the brakeman. "'No, sir; it's Conshohocken,' said he."

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—The census returns of the city of Dublin Ireland, show that of a total population of 304,802, Roman Catholics number 253,370, or 83.1 per cent; Protestant Episcopalians, 39,357, or 12.9 per cent; Presbyterians, 4,217, or 1.4 per cent; Methodists, 2,322, or 0.8 per cent. Why should Dublin be the largest city in the world? Because it is "Dublin" every year.

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—Dr. Clifton D. Gray has resigned the pastorate of the Stoughton Street church Boston, to become editor of the Standard of Chicago, in place of Brother R. M. Van Doren. Dr. Gray writes an interesting salutory in the Standard under the head of "A New Editor's Confession of Faith." Dr. Dickerson will still continue as managing editor. The two, we are sure, will make a very strong team.

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—It is announced that Dr. H. H. Hulten, pastor of the First Baptist Church, Charlotte, North Carolina, has accepted a call to the pastorate of the First Baptist Church, Oklahoma City, as successor to Dr. Carter Helm Jones. Before going to Charlotte, Dr. Hulten was pastor of the Bayles Avenue Church, Kansas City, where he was quite successful, as he has been also at Charlotte. During the meeting of the Southern Baptist Convention at Oklahoma City we had the pleasure of hearing Dr. Hulten preach on Sunday morning and greatly enjoyed his sermon.

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—The cotton crop of the South for the year ending August 31, 1912, according to statistics compiled by H. G. Hester, secretary of the New Orleans cotton exchange, exceeded that of the previous year by 4,018,331 bales, yet its money value was \$107,074,825 less. This was due as much to the low grade of the crop as to the decrease in the price resulting from overproduction. It was the lowest in grade of any crop for the past ten years, the average being strictly low middling to middling, comparing with a slight shade under strict middling last year. The total value of the crop compared with the previous five years is as follows:

	Bales	Values.
1911-12	16,138,426	\$810,280,764
1910-11	12,120,095	917,355,589
1909-10	10,609,668	778,894,095
1908-09	13,825,457	683,794,490

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—The Baptists of the South will be interested in knowing that the Sunday School Board of the Southern Baptist Convention, at a meeting held last week adopted plans for its new building to be erected on Eighth Avenue. The building is modeled after one which Secretary Frost saw while in Denver last summer, and which he says is regarded as one of the most beautiful buildings in the country. Certainly, according to the plans of the architect, this building will be a very beautiful one, one of the handsomest in the city. It will be in the Grecian style of architecture, with graceful Corinthian marble columns in front and on the side. It will be four stories high and will be sufficiently large to accommodate the Board and its workers, with all of the other Baptist institutions of the city, such as the Pastors' Conference, the Woman's Missionary Union, the State Mission Board, and the Baptist and Reflector. The Baptists of the South are to be congratulated upon the erection of such a building.

THE SUNDAY SCHOOL AS A FACTOR IN DENOMINATIONAL LIFE.

By Rev. E. K. Cox.

(Read at Fifth Sunday Meeting of Concord Association and requested for publication in the Baptist and Reflector.)

Before one can intelligently discuss any subject, they must make clear the meaning of the terms used. In this subject assigned me are the two expressions, "the Sunday school" and "denominational life." First of all, let us clearly settle their meaning.

1. The Sunday School. This name has meant different things in various stages of Sunday school history. The present meaning varies with different localities and classes.

(1) In the earliest days of modern Sunday school history it was simply a school taught on Sunday, with no special religious character and little or no church connection. Secular studies were taught, and teachers were paid for their work. We can see at a glance the utter lack of any denominational character to their work. And we still have widely variant ideas and conceptions of a Sunday school.

(2) With some people the Sunday school is a goody, goody, harmless sort of affair, where pious and kind-hearted women endeavor to teach little children some vague and easy notions about the Bible. In the places where such ideals prevail the Sunday school means a good place to send the children on Sunday morning to keep them out of the way and out of mischief. Of course this Sunday school presents no sort of appeal to virile, strong, red-blooded manhood, and can never be a call to service which enlists the culture and intelligence of a community. It offers only a kind of indefinite way of making some dim sort of impression for good upon the minds of the little folks. And you hear the half apologetic remark: "It is a mighty good place for children; they won't learn anything bad there." Now while unquestioned good is done, and always will be done, where God's word is ever so poorly taught, it is clearly evident that this class of Sunday schools can never be serious factors in the life of a denomination.

(3) Then there is the Sunday school which is regarded as the place of moral and religious teaching, where the Bible is considered a text-book and some sort of Sunday school literature is used; but all the work is done in an organization outside of and largely independent of the church. In this Sunday school there is not much idea of denominational loyalty. Many of those connected with it do not consider that it makes any particular difference what kind of literature is used or what the people believe who teach in the Sunday school. It was this kind of Sunday school that made and still makes some good people afraid the Sunday school will overshadow and injure the church. Our country still has many schools of this class, although their number is steadily decreasing. Of course such schools, without any real doctrinal vertebrae, being simply colorless, headless, spineless, jelly-fish affairs, can only produce a thin-blooded, weak-kneed denominational spirit, because the church members working in it would be those whose grasp upon our denominational principles is very feeble.

(4) We also have the Sunday school with its recognized denominational character, where only denominational literature is used, and the school has a loosely defined relation to the local church, but still maintains to a large degree a separate identity. This school is not regarded by the average church member as making any demand upon his church loyalty, because the average member regards it as something separate and apart from regular church duties. This school in the main elects its own officers, transacts its business as a separate body, and fails to enlist the co-operation of many members of the church. It teaches the Bible after all. Some of the teaching is good, some bad and some indifferent (which is also bad), but without any general plan or conception of the work. This school will enlist many of the more zealous and consecrated members of the church, but the church as a body does not assume any direct responsibility for the school or the manner of work done, and while great good is accomplished, the school is only a feeble factor in the denominational life of the church. Many, very many of our Sunday schools are of this type, but their number we trust is steadily growing less.

(5) Last and greatest of all, we have the school which is in no sense an organization apart from the local church, but is regarded as the time and place where the church itself engages in its divinely appointed mission of teaching. It is the field of activity where the church pours out its energies in the teaching of the Word of God. This Sunday school will be one of

FAITH AND I.

M. CARRIE MOORE.

Faith and I went forth to sow,
In the early morning;
All the streams ran very low,
Doubt looked on with scorning.

"See!" he said, "a barren field!
All the flowers are blighted;
Thorns alone the ground will yield,
Thus is Faith required."

"Nay," said Faith, "I hear the rain
Singing in the mountain,
And the dry and thirsty plain
Leaps to meet a fountain."

"A subtle sweetness dwelling
In the air, discloses
Where countless buds are swelling,
Promise of June roses."

"Ha!" cried Doubt, "that same old tune;
But if you remember,
Frost can show a smiling June,
Frowning as December."

Then, with fainting heart, I thought,
"Faith and I must sever;"
But with steadfast trust she wrought,
Whispering softly, "Never!"

Then I turned from Doubt, and lo!
By me stood the Master!
And I heard him saying—"Go!"
While Faith held me faster.

Joyful now we onward press,
Faith and I together,
Sowing seed of righteousness,
In all kinds of weather.

—Christian Index.

Los Angeles, Cal.

the regular functions of the body of Christ, as much a part of its real work as the preaching service, the prayer meeting or the offerings for the support and spread of the gospel. In this school the officers and teachers will be directly responsible to the church body, and the teaching will be the direct expression of the ideals and doctrines of the church and the denomination to which it belongs. It will have a direct claim upon the loyalty of every member, and will strive to enlist all who come under the influence of that church, from the oldest member down to the little boy or girl who joined last Sunday; from men and women of mature years without God down to the little one who can only grasp the simplest form of divine truth—in short, every one whose life that church touches. The full mission of this school will be so teaching God's word as to reach the unsaved for Christ, and to make the saved so that they be neither barren nor unfruitful in the "knowledge of our Lord Jesus Christ."

Now, briefly, what do we mean by "denominational life?" A denomination is formed by the associating together in some way of those representing a common understanding and interpretation of Christianity; and whose object is to give the same to the world. Denominations are the expression in life and practice of certain conceptions of Christ and his teachings. The Baptist denomination is the expression in the life and work of men and women of certain great Bible principles, such as, loyalty to the Word of God, a regenerate church membership, the equality of believers, believers' baptism and others too numerous to mention. Now, what part does a Sunday school such as I have already described, play in the life of a great denomination growing out of the association of those holding these great principles in common?

1. Such a Sunday school becomes a great recruiting agency for the denomination. Gathering as it will continually large numbers of the unsaved, especially those in early life, and bringing them under the influence of God's Word and the personality of faithful men and women who love God, it affords a fruitful field for constant evangelization. And this idea of Sunday school evangelization in no sense disparages the public ministry of the Word, for in this Sunday school the true minister will make his very life to be felt in every department, and use it to bring increasing numbers under his pulpit ministry.

2. It affords a great and fitting field for the teaching of denominational principles. There can be no manner of question of the right of a church in its own church school, teaching its own constituency, by its own chosen teachers, using its own denominational

literature to give its own interpretation of God's Word. The church which neglects this opportunity will never in all time find another so adapted in every essential to this task, and they who are so blind as to allow this opportunity to escape them will suffer in all their denominational life. Where can Baptists find elsewhere so glorious an opportunity to teach their denominational tenets, as in our Baptist Sunday schools, controlled by Baptist churches, manned by Baptist teachers, teaching the great Baptist Text-Book, using in its interpretation literature prepared by Baptist scholars and issued by Baptist publishing houses under the direction of the denomination? If in such schools and under such environment Baptists cannot and ought not teach their peculiar doctrines, I know of no place beneath the stars where it can fittingly be done. To fail to do this will be the most flagrant disloyalty, and one great step toward denominational suicide.

3. The Sunday school offers the best time in the lives of those entering it for the impressing of denominational truths. The vast majority enter Sunday school in early childhood. This means to vast numbers that their first religious conceptions are formed there. I would not by any means have the child's first ideas of religion to be controversial, but the child should be taught the fundamental truths of Christianity from the standpoint of the denomination teaching him. When children come in the formative period of their lives under the care of Baptist teachers they can and should take great care to instill in their simplest form our fundamental Baptist truths. Others are aware of the value of these early impressions and are using them. The Catholic church insists strenuously upon the children under its care being drilled almost from the very beginning of consciousness in the teachings and ceremonies of the church; and in their Sunday schools Baptists have the fitting season to so teach their tenets that those taught will bear their imprint through life.

4. The Sunday school is a mighty agency for doctrinal unity in the denomination. Here we have a system of religious education completely under denominational control, and using a uniform series of denominational literature. Whether we realize the fact or no, the men and women who are doing most to give shape and direction to the religious thought of the next generation, are those who are writing the Sunday school literature of today. We could hardly invent a mightier force for our denominational unity than that every Sunday morning in all our churches there should be studied the same Bible lessons, using the same literature prepared by the same men and women. And then in addition to this many of these teachers have studied the same teacher-training course, numbers of them under the field force of our Sunday School Board. There does not exist today among us another means of denominational unity so mighty as this; and when the full plans for teacher-training are carried out, it will be greater than some of us have dreamed. Suppose in all our schools the teachers were thoroughly grounded in Baptist teachings, through this course, would we not have in a few years a unity of thought and purpose which would make us one people indeed? If our Sunday School Board and those who control its policies remain true to our principles we need have no fears about the future. So long as sound Baptist literature touches our life at every point and our great teacher-training force is loyal to the faith our seminaries and colleges will have to be. Any ministry which, so long as our Sunday School Board remains as it is now, true to the faith, attempts to bring in any unsound or strange doctrines would speedily reckon with a constituency trained from childhood in the "faith once for all delivered unto the saints." Some of us will see the day when every pastor will find it one of the great tasks of his ministry to gather around him what Dr. Frost calls his college of teachers, and guide them through the teacher-training course mapped out by our Sunday School Board, and instead of finding his ministry weakened, will be able to multiply himself and his power for good through the lives of the teachers he has trained. And when the ideals of those having this vision have been realized we shall indeed see eye to eye and speak the same thing.

5. The Sunday school affords timely opportunity for teaching missions and enlisting our people in co-operative effort. Who can estimate the result twenty years from now of the faithful teaching of missions in our Sunday schools? Think of a special lesson when all the Sunday schools of our Convention, whether they will or no, must at least think about the question of world-wide missions, and think of it in connection with our own organized work. When the generation now being trained under these conditions comes to manhood and womanhood our records will not show the names of thousands of churches who failed to co-operate in our efforts to give the gospel to the world. And we should see that the time never comes

when our Sunday school literature is not saturated with the spirit of missions, and insist upon it having a fundamental place in our teacher-training course.

Now I wish to say a few words about the Sunday school work as a factor in the denomination as a whole. Among all the great denominational enterprises of the present it has become one of the greatest. The day of small things with regard to it has long since been passed. We have today vast publishing houses, representing in the aggregate an outlay of millions of money. Many of the strongest and brainiest men of our denomination are engaged in managing the business interests, in supervising them and preparing the literature sent out.

From great publishing houses, lines of influence are running to every city, village and country-side in all the land. This work has become one of the channels through which the thought, life and power of a denomination makes itself felt throughout the world at large. Every Sunday school publishing house is becoming by the educational demands of the modern Sunday school a book publishing house, and is pouring forth a stream of books, most of them practical and denominational in character, and which represent much of the intellect and culture of the denomination. In addition to this, through the superb body of men and women engaged in teacher-training, our Sunday school work becomes a denominational educational institution. None other we have touches so many lives and touches them so persistently and continuously through long years. We have here an agency for raising the denominational standard of religious intelligence throughout the denomination, and doing it in perfect harmony with Baptist ideals. I must, however, bring this paper to a close. Many other things crowd in brain and heart and clamor for utterance as one thinks of the vast and far-reaching possibilities of this great enterprise.

May our great Sunday School Board, which has been such a tower of strength in the past carry out and make real as it is striving to do these marvelous conceptions of future work.

Nashville, Tenn.

INFANT BAPTISM—ITS ORIGIN AND EVILS.

By R. S. GAVIN.

No. 15.

9. It Reduces Christianity to a Mere Continuation of Judaism.

By *Judaism* I mean the religious system and polity of the Jews as begun in the Abrahamic covenant (Gen. 15: 18-21; 17: 1-11), and enlarged, amplified and enjoined in the law of Moses; and by *Christianity* I mean the system of religion founded and enjoined by Jesus Christ.

Now, the advocates of infant baptism, out of sheer necessity, have reduced Christianity to a mere continuation of Judaism in order to find in *circumcision* scriptural authority for baptizing their babies. You can hardly discuss the subject with a Pedobaptist, even for a few minutes, that he will not say to you, with an emphasis that is surprising, that infant baptism has taken the place of circumcision. This is such a staid and stale argument, and has been made so prominent by all the writers who advocate the practice, that I hardly know what quotations to insert here:

"The Jewish Church and the Christian Church are the same. God organized the Church in the house of Abraham; and children became members of the Jewish Church on the eighth day after birth. The twelve tribes constituted the Church in Old Testament times. Circumcision was made the door into the Church; and all strangers who wished to get the benefit of the covenant of Abraham had to be circumcised."

"Abraham and his seed were divinely constituted a true visible church of God." "The Jewish society before Christ, and the Christian society after Christ, are one and the same Church in different dispensations." "Jewish circumcisions before Christ, and Christian baptism after Christ, are one and the same seal, though in different forms." "When circumcision was abolished as the ancient sign of the covenant which God made with his people for an everlasting covenant, baptism was instituted in the same Church, under the same covenant, of precisely the same import, and for the same purpose."

One readily sees the main point in the whole argument: Since Judaism and Christianity are identical, and since the Jews circumcised their babies when they were eight days old, therefore Christians should baptize their children in infancy! The position is clever, but not clear; it is pretty, but not plausible; ingenious, but not intelligent.

In the first place, the Abrahamic covenant has not been annulled. It is still in force. And under that

MY OWN.

LUCY LARCOM.

I do not own an inch of land,
But all I see is mine—
The orchard and the mowing-fields,
The lawns and gardens fine,
The winds my tax collectors are,
They bring me tithes divine—
Wild scents and subtle essences,
A tribute rare and free;
And, more magnificent than all,
My window keeps for me
A glimpse of blue immensity—
A little strip of sea.

Here sit I as a little child;
The threshold of God's door
In that clear band of chryso-phrased:
Now the vast temple floor,
The blinding glory of the dome
I bow my head before;
The universe, O God, is home,
The height or depth to me;
Yet here upon thy footstool green
Content I am to be,
Glad when is opened to my need
Some sealike glimpse of thee.

covenant the title of the Jews to their land is still valid; and I verily believe the time is not far distant when their actual re-occupancy of the Land of Promise will put an end to the old harangue that baptism has taken the place of circumcision.

In the second place, there is not so much as even an intimation, or hint, in all the Bible that *circumcision* was to be, or has been, displaced by *baptism*.

Such a notion has prospered in spite of the fact that it has no sort of sanction by God's word. It was brought into being as the main pillar of the practice of infant baptism. By cleverly manipulating the idea, the designing can make it serve their purposes, and the unsuspecting and ignorant can be successfully corralled, hood-winked and controlled.

In the third place, the Bible does furnish incontrovertible evidence that baptism is a Christian rite, while circumcision belongs, by divine appointment to Judaism; and that Christian baptism did not come in to take the place of Jewish circumcision. The limits of this article forbid my going into details on this proposition; but it can be proven!

Acts 15: 5-20 tells how this very question was settled by a conference of the Christian brethren in Jerusalem. "Certain of the sect of the Pharisees" had injected it into the life of the Christians of Antioch. The event occurred in the year A.D. 52, one-fifth of a century after the resurrection of Christ.

The deliverance of the Jerusalem Assembly is notable. Certainly if the apostles had taught that baptism came in the place of circumcision, this case would never have come up for settlement. The case of Peter is also in point.

By the much-persuasion of the Judaisers of his day he decided that he would not eat with the uncircumcised. Now, if he has taught that baptism takes the place of circumcision his conduct places him in the attitude of first giving to believers and their children the seal of the covenant of Abraham, baptism instead of circumcision, and then refusing to eat with them because they were not circumcised. Thus infant baptism again meets its Waterloo!

Huntsville, Ala.

THE KINGDOM OF GOD.

By J. BENJ. LAWRENCE.

CHAPTER I.

THE IMPORTANCE OF THE SUBJECT.

When we turn to the Bible we find that the word "kingdom" is very prominent. It is constantly on the lips of Jesus, the text of his preaching, the burden of his message. When we look back into the Old Testament we find that this same word "kingdom" is continually on the lips of the prophets. Jewish religious thought was permeated with the idea of a coming king and kingdom. Out of Zion the law was to go forth (Isa. 2: 3); thy God reigneth, was the tidings to be delivered (Isa. 52: 7); the throne of Israel was to be occupied by a great successor to David (Jer. 23: 5; 33: 17.) Under the stress of foreign oppression the idea of the kingdom became still more prominent, and God was represented as overthrowing existing world-powers and making His kingdom world-wide and eternal (Dan. 2: 44).

THE KINGDOM NOT AN AFTERTHOUGHT.

When we come to think seriously about the subject of the kingdom, we are forced to believe that it is not an afterthought. If it was ever God's purpose to establish a kingdom, then it must have always been his purpose to do so. Christ, who is king, is not an accident. He did not come from heaven to earth because of a failure in God's plans. His was in no sense an emergency mission—something brought in afterwards to make amends for heaven's mistakes.

Since Christ is not an afterthought, we cannot conceive of this kingdom of God as something determined upon after the world's blunders had occurred. This kingdom must be a part of the plans and specifications drawn by heaven's artist for heaven's glory and the world's redemption.

As such it must have been ordained from the beginning. Hence it cannot be anything less than the coming together of all the roads that have been cut through the centuries for the deliverance of God's people.

THE KEY TO THE SCRIPTURES.

Did it ever occur to you that perhaps the word "kingdom" might be the key to the Scriptures? That the supreme purpose of God might have been from the very beginning to establish on this earth a kingdom in which man should rule under him? That the supreme thing desired to be set forth in the Scriptures might be the idea of the establishment of a divine empire here in the world?

If this were the case, what effect would it have upon our view of revelation? Would it change our viewpoint, and thereby give us a broader vision of the Scriptures? If this idea were the correct one, would not all the evolutions of spiritual history as recorded in the Old Testament, and would not the redemptive work of Christ and all the evolutions of New Testament history become but steps in the doings of Jehovah God looking to and preparing the way for the supreme thing—i. e., the establishment of the kingdom of God?

If this be the case, then the kingdom of God is the supreme thing. All that God has done in the past, all that he is doing in the present, but leads up to the kingdom.

THE PROMINENCE OF THE KINGDOM.

When we look into the matter, we find that the idea of the kingdom of God is one of the most prominent things in the Scriptures. If prophet and apostle are to be accepted as inspired guides, then the kingdom of God is the scarlet thread running through all the Bible. The Pentateuch presents no other plan; the Psalms sound no other note; the Major and Minor Prophets see no other vision; the forerunner of Jesus, the prophetic voice bridging the chasm between the Old and the New Testaments, framed no other philosophy; and Jesus himself, the divine teacher, is the most matchless exponent of the idea.

Indeed, the kingdom of God is

"The one far off divine event
To which the whole creation moves."

"WE UNS" AND "YOU UNS."

Northerners who visit certain parts of the South and Southwest are sometimes amused by what they call Southern provincialisms. Among these are "we uns" and "you uns." As a matter of fact, the expressions are not strictly Southern, but are used by those who live—or used to live—in the Alleghenies. The mountain population seems to be largely homogeneous, as if descended from a common stock.

The mountaineers have mingled little with the people of the lower country, and being isolated, have preserved some of the peculiarities of speech and custom brought from the mother country, which the rest of us have abandoned. "We uns" is not even a true Americanism; it is common even now in Scotland, whence it was doubtless imported to our mountains by the hardy Scotch immigrants.

The phrase is an ancient one. It may be found in Tyndale's New Testament. In Matthew 3:9 can be read:

"And see that ye ons thinke not to saye in yourselves we have Abraham to oure father."

The First Baptist Church of Owensboro has a fine pastor, Rev. E. E. Bomar. He came to us the first of June and preached two months, and is spending the month of August with his family in Landrum, S. C., at the base of a mountain. He is expected back with his family the sixth of this month. We have never had a pastor before that the church was so universally united on. Thanks be to God.

Mrs. M. E. UNDERWOOD,

Owensboro, Ky., Sept. 3.

FROM EDGEFIELD, S. C.

South Carolinians are not seeking political fame with the outside world just now; in fact they have had fame enough, or rather notoriety, during and since the recent gubernatorial primary; they are like that famed little boy whom the calf ran over—they have nothing to say. They feel that they have been badly run over, and are deeply ashamed. They may have something to say later.

But historic old Edgefield is holding her head up and looking the world in the face. She voted right by a large majority; last spring she squelched the dispensary without even a vote. Folks may say that it is off the subject, but the biggest part of the Edgefield county people are Baptists, and whatever of good or bad there may be in this good old country, as may be said of East Tennessee, is to be laid at the door of the Baptists.

Aside from interest in politics and from the youthful days of the oldest inhabitant and beyond, Edgefield has been in the lead politically—our Baptist folks have been doing things this summer. When the cotton is laid by about August 1st, everybody turns to the "big meetings" in the country churches. They last only one week, the pastor generally has some brother pastor to do the preaching for him; there are two services in the day, with dinner on the ground. Day and night services would be impracticable on account of distance to be traveled. In many neighborhoods more than half the inhabitants are blacks, and the white people are widely scattered. A little story just here: This summer a Negro messenger with buggy was sent to the railroad station to meet the preacher who was to help a certain pastor in his meeting. As they drove along the preacher asked the negro as to the arrangements for the meeting; as to whether there would be two services a day, size of congregations, and the like. Finally he said: "I suppose they will have dinner on the ground." The negro replied very respectfully, "No, sir, dey got tables." The preacher subsided into silence.

South Carolinians are quiet, intelligent, amiable people. These meetings are a decision time for many souls, but there is no great excitement, personal work is generally entirely personal, and new born souls rejoice quietly and join the church promptly. The people, scattered as they are, enjoy the social privileges to the full—it is the place of reunion for families and life-long friends; it is the place where young men and maidens form and cultivate the ties that abide. Let it be said, though, to the credit of all, that these social pleasures, as keen as they are on these occasions, do not tempt to disorder in or neglect of God's house. South Carolinians are too well bred and devout for that; they may be a little tardy in getting in after dinner, but they are going to come in, and pay earnest heed to the Word. The good housewives are experts in preparing and serving, on the long table under the trees, that noon-tide meal; they had come to it by inheritance, observative, and competitive, and intelligent practice. For the baptism of the converts proper arrangement is made; no muddy, marshy hole or pond is used, bringing reproach on the sacred ordinance of our Lord. Down by the spring a convenient pool has been constructed, which each year is cleaned and prepared anew, and the baptism is beautiful and impressive.

This writer began his summer campaign by giving a couple of lectures in Rev. Wm. Haynsworth's "Summer Assembly" at Bethel church, down in Sumter County. He had a good time and the people are too polite to complain.

When the meetings were over he was at home again to serve the good women of the Edgefield Association in connection with their convention of Women's Societies and Bands. Every church but two had a Society and there are eleven bands in the Association. It was a meeting of power, for these women do things—all by themselves—for they allow no men present, except to speak to them on occasion. We were fortunate in having in attendance on this meeting and at the Association the next week, the Scruggs family of South China, whose children are in school here, and Rev. and Mrs. John Lake, of the same field in China. Brother Lake is an Edgefield man, loved and honored of all, and his wife, a Greenville woman.

Our Association met the first week in September. Olanda Sheppard, Esq., a lawyer, who serves the Lord and practices law to pay expenses, was made Moderator for the seventeenth time. He moves the work along through two full days, and gets results. Every committee appointed a year ago, except one, was ready with its report, when called; discussion was had; the visiting brethren heard; verbal reports on the state of the churches was given by some messenger called out, and a digest of letters and reports on state of religion given. The per capita for benevolence was about \$2. In

Edgefield church the per capita for everything was \$12.50.

It is a good thing for States, as well as individuals, to exchange ideas as to ways of doing things; this is my excuse for telling you how they do it in South Carolina.

M. D. JEFFRIES.

Edgefield, S. C.

TISHOMINGO ASSOCIATION, AT IUKA, MISSISSIPPI.

Mississippi Baptists, as well as Mississippi politicians, can be watched with profit.

The Tishomingo Association, in which three of my churches have membership, has just adjourned. The women held an all-day meeting in a church-house, but returned last night to hear the discussion on Christian Education and on Publications. The leading speech was made by I. P. Lipsey of Clinton, Miss., the editor of the Baptist Record, and teacher of the Bible in Mississippi College. The speech was spiced with new illustrations and laughter moving anecdotes, and was listened to with demonstrations of interest by the house full of people. No speaker day or night was interrupted by people going out or coming in.

The Moderator, Hon. D. W. Conn, of Corinth, by order of the Association, appointed a competent committee to divide the remaining two days among the reports according to the importance. The report of the committee was adopted, giving, say 30 minutes to Sunday schools and 40 minutes to Obituaries, etc. The speakers were not further limited. When one report was made and discussed and voted on, the man that was present and ready with his report and got the floor was next; and its proper time was occupied. In not more than one instance did one speaker take up any thing like all the time; several brief, pointed speeches were made.

Secretary Rowe mentioned the fact that there are more Baptists in Mississippi than Methodists, Presbyterians, Campbellites, and Episcopalians put together.

There is but one thing to keep the Baptists from taking the whole country, that is, to do like Tennessee Baptists, stint their Boards and starve their colleges.

Brother Lipsey, in his great speech on Publications and Christian Education, stated that last year Mississippi College had 72 young preachers. In the helping of young ministers during the last few years they have incurred an indebtedness of about \$3,000, though they reduced it some last year. But Mississippi Baptists gave over \$4,000 for this cause last year.

I wished that those who censured me for incurring a debt of about \$2,000 in fifteen years' work could have heard this. Much as I dreaded debt, I felt that a deficit in the ministry was more to be dreaded than a deficit in the treasury. One or the other had to be. At the end of those fifteen years of appealing and begging the annual receipts reached only \$1,600.

If Tennessee Baptists would give us \$4,000, Union University would have 75 to 100 young preachers.

It may seem that 40 minutes on the Report on Obituaries was out of proportion to the others. But the roll of their honored dead included E. Z. Simmons, the missionary statesman, and three prominent laymen, whose services of the churches extended over nearly half century each. During the 41 years of his work in China, E. Z. Simmons retained his membership in the Kossuth Church, in this Association.

G. M. SAVAGE.

Jackson, Tenn.

UNION UNIVERSITY OPENING.

This historic institution began to receive her student body last Monday and Tuesday, and the opening proper took place Wednesday morning at 10 o'clock. Quite a number of new students came, and a great many of the student body of last year, making our opening equally as good as it was one year ago, and this, under the present conditions, is very encouraging to those of us who are going through the struggle of the new building movement since the fire. Our building will not be ready before the first of January, and we are caring for the student body, as to class work, in the music hall and the first floors of the two dormitories. The work will be standard, to be sure, although in cramped quarters for two or three months longer. We can care for still more new students under these conditions, and will be glad to enroll them as fast as they will come.

The opening address this year was delivered by Rev. J. W. Dickens, pastor of the Second Baptist Church, this city. It was an excellent and helpful message to the ones enrolled as students for the year, and very helpful and entertaining to the large number of visitors who had gathered with us on this opening occasion. After the regular address, many pointed and helpful remarks were made by a large number of the

alumni and other friends who had gathered with us on this occasion. We were very much delighted to have in the audience and to make some remarks, Miss Jennie Jarman, a daughter of one of the former presidents of this institution in the years gone by. The pastors of the various Baptist churches in the city were present with their helpful words to the student body and returning members of the faculty, and made suitable announcements concerning church life, and benefits of same, to the young people while they are in our midst.

A very pleasing invitation by Mr. I. B. Tigrett, to the students and faculty to attend a reception at the First Baptist Church on Saturday evening of this week, was very gladly accepted by all of us, and we shall meet him there to enjoy the fellowship and refreshments offered by this dear friend of our institution.

Our students seem to be happy, and are enthusiastically taking up their work in all lines of college life; and this bids fair to be one of the greatest years of our history. Our new buildings are going right along up.

Yours very truly,

R. A. KIMBROUGH, President.

\$1,500 IN PRIZES FOR THE TWO BEST BOOKS ON CHRISTIAN EDUCATION.

ARTHUR J. BARTON, Cor. Secy.

The Education Board of the Baptist General Convention of Texas has voted heartily and unanimously to give \$1,000 cash for the best book, in manuscript, on Christian Education, and \$500 cash for the second best. The conditions on which the awards will be made are as follows:

First, no person drawing a salary from the Education Board will be eligible to enter the contest.

Second, all other persons are eligible, and it is hoped that the Baptist pastors and teachers of Texas will be especially interested and that a large number of them will enter.

Third, all manuscript shall be carefully prepared in typewritten matter, legal cap size, and shall be in the hands of the Corresponding Secretary of the Education Board by June 30, 1913.

Fourth, each manuscript shall be signed by a pen name, the personal card of the author, or other means of identification, being enclosed for the information and guidance of the Secretary, who shall turn over to the Committee of Award the manuscript only, so that the committee shall not in any case know who the author is.

Fifth, each manuscript shall contain not less than 75,000 words nor more than 100,000. (This condition is intended to be suggestive; its slight violation in either case will not be considered a bar if the Committee of Award shall decide that a manuscript has peculiar merit, though, other things being equal, the compliance with this condition will be considered a mark of excellence, and any great violation will be a positive bar.)

Sixth, the awards shall be made by a special committee to be selected by the Education Board.

Seventh, the prize winning manuscripts shall become the property of the Education Board without obligation to the Board other than the payment of the prizes.

Eighth, the exact title of the book shall be left in each case to the author. The subject of the book shall be Christian Education, and the book shall present the Bible doctrine of Education as set forth in given passages of scripture, and the history of education, giving, as far as possible and practicable, incidents connected with the founding and history of the principle, denominational colleges, especially Baptist colleges, with such other matter and in such method of treatment as the author may think appropriate.

Ninth, the Board shall not be bound to give prizes unless there are at least four manuscripts submitted. However, if fewer than four manuscripts shall be submitted, and they shall be adjudged meritorious, the Board may award the full prizes, or such part of the same as may be mutually agreed upon between the Board and the author of any given manuscript.

Tenth, the Board shall become responsible for the publication, and circulation in book form, of the manuscripts accepted.

Waco, Tex., Sept. 11, 1912.

It is said that the average man of 150 pounds contains the constituents found in 1,200 eggs. There is enough gas in him to fill a gasometer of 3,649 cubic feet. He contains enough iron to make four ten-penny nails. His fat would make seventy-five candles and a cake of soap. His phosphate contents would make 8,064 boxes of matches. There is enough hydrogen in him in combination to fill a balloon that would carry him above the clouds.

PASTORS' CONFERENCE.

Third—Dr. Burroughs preached at both hours to good congregations. Pastor Lemons closed the meeting with Pastor Fitzpatrick at Una Sunday night. A good meeting. Seven were baptized in Mill Creek at 4 o'clock Sunday afternoon.

Edgefield—Pastor Lunsford preached on "An Axe Without a Helve," and "A Lawyer's Sophistry." Large congregations. Three additions.

Immanuel—Pastor Weaver preached on "Christianity Defined in Terms of Purpose," and "The Judiciary and the Revision of Decisions." Two received by letter. Improvement in congregations.

Howell Memorial—Pastor Cox preached at both services on "Helping and Encouraging," and "The One Essential in God's Work." Good services.

Lockeland—Pastor Skinner preached on "Justification," and "The Two Ways." One addition to church. Fine S. S. and B. Y. P. U. Good day.

Belmont—Pastor Ward preached at both services. 100 in S. S.; 33 in B. Y. P. U. Good mid-week prayer-meeting.

South Side—Pastor Savell preached on "Conditions that Precede a Spiritual Revival," and "Wages Received and a Gift Bestowed." Good services.

Grand View—178 in S. S. Pastor Upton preached on "Our Own Salvation," and "Punishment According to the Fruit of Our Thought." 178 in S. S.

Grace—Pastor Crossman preached on "Joy's Flood-tide," and "Good Cheer in Dark Hours." 125 in S. S. Good day. Pastor much reinvigorated by recent vacation.

Rust Memorial—Pastor Foster preached on "A Forgotten Vow," and "The Devil's Creed." Good S. S.

Judson Memorial—Pastor Vick preached on Psalm 103:2, and Rom. 14:12.

Una—Pastor Fitzpatrick and Brother Lemons closed a good meeting with eight or nine professions, and eight additions to the church. About 90 in S. S.

Calvary—Pastor Linkous preached in the morning on "Honoring God," and in the evening on "The Christian Journey."

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KNOXVILLE.

Firs—Pastor Taylor preached on "Are There Unconverted Persons in the Churches?" and "Tempting God by Doubt." Two received by letter.

Deaderick Ave.—Pastor Hening preached on "Quality God's Quantity," and "Pilate's Dilemma." 587 in S. S.; two baptized; one received by letter. 78 in Dale Ave. Mission; 37 in Lawrence Ave. Mission.

Broadway—Pastor Risner preached on "The Continuity of Exalted Privileges" (a sermon to the educators of Knoxville), and "The Mystery of Destructive Powers." 330 in S. S.; one baptized. House crowded at morning hour.

Bell Ave.—Pastor Mahoney preached on "The Marks of an Intelligent Church," and "The Man who Had the Devil in Him." 400 in S. S.; two received by letter.

South Knoxville—Pastor Bolin preached on "The Ministry of Love," and "The Chief Good." 255 in S. S. One received by letter.

Lonsdale—Pastor Lewis preached on "Hope, the Christ's Anchor," and "The Reason of Joseph's Success." 139 in S. S.

Euclid Ave.—Pastor Green preached on "Getting Out of the Old Rut," and "Things That God is Personally Interested In." 100 in S. S. Good day.

Oakwood—Pastor Edens preached on "A Good Citizen." No morning service on account of funeral. Good S. S.

Grove City—Pastor King preached on "God's Message to the Careworn," and "Heavenly Light in Earthly Darkness."

Marbledale—Pastor Webb preached on "Crown of Life," and "Remedy for Sin." 82 in S. S.

Lincoln Park—Rev. McElroy preached on "The Right Side," and "Sin." 90 in S. S.

River View—Pastor Hurst preached on "Missions," and "Eternal Life." 96 in S. S. Large crowd at the night service.

Gillespie Ave.—Pastor Webster preached on "Leadership." E. A. Cate preached at night. 141 in S. S. Bro. Cate is aiding in a meeting. Pray for us.

Island Home—Pastor Dance preached on "Asking In His Name," and "A Song of Doubters." 270 in S. S.

Fountain City—Pastor Davis preached on "State Missions," and I. Peter 5:8. 136 in S. S. One received by letter.

Stock Creek—Pastor White preached in the morning on "Shepherding the Lambs." Seven baptized. Pastor resigned to go to California.

Mt. View—Pastor Wells preached on "After Death, Where?" and "Obedience." 183 in S. S.

Meridian—Pastor Masterson preached on "Much Rubbish," and "Memory." 83 in S. S.

Immanuel—H. C. Brooks preached at both hours. 255 in S. S. Thirteen baptized. Ten received by letter. Meeting closed. 175 conversions and renewals.

Calvary—Pastor Cate preached on "What He Saith Do It." Bro. Webster of Gillespie, preached at night on "Service for Jesus." 68 in S. S.

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CHATTANOOGA.

First—Dr. Bruner preached at the morning hour on "The Triumph of Grace in the Church." The pastor preached at night on "The Prodigal Son." Three additions and one baptism. 272 in S. S. Dr. Bruner continues with us for this week in preparation for the simultaneous meetings which begin next week under his direction.

Tabernacle—Pastor Fort preached on "Our Coming Evangelistic Campaign," and "The Queen of Sheba." 329 in Bible school. Pastor begins his fourth year of service at this church.

East Chattanooga—Pastor Baldwin preached on "Recipe for a Revival," and "The Old Way which Wicked Men Have Trodden." 136 in Bible school. Fine interest. Good congregations. Revival begins the fourth Sunday. Evangelist T. O. Reese will assist the pastor.

St. Elmo—Pastor Vesey preached on "My Brother's Keeper," and "Revival Essentials." Large congregations. Protracted meeting to begin Sunday, the 22d.

Alton Park—Pastor Rose preached in the morning on "Every Man Stood in His Place." Good S. S. At 2:30 Bro. A. M. Stansel was examined and ordained to the gospel ministry. Bro. Stansel preached at night on "Good Tidings of Great Joy." One received by letter. Evangelist McLeod will begin a revival with us next Sunday.

Ridgedale—Pastor Richardson preached on "What is Christ to Me?" and "The Vine and the Branches." Good congregations. 100 in S. S.

Central—Pastor Grace preached on "The Aim of Education," and "Repentance." 169 in S. S.; four received into membership by letter and statement.

Highland Park—Rev. A. Y. Napier of China spoke at both hours. Good services. Ten additions by letter.

East Lake—Pastor O'Bryant preached at both hours to good congregations. 90 in S. S.

North Chattanooga—Pastor Hoppe preached on "Marching Orders," and "The Prince of Darkness." Large audiences.

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MEMPHIS.

First—Pastor Boone preached at both hours. Four received by letter. A good day.

Union Ave.—Dr. R. W. Hooker preached in the morning and Pastor Watson at night.

Binghamton—Pastor Bell preached on "What Think Ye of Christ?" and "Sanctification." One received by letter. 115 in S. S. Very good day.

Boulevard—T. J. White preached at the morning hour and Bro. Oaf at night. Pastor is sick. Good services. Two baptized.

Seventh Street—Mr. W. C. Boone preached in the morning and I. N. Strother, pastor, preached at night. One addition by letter.

Central—Pastor White preached at both hours. One addition by letter.

Calvary—Pastor Moore preached on "Possessing the Land," and "Weighed and Found Wanting." One received by letter, and one for baptism.

Temple—Pastor Bearden preached. Sunday school rally in the morning. Six received by letter. 242 in S. S. Great congregations.

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CLEVELAND.

Shepherd Hill just closed a great meeting. Revs. J. R. Hazelwood and A. T. Hayes did the preaching. Twenty professions and 7 added to church; 6 by baptism. A. T. Hayes called to pastorate and accepted. Pastor preached Saturday night and Sunday on "Regeneration or the New Birth," "And He Preached Unto Him Jesus," and "A Brother in Hell." Baptized 6. Others to follow. Appointed building committee to get in logs to build new house of worship. Pray for us.

It has been some time since I have seen an article in your paper from this place. Possibly some of the brethren, especially those of the Big Emory Association, would be glad to hear from this part of the State. To the present date this has been the most prosperous year for us in the history of our church. When Rev. J. N. Bull came to take charge of the Petros Baptist Church last August, the church was in very bad condition. Under his excellent management as pastor and Sunday school superintendent both the church and Sunday school have risen in rank until they now stand at the top in the Big Emory Association. During the past year the church has raised in cash one thousand and seventy-five dollars to meet

the many demands with which it has been oppressed.

In revivals and otherwise we have had seventy professions, and of this number forty-two have been added to the church as members.

Rev. Bull is working hard at the Sunday school, he having caused the attendance in one year to climb from eighty-one in August, 1911, to two hundred and eighty in August, 1912. A movement is on foot to organize a Cradle Roll, and when this is done the membership will easily exceed four hundred.

As prison chaplain Rev. Bull has also done a great work. The writer has had the opportunity to visit the prison very often, and the change both spiritually and intellectually is marvelous. The excellent sermons given them has completely changed the rough and rowdy ways of the greater part of the prisoners. Now instead of the portraits of prize-fighters and actresses, a visitor will observe at the head of the beds such pictures as the crucifixion of Christ and Sunday school mottoes. Those who have no such pictures as these sew Sunday school class cards together and hang them on the wall near their bedside.

The school, which is under the supervision of the chaplain, is of unlimited value to the convicts. Many young negroes who were unable to distinguish one letter from another, are now writing letters to their parents at home. Generally speaking, prosperity reigns supreme.

GEORGE H. GRICE,

Secretary Petros Baptist Church.

ANTI-SALOON DAY FOR THE BAPTIST CHURCHES OF NASHVILLE.

The Baptist pastors of Nashville, at their conference June 17th, set apart the fifth Sunday in September as a day of special co-operation with the Anti-Saloon League in its work for temperance and law enforcement. On that day it is agreed that special sermons will be preached on civic righteousness and law enforcement. The Anti-Saloon League will furnish special representatives of the League either to have charge of the services or co-operate with the pastors where it is so desired.

While the Baptists of Nashville have agreed on the fifth Sunday, the 29th of September, the Methodist pastors of the city have decided on a Sunday in October as special temperance Sunday. It is the desire of the Anti-Saloon League that the Nashville churches, generally, should devote at least one Sunday to this important question during the months of September or October.

The Chattanooga Pastors' Conference, which is composed of the pastors of all the Protestant churches in the city, set apart a Sunday in October as Anti-Saloon Field Day for Chattanooga, and preparations are now under way for making the day an important one in the interest of law enforcement.

It is the hope and desire of the Anti-Saloon League that every pastor in the State who believes in the maintenance and enforcement of the anti-liquor laws will speak out in no uncertain terms and give the Anti-Saloon League every co-operation possible at this time when the enemy, by their unscrupulous methods are putting forth every effort conceivable for the repeal of the four-mile law and the law prohibiting the manufacture of intoxicating liquors in the State.

TENNESSEE BAPTIST ORPHANS' HOME.

Our Home is in great need of table linen for our tables, sheets, pillowslips and quilts for our extra beds for new children, as we now have 70 children in the institution. This is the largest number by far that we have ever had in the Home. Also please send us canned goods of all kinds. Address, Tennessee Baptist Orphans' Home, Calendar Station, L. & N. R. R. Prepay freight. If goods are sent by express, send to Wikles, by American Express. Prepay express, as this is a prepay station. Address all letters to Rev. W. J. Stewart Nashville, Tenn. I hope that many of the Woman's Missionary Societies and Sunbeam Bands may heed this call without delay and supply these pressing needs. Yours very truly,

MISS EDNA SHIPP, Matron.

NASHVILLE ASSOCIATION.

The Nashville Association meets in Nashville, Thursday, October 10, 1912. Brethren who expect to attend will please send their names at once to the pastor of the South Side church, or the chairman of the Entertainment Committee.

R. B. STODDARD,

Chairman of Committee.

J. F. SAVELL,

Pastor of Church.

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, R. F. D. 5, Franklin, 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.

Tennessee College Students' 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 NEW BIRTH.
(John 3:3-5.)

By J. W. GILLON.

The Saviour's first visit to Jerusalem made for him quite a reputation. He startled and maddened the money-changers by driving them from the temple, and it is most likely that they never quite forgave him for this public interference with their business. It is quite certain that if they had been Americans they would have never forgiven him either for a public or a private interference with their business. This act of his, in addition to making him enemies among the money changers, made him enemies among those of the Sanhedrin, for it was a reflection upon the Sanhedrin inasmuch as the money changers were stationed in the temple only by the permission of the Sanhedrin; but in spite of the feeling stirred up against him among these two classes, there were some who believed on him because of the wonders worked by him while there. Among the believers were some men of reputation and official position. Conspicuous among this number was Nicodemus.

The Christian world is indebted to this man for his visit made to Christ, for it was this visit made by him that drew from the Saviour the rich jewels of thought that we have recorded in the first twenty-one verses of the third chapter of the Gospel of John.

It is to an exposition of one verse in particular in this twenty-one verses that

this article is written. The first two verses of our text serve merely as an introduction to the remaining part of the text. It will, therefore, be necessary that we understand these verses if we are to reach an intelligent understanding of the subject discussed by the Saviour and Nicodemus. We must then notice in some detail the expressions and statements of these verses. They read thus: "Now, there was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came unto Him by night and said to Him, 'Rabbi, we know that thou art a teacher come from God, for no man can do these signs that thou doest except God be with him.'"

The first expression in this quotation worthy of our notice is the one which fixes the time of this Pharisee's visit to the Saviour. "The same came unto Him by night." This was, in one respect at least, an unfortunate hour for Nicodemus to choose to make the most important visit of his life. The fact that he went at night has gotten for him a most unenviable reputation for cowardice. It has put a question in the mind of all the Christian world as to his profit by the visit, and it has been the occasion for an almost endless amount of censure. Much of the censure has been unjust, to be sure, and much of it has been by men who would have acted no more becomingly than he did under the same circumstances. His visit even at night, instead of being an act of cowardice, was an exhibition of a somewhat remarkable courage. Christ had as yet gained but a poor following, and he had made a vastly larger amount of influential foes than friends. He had done but few things to impress the world with the idea that he would be of any special advantage to his friends in time of danger. Nicodemus, undoubtedly, knew how bitter some of his companions were in their denunciations of Christ, and he knew with what distrust they all looked upon any man who in any way attached himself to this new would-be reformer, so it was really a brave, daring thing to do to make a visit to the Saviour at any hour. When he reached Christ he did not say exactly the thing he wanted most to say, but he began feeling his way so that, if possible, he might get the Master to give some further indications of his nature before he fully committed himself, so he said, "Rabbi, we know that thou art a teacher come from God, for no man can do these signs that thou doest except God be with him." A strong statement of faith and a good reason for it. We do not know what Nicodemus expected Christ to do when he completed this very complimentary speech. He probably thought the Saviour would make a profound bow and thank him for his good opinion, but if this was his hope it was speedily blasted. The Saviour did not so much as reply to his compliment, but instead made reply to what he saw was the real thought in the mind of his visitor. He knew full well that Nicodemus had not stated to him the object of his visit. He knew that when Nicodemus could get a chance to speak his whole purpose, he would say something like this: "Rabbi, I have taken note of all you have said or done since you came to Jerusalem the first time. I have also learned from eye witnesses of all you have done since you were baptized by John, and I am convinced that you are the deliverer spoken of by the prophets, and so long looked for by my nation, and I have come to assure you of my friendship and to offer you any advice I may be able to give that will further your righteous undertaking, and pledge to you my support when the hour has come to strike for the establishment of your kingdom." It was to this thought and purpose of his visitor Christ made reply, saying: "Ver-

ily, verily, I say unto you, except a man be born anew he cannot see the kingdom of God." By this statement, Christ gave Nicodemus to understand that his assistance would be of no value; that, in fact, he could not see the kingdom he came to set up unless he should be born again, or be born from above. This is certainly a rather abrupt way of dismissing a man who wanted to help him. There was not much policy about that. Indeed, Christ does not seem to have known such a thing as policy. Christ's conduct in the case was probably a surprise to Nicodemus. In fact, his question which follows this statement of the Saviour would indicate surprise, but this rough handling was necessary to force from the Jew the questions necessary to give Christ an opportunity to offer the instruction that he desires to offer. Nicodemus meets this thrust of the Saviour with the question, "How can a man be born when he is old?" We thus see that to the mind of Nicodemus Christ had laid down an impossible requirement. He was an old man, and he did not see any chance for him to see Christ's kingdom if he had to be born in order to see it. So much for the part that Nicodemus' attitude of mind in his approach to Christ played in the production of the text which we have now to study.

This text is confessedly a difficult text to interpret. Men interpret it and reinterpret it and it refuses to remain interpreted. What one man says another denies and all undertake to overthrow the others' theories. When we come to interpret any part of the Word of God, it is necessary that we follow some laws of interpretation. It is especially necessary, if the text be a difficult one and if there be dispute about its significance. 1. In interpreting a text or texts, the interpretation must be made in the light of context. This must be done in every case and the interpretation given to the text must not make it contradict the evident teaching of the context.

2. The text to be interpreted must be interpreted in the light of the circumstances and individuals mentioned in the context.

To ignore either of these is to lay one's self liable to go astray in the interpretation given to the context in hand.

3. The text to be interpreted must be interpreted in the light of the general teaching of God's Word on the subject the text is supposed to deal with, and the interpretation must not be in conflict with this general teaching, but must be in agreement with it.

With this understanding of the laws to be followed in the interpretation of the text, we are prepared to deal with the text.

1. The first question that is raised by the text is, What is the birth by the Spirit, which is spoken of in the text? This is not mentioned first in the text, but is discussed first here because agreement about this is more easily reached than is agreement about the other part of the text.

All will agree that the birth by the Spirit consists in part of the work done by the Spirit in convincing men of sin. In the sixteenth chapter of John's Gospel the Saviour says: "When the Spirit is come He will convict the world of sin." Nobody is ever born again or born of the Spirit who does not experience personal conviction for sin, and no man ever experiences such conviction as leads to personal salvation who is not led to this experience by the operation of the Holy Spirit upon his mind.

2. This birth by the Spirit consists in part in the conviction brought to the world concerning the judgment that is to be meted out to sin. The same passage referred to above also says that when He is come he will convict the

world of judgment, or in other words He will make men to see that for sin they are bound to come to judgment, that it is but justice that they should be judged and that there is no escape from the judgment.

3. In the third place, then, birth by the Spirit consists in part in revealing Christ to the sinner as a Saviour. Men may preach about Christ and philosophize about Christ and argue about Christ and may proclaim Him as the Saviour unto their fellows, but if ever a man comes to see Him as the only real personal Saviour it must be done by the revelation which the Holy Spirit makes of Christ unto the individual.

4. In the fourth place, the birth by the Spirit consists in that act which the Word of God calls begetting.

Concerning these things there has never been any real disagreement, and with this understanding of the significance of this part of our text we turn our attention to the more difficult part.

What is the birth by water? For the text says: "Except ye be born of water and of the Spirit."

1. One says this birth by water is birth by the Word. This interpretation clearly grows out of the belief that the best informed Christian generally lives the best life. Unquestionably, information has much to do with high living, but when this concession is made it does not by any means justify the contention that birth by water and birth by the Word are one and the same thing. This interpretation in part grows out of a false interpretation of some texts in the Word. Such interpreters contend that their interpretation is justified by the twenty-third verse of the first chapter of I. Peter, which reads as follows: "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God which liveth and abideth." A little clear thinking would have prevented an error at this point. The begetting referred to here is through the Word of God. It is by something else through the Word, something else or somebody else uses the Word as an instrument, and it is not the Word that acts upon the individual. Begetting is merely the result of the use of the Word as an instrument to that end. The second passage that is quoted in support of the theory that birth by water is birth by the Word is found in James 1:18, and reads as follows: "Of His own will He brought us forth by the Word of truth that we should be a kind of first fruits of his creatures." Clearly this passage does not support the theory. Here the one who does the begetting is God. The instrument used is the Word of truth. This passage of scripture gives the key to the significance of the other passage. It was God who begot through the Word. It is God who brings us forth by the Word. The Word never begets and the work was not by the Word upon the human heart and life, has no likeness to a birth in it. This interpretation, in the third place, grows out of a disregard of Nicodemus, who is the occasion for the Saviour uttering the text. It was the habit of Christ to begin with every one whom he would teach at the point where they had information, and through the information had already he would lead to the information desired to be imparted. Nicodemus knew nothing about a begetting on the part of the Word. This interpretation also grows out of an utter disregard of the general teaching of the Word of God on the subject of the new birth. The Word of God everywhere emphasizes both in the Old and the New Testament, that there are two elements to the birth, but nowhere does it assign a part of it to the Word, but it is assigned altogether to a different thing which will be made to

(Continued on page 14.)

WOMAN'S MISSIONARY UNION.

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WOMAN'S CONVENTION.

Let the Baptist women all over the State make their arrangements to attend the Convention in Chattanooga, October 14-18. The women of Chattanooga are making preparations for a large delegation, and the visitors will be charmingly entertained while there. The program for the Convention is unusually good, and much inspiration is to be gained from attendance upon this meeting. The fare is one and one-third. Mrs. J. W. Vesey, 4220 St. Elmo Ave., St. Elmo, Tenn., is chairman of the entertainment committee. If you intend going please write her, so that a home will be provided for you. You cannot afford to miss this meeting.

A HISTORY OF CHRISTIANITY FOR THE COMMON PEOPLE.

By J. H. RIGGIN.

Seventh Century—629-729.

A. D. 632.—Arabia mastered by Mohammedanism.

A. D. 637.—Mosque of Omar founded. Mohammedan armies capture Jerusalem and occupy all Syria. The Patriarchal See of Jerusalem ended.

A. D. 638.—Damascus becomes the capital of the Mohammedan Empire.

A. D. 640.—Mohammedan armies invade Egypt and capture Alexandria. This destroyed the Patriarchal See of Alexandria.

A. D. 635.—Antioch falls into the power of the Mohammedans. Thus all the great churches whose bishops had the oversight of the churches throughout the world—all except Rome—had utterly perished. The Roman bishop was left alone. However, Constantinople, which by courtesy had been allowed to exercise metropolitan authority, because the emperors resided there, alone remained to dispute with the Roman bishop the ecclesiastical supremacy. The churches throughout the Eastern Empire remain under the oversight of Constantinople. The western world look to the pope of Rome for oversight.

A. D. 681.—The Nestorians separate themselves from all relation to the general church. They have maintained a

separate existence ever since. Thus the fairest fields of Christianity have passed into the enemies of Christ. Gaul and Italy, dominated by the Northern Barbarians, and the missionary fields of the West and North, are seemingly all that is left.

A. D. — Frisians evangelized by Wilfrid. Wilfrid was from England. The Frisians were the most important of the German tribes after the Saxons.

A. D. 708.—Mohammedans master all North Africa.

A. D. 710.—Mohammedans invade and make rapid conquest of Spain.

A. D. 720.—Germany evangelized by Boniface, a missionary from England.

A. D. 726.—Leo III, emperor of the East, issues an edict forbidding image worship.

During this period there was a marvelous extensive and intensive evangelization of the English people. The people universally abandoned the gods of their fathers, and with quickened intelligence and hungry hearts desired to know the teachings of the Christian faith. And there went forth from Northern Scotland and Ireland, as well as from the monasteries of Augustine's founding, a host of preachers and teachers penetrating every nook and corner of the kingdom, not yet formed and in military camp and baron's hall, in marts of trade, and wherever festival or excitement of weal or woe had caused people to assemble they spake to eager listeners concerning the creation and redemption of men. Bishops were installed in every city and minor clergy all abroad. Harmony prevailed and the united church was before the united kingdom. The influence of the church contributed to the union of the several kingdoms into one. And by the Christianized people the Church of England and the kingdom of England were established in the same era. Schools were established in many centers, every monastery was a place of study, English began to be a written language, and its chief use was to convey Christian truth or convey direction for the conduct of worship. The Bible everywhere west of the Aegean Sea was the Latin Bible, and all the service of the church was in Latin. But Bede and others translated the Lord's Prayer, the Beatitudes, and other Scriptures into English, as also the Apostles' Creed. Many Bible stories were translated into the tongue of the coming people, and pilgrim and minstrel read and recited them in their wanderings, Cadmon, a natural born poet, versified the stories of creation and redemption, as also of David and Joseph, of Moses and Paul, easy to be memorized, and when sung or chanted pleasant to hear, and very attractive to the multitude, familiarizing the people with Christian truth. So the English language was from the beginning a medium for Christian doctrine. This is true of no other language. Even during this century many illustrious names appear in the English church—Hilda, Theodore, Winfred, the venerable Bede—the ripest scholar and saintliest man in all the world, Boniface, the apostle of the Germans, who was sent to Germany as a missionary from England, Cuthbert, Caedmon, and others. There were no other equally illustrious names in all Christendom. In truth, at the close of this century England was the most thoroughly Christian nation on earth; and that by every token.

On the continent the kingdom of the Franks had increased in power and extended in territory until it comprehended all France, and facing the Lombards in Italy, prepared for the implacable war of the next century. There was constant war between the Franks and the Saxons, an obstinately heathen nation of Northeast Germany. This de-

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| 6 individual butters. | |

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generated into an unhappy war of Christians with heathens, which went on for 100 years, until the Saxons were subdued and were compelled to forsake idolatry as a condition of peace. Boniface, sent as a missionary to the Germans, after many failures, succeeded in winning the Hessians and Frisians, and under his supervisions dioceses of bishops were established in nearly all the important cities of Germany. Boniface was unfortunately obsessed with a profound veneration for the Roman See. He compelled these bishops all to take oath of allegiance to the pope. He was as adroit in State politics as he was fervent and diligent in preaching Christ. He obtained great influence with the kings of the Franks, and made the church in Germany and France subject to the bishop of Rome. The Exarch, representative of the emperor, finding the pope possessed more weight with the Italian public than princes and armies, sought his favor by the bestowment of dowries, grants of power and titles of honor. In this and the next century the papacy became an established institution.

In the East the emperor was seeking to dominate the church and make of it a political institution to support the government. This and the long-continued strife about doctrine concerning the divine essence, discussed to the unspeakable weariness of the people, had occasioned the starting up in various parts of the country of various little sects out of harmony with the church, and often visionary and erratic in faith, but more spiritual than the appointed priests and meeting more surely the religious hunger of the masses. The Paulicians, arising in the vicinity of Antioch, became very numerous. The empire, assaying the management of ecclesiastical affairs, had much trouble with them, and treated them with great

cruelty. The Mohammedan invasion swept over the fairest fields of the church, destroying schools, churches, monasteries and vast communities of Christians, from which calamities the cause of Christ in those regions has never recovered.

The Emperor Leo raised a storm by opposing pictures and images in the churches, and decreeing their destruction. Of course this was no business of the civil power; and of course there was great indignation, rioting, and division of the people into parties. Even if the iconoclasts were right in their contention, untold hurt was bound to issue. Attention was diverted from Christ.—*Western Methodist.*

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THE MIDLAND ASSOCIATION.

This is a comparatively young Association. It was
organized 17 years ago. This was its 18th session. It
now has 18 churches, and last year had even 1,800
members in it. We had long been wanting to attend
it, but this is the first time we have had the opportu-
nity to do so. It met at Bethel church. The follow-
ing officers were elected: Moderator, Brother J. W.
Carden; Assistant Moderator, Rev. E. Moore; Clerk
and Treasurer, Brother R. L. M. Wallace.

The introductory sermon was preached by Rev. J.
W. Demarcus. It was an earnest, interesting sermon
on "The Setting Up of the Kingdom." We regretted
that we could remain only one day, but we had to leave
to attend the Salem Association. During the day we
were there the only subject discussed was "Publica-
tions."

The following visitors were present: Revs. G. W.
Edens, F. M. Dowell, A. W. Lindsay and D. W. Lind-
say. Brother Edens was announced to preach that
night. Brother W. J. Stewart and Miss Mary North-
ington were expected the next day. We hope to have
the pleasure of attending the Association again some-
time and remain longer.

Bethel church is a strong country church, with a
large membership, composed of a fine class of people.
Brother D. W. Lindsay is the beloved pastor. The
hospitality was gracious.

SALEM ASSOCIATION.

Leaving the Midland Association we came back to
Clinton with our friend, Brother J. F. Miller, who had

kindly carried us out in the morning, and spent an
hour with Pastor Murray. He has been quite busy
of late raising the money to pay off the indebtedness
upon the pastorium, and has succeeded in raising it
all but some \$30 or \$40, which will, of course, soon
be raised.

Taking the train about ten o'clock we left a little
before five at Watertown to go out to Dowelltown,
some fifteen miles away, reaching there in time to
attend the morning session of the Salem Association.
This was the second day.

The following officers had been elected: Brother
Julius Williams, Moderator; C. Y. Givan, Clerk; and
T. M. Givan, Treasurer. The introductory sermon
was preached by Rev. William E. Wauford. We
heard good reports of it. The doctrinal sermon was
preached on the morning of the second day by Brother
Charles E. Wauford, a member of the Association, but
now a student at the Seminary in Louisville. The sub-
ject was "Who Should be Baptized, and Why?" It
was a clear, strong presentation of believers' bap-
tism, and of the design of baptism, and was greatly
enjoyed by the brethren. By vote of the Association
it was unanimously requested for publication in the
Baptist and Reflector. At its conclusion the brethren
pressed forward to shake the hand of Brother Wau-
ford, as he was about to start back to the Seminary,
and there were tears and shouts of rejoicing. Brother
W. J. Stewart and Miss Mary Northington had been
present the day before and had made admirable pres-
entations of their work. Brother W. D. Hudgins made
some of his practical talks on the Sunday school work,
and in the absence of Secretary Gillon, made an inter-
esting address on State Missions. Brother T. J. Eastes
preached at the church on Wednesday night, and the
editor on Thursday night. The attendance was very
large, especially on the second day, when it was es-
timated that there were about 2,500 present. The hos-
pitality, however, was equal to the occasion. Despite
the large crowds, there was plenty for all and to spare.
We enjoyed spending a night in the home of Brother
Robinson, a good Methodist brother.

The church at Dowelltown is about 20 years old. It
has now a good membership with an excellent house
of worship. Brother J. A. Davenport is pastor. He
is held in the highest esteem, not only by the members
of his church, but by all the people of the community.
Dowelltown is situated in what we sometimes call
Happy Valley. All the country around is one of the
strongest Baptist regions in the world. They are no-
ble brethren. We always enjoy meeting with them.

MILLENNIAL DAWNISM.

We recently published a notice of a tract by Dr. I.
M. Haldeman, pastor of the First Baptist Church, New
York City, entitled, "Millennial Dawnism, the Blas-
phemous Religion that Teaches the Annihilation of
Jesus Christ." Mr. Russell's followers claim that he
does not teach this at all, and that he is grossly mis-
represented by Dr. Haldeman. Mr. Russell, himself,
has in public and by printed attack charged Dr. Hal-
deman by name with having misrepresented him. To
effectually answer this denial, Dr. Haldeman prepared
a supplement to his pamphlet, in which he with great
definiteness proves his contention by quoting Russell's
exact words, citing volume and page in his books, where
the annihilation of Jesus Christ is positively taught.
The supplement is as follows:

"Proofs! Proofs! Proofs!"

"That Millennial Dawnism—'Pastor' Russellism,
teaches the annihilation of Jesus Christ as a man. Hear
the testimony of its own naked words:

"Jesus presented his perfect humanity a sacrifice,
laying down all right and claim to future human ex-
istence.' Bible Studies, Vol. 1, page 199.

"His human existence ended on the cross.' Vol. 1:
230.

"The soul of our Lord Jesus went to oblivion . . .
at death.' Vol. 5:362.

"Our Lord's being or soul was non-existent during
the period of death.' Vol. 5:362.

"As Adam through his disobedience, forfeited his
being, so Christ Jesus our Lord, by his death . . .
paid a full and exact offset for . . . Father Ad-
am's soul' (that is, 'forfeited his being'). Vol. 5:428.

"It was necessary, not only that the man Christ
Jesus should die, but just as necessary that the man
Christ Jesus should never live again, should remain
dead . . . to all eternity.' Vol. 5:454.

"Our Lord Jesus is . . . no longer a man.' Vol.
2:131.

"He has no further use for a human body.' Vol. 2:
155.

"We know nothing about what became of it (the
body) . . . whether it (the body) was dissolved
into gases . . . no one knows.' Vol. 2:129.

"Our Lord is no longer a human being. He is no
longer human in any sense or degree. Since he is no
longer in any sense or degree a human being—we must
not expect him to come again as a human being.' Vol.
2:107.

"The man Christ Jesus suffered for us death, in
the most absolute sense of the word—"Everlasting De-
struction." Vol. 5:466.

"The man Jesus is dead—forever dead.' Vol. 5:454.

"There you have it—The Climax!

"There! The mask is completely off.

"These are the fearful words which Russellism can
never recall.

"Hear them again and shiver as you read them:

"The man Jesus is dead—forever dead.'

"If the man Jesus is dead—forever dead; if death
means what Russellism says it means—as stated on
page 329, Vol. 5, 'Death is a period of absolute non-
existence; if as Russellism says, page 347, Vol. 5, 'The
dead are dead, utterly destroyed,' then when Russellism
says, 'The man Jesus is dead, forever dead—it says and
teaches that Jesus as a man, is in a state of 'absolute
non-existence'—it says and teaches, that Jesus, the
man Christ Jesus, is 'utterly destroyed.'"

"And when a human being is in a state of 'absolute
non-existence; when a human being is 'utterly de-
stroyed,' what is the state and condition of that human
being but annihilation? When, therefore, Millennial
Dawnism—'Pastor' Russellism—says that the 'Man
Christ Jesus is dead—forever dead'—that as a
man he is in a state of 'absolute non-existence,' and
that as the Man Christ Jesus he is 'utterly destroyed,'
it teaches and preaches

"The annihilation of the man Christ Jesus.

"This is the teaching of Millennial Dawnism—'Pas-
tor' Russellism.

"It teaches that the Man Christ Jesus has been ut-
terly destroyed.

"It seems too horrible, even, to think about, but the
proof is in Russellism's own words. Let the words
be engraved on your memory:

"The man Jesus is dead—forever dead.' Bible Stud-
ies, Vol. 5:454.

"It was necessary not only that the man Christ
Jesus should die—but just as necessary that the man
Christ Jesus should never live again. Should remain
dead to all eternity.'" Bible Studies, Vol. 5:454.

The publisher, Charles C. Cook, 150 Nassau Street,
New York, will be glad to mail a copy of the 84-page
pamphlet (with the Supplement) to any applicant, free,
though if any prefer to do so, they may remit 10 cents
to cover cost of printing and mailing.

A TOUCHING STORY.

"The short and simple annals of the poor" often
contain as much heroism as the longer and compli-
cated annals of the rich. The New York Herald re-
cently recorded the following:

"Down in East Twelfth Street, Manhattan, in a
section known as "Porgie Row," said to house more
poverty than any other part of the town, a woman
whose husband died a little while ago was supporting
herself and a baby three months old by going out to
do washing and housework for other people. In her
absence the children of the neighborhood took turns

in caring for the little one, and grew to love him very much.

"But the ill-nurtured, pale-faced baby of the slums could not withstand the city's heat, and early one morning he gave up the struggle, and closed his eyes in death. Then the sorrow was very deep in every heart. The little fathers and mothers filed through the squalid rooms of the desolate woman whose baby was hushed in final silence, speaking words of sympathy while the tears flowed freely from their own eyes.

"When it was learned that it would cost eight dollars at the lowest figure to bury the child, and that the grief-stricken mother had but a single ten-cent piece in her possession, the neighbors started a subscription. But they could raise only five dollars and eighty cents, though dozens of them walked to and from their work to save car fare. Then the children set to work to secure the balance. They made fans and other trinkets out of colored paper, and sold them for trifling sums. Some of them disposed of their toys at great sacrifice. One boy, Abraham Yuni, swelled the fund three cents by making and selling three box kites. But there still remained a deficit of ninety-eight cents.

"It was now the day appointed for the funeral, and Abraham, who was nine years of age, hurried to the roof of the tenement to make more kites, so that the service could be held at two o'clock in the afternoon as had been arranged. While trying one of his kites, he ran to the side of the roof, slipped and fell five stories below. He was instantly killed, and 'Porgie Row' was doubly bereaved."

Could anything be more heroic? Could anything be more touching?

WHY I AM A BAPTIST.

BY EDGAR E. FOLK.

(Being asked recently to give a brief statement on the above subject, the following answer was given.)

I am a Baptist because I believe in Baptist principles—the principles of loyalty to God's word; individualism; religious liberty; separation of church and State; a spiritual religion; regeneration before church membership; salvation by grace through faith, not of works and not of baptism; baptism by immersion as a symbol of the death of the individual to sin and his resurrection to a new life of faith; as a symbol also of the burial and resurrection of our Lord, and of our own resurrection from the grave; the Lord's Supper as an emblem of the death of Christ; belief before baptism and baptism before the Supper; congregationalism; church independence and church interdependence. These are fundamental Baptist principles. They are essential religious principles. They are, some of them, elemental principles of humanity. They are the most beautiful system of principles ever promulgated in the world. They are God-given principles, Christ-taught principles, blood-bought principles. The world is coming more and more to accept these principles, as illustrated in one or more of them in the revolutions in Italy, France, Spain, Portugal, Turkey, Japan and China. And sooner or later the world is bound to accept most if not all of them. It is not simply the law of God, but the law of human nature which will compel their universal acceptance. Let us as Baptists hold on to them ourselves and use all our influence, by tongue and pen, by life and means, to spread a knowledge of them throughout the world.

The Census Bureau estimates the number of voters in the United States this year at 25,682,000, this including 3,650,000 men who have become voters since the last election and 1,347,000 women voters in six Western States. The total vote four years ago was 14,888,442, or about two-thirds of the voting strength of the country, and even with the unusual campaign through which the country will pass it is hardly reasonable to expect that a larger percentage of the voters will cast their ballots next November. If 16,000,000 votes are cast, the increase will about represent the average gain of some years past. The candidate for President who receives 8,000,000 votes is reasonably sure to be the successful one.

RECENT EVENTS

The Western Recorder states that two out of the four Cecil Rhodes' Scholarships for Kentucky have been won by students of Georgetown College.

Rev. Joseph A. Bennett has resigned the pastorate of the Fifth Street Baptist Church, Newark, Ohio, his resignation to take effect not later than January 1, next.

The Christian Index says that Rev. W. R. Ivey, who has been spending a year or two in the country for his health, has fully recovered, and has been called to the pastorate of the church at Live Oak, Fla.

Evangelist Reese and Gospel Singer Scholfield are in a meeting at Mars Hill, N. C. The services are being held in the college chapel, which is crowded at each service. Rev. J. S. Connell is pastor of the church.

We should be glad to have some one give us the address of Brother J. H. Clowe. We recently addressed a letter to him at Sweetwater, but the letter was returned to us. This information will be appreciated.

The Sunday School Notes, published on page nine last week, were written, of course, by Brother W. D. Hudgins, Sunday School Secretary. In some way his name was omitted from the head of the article, where it should have been.

The Christian Index publishes a picture of the new Baptist church, Fitzgerald, Ga. The buildings and furnishings will cost \$30,000. The house will be ready for occupancy in October. Rev. T. M. Callaway is the handsome and popular pastor.

Mrs. Belle Lorimer, the widow of Rev. Dr. George C. Lorimer, died on Sept. 1, at the summer home of her daughter, Mrs. Van Leavy, at Spring Lake, Mich., in her 73rd year. She was buried by the side of her honored husband, in Laurel Hill Cemetery, Philadelphia.

That "Mystic of Lookout Mountain," Dr. J. C. Massee, is some "encamper." He believes in the out-of-doors. Besides taking part in the South Mississippi Baptist Encampment and the Alabama Baptist Encampment, he has just concluded a series of sermons in the Tent Evangel in New York City.—Baptist Record.

Rev. Frank R. Morris died at the home of his mother in Oneonta, N. Y., on August 28th. He was a graduate of Colgate University and Hamilton Theological Seminary, and pastor of the Memorial church, Albany, N. Y., and the First Baptist Church, Bennington, Va. He was said to be a brilliant student, a successful pastor and a man of great personal magnetism.

The Baptist World announces that Dr. A. C. Davidson, pastor of the First Baptist Church, Covington, Ky., has resigned, and says that report has it that he is considering a call to Alabama. We wish it were Tennessee. We have never had a finer preacher nor a sweeter spirit among the Baptist ministry of Tennessee than Dr. A. C. Davidson. We should be delighted to have him back.

Says the Word and Way: "Prof. B. R. Downer of the Kansas City Theological Seminary, has spent his vacation in Western Colorado. He has preached in Colorado every Sunday for three months. He supplied at Grand Junction, Lake City and Olathe. His health is excellent. He appears to have gained twenty-five pounds." Prof. Downer was formerly the beloved pastor of the New Providence and Newport churches in Tennessee, and his many friends in this State will be glad to know that he is getting along so nicely in the West.

Dr. J. B. Gambrell, editor of the Baptist Standard, announces that he is to become a member of the faculty of the Southwestern Baptist Theological Seminary in Ft. Worth, Tex. Dr. Gambrell says that the brethren seem to think that he can teach, and that, frankly, he thinks so, too. We agree with them and with him. But is he not teaching on a wider scale while editor of the Baptist Standard? He expects to retain his position as editor. But will he be able to do as effective work as editor while teaching as he would if he were to devote his whole time to editorial work?

The Central Baptist makes mention of the handsome way in which the First Baptist Church, St. Joseph, Mo., greeted Pastor W. M. Vines on his return from his vacation. There was a generous increase in salary, which the Central Baptist says "means more than the money represented." The Central Baptist adds: "The one year's pastorate has been blessed, 120 members having been added. There has been a large increase in the Sunday school attendance. The prayer-meeting is three times its former size. The church raised something over \$15,000 for all purposes. Plans for spending \$20,000 in improvements in the building are under consideration. The money will be largely used in providing Sunday school appliances.

It seems that last Saturday was a bad day for murderers. On that day Sidna Allen and Wesley Edwards, so long wanted for their part in the shooting up of the court at Hillsdale, Va., on March 13th, last, were arrested in Des Moines, Iowa. On the same day "Gyp the Blood" and "Lefty Louie," the missing gunmen indicted as two of the actual slayers of Herman Rosenthal, the gambler, were arrested in New York City. In both instances the clues to the whereabouts of the men were given by women, the sweetheart of Wesley Edwards in the first instance, and the wives of "Gyp the Blood" and "Lefty Louie" in the other instance. It is rather significant, by the way, that the real names of "Gyp the Blood" and "Lefty Louie" are Harry Horowitz and Louis Rosenweig, showing them to be of foreign origin, probably Polish or Russian.

In speaking of the coming of Dr. L. T. Wilson to the Grace Street Baptist church, Richmond, Va., the Religious Herald says that "during his four years of service at Newport News he has preached (including special meetings) 626 times, an average for the whole time of three a week. He has, in addition, conducted 168 prayer services, 41 funerals, and united 55 couples in marriage. In that period 335 have been added to the membership of the First church, and in local and other meetings there have been under his ministry 613 professions of faith. It is a striking tribute to his diligence as a pastor that he has paid during the four years 3,500 pastoral visits, averaging more than two for every day. To missions, education and benevolence the First church has given in this period \$15,858.12, and to church building and current expenses \$30,866.96, making a total of \$46,725.08, an average of \$11,680 a year." The Herald adds: "These are eloquent facts and figures, creditable alike to the strong and admirable church and to the wise and progressive pastor. Grace Street will have to wake up now."

Dr. M. D. Jeffries, formerly President of Carson and Newman College, now pastor of the First Baptist Church, Edgefield, S. C., writes us that another of his boys, Mr. E. D. Jeffries, of Madisonville, Tenn., married recently, and encloses a check for which he asks us to send the Baptist and Reflector to his son. This is the second married son to whom Dr. Jeffries sends the paper. Dr. Jeffries says, "If I should be able to keep this up, and all marry and settle in Tennessee, you may well flatter yourself on your business prospects." He then adds the following interesting item of news: "And you ought to see me. My face is getting to be placid and full like the moon. Some question is being raised as to clothes! But I couldn't help having some longings for the mountains and people of East Tennessee when I read of the old Holston, Nolachucky, etc., in the Baptist and Reflector. But I am going to write about the fine things these South Carolinians are doing by and by. I have been here all summer, held three meetings, etc., and gotten along all right."

The following paragraph taken from the Baptist World will bring sorrow to many hearts in Tennessee, where Dr. and Mrs. Gardner are so well known and so greatly beloved: "We sympathize deeply with Rev. George Waite and the family of Dr. C. S. Gardner in the death of Mrs. Evelyn Gardner Waite, wife and daughter. The young people were married after his graduation in the Seminary here last year, and since that time they have been living in Virginia, where he was pastor. Dr. and Mrs. Gardner and a younger daughter were in Europe, but they hastened home. 'Miss Evelyn,' as many friends delighted to call her, was, before marrying, teacher of music in the Woman's Missionary Training School, Louisville. She and Mr. Waite were together in Richmond College, where the affection began which ripened into their union when his Seminary course was completed. Profound sorrow is felt in Louisville." We tender to Dr. and Mrs. Gardner our profound sympathy in the overwhelming sorrow which has come to their hearts. May they find the grace of the Lord Jesus Christ sufficient for them as the thorn of grief pierces their souls.

The Home Page

INTO THE MAELSTROM.
FOR WEAL OR WOE.

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

CHAPTER XXIII.

DIRIGE.

The Most Reverend Archbishop was present at the obsequies of the deceased Sister Rene de Magnus.

It was such a rainy day, as caused people to talk aloud to themselves under their umbrellas. It never ceased to rain, and the mourners in dripping garments felt miserable. And yet the Roman Catholic paers declared, that while the burial was performing the Divine Immanence, remembering the Sister's many eminent virtues and sweet charities "rolled back the clouds like the Red Sea and wetted not the maidens who bore the sainted dead to her last resting place. It was a miracle." All of which was not true. There were those who quoted the saying:

"Blessed is the bride which the sun shines on;
Blessed is the dead which the rain rains on."

Many Protestants were present, some perhaps out of curiosity, some to note the prescribed forms for services for the distinguished dead of the Roman church. True Holmes and Mr. November Study, and others, were there.

The remains of the dead Sister were conveyed from the nunnery to the church of St. Peter's on the hill—the Vatican of Bramble—in a hearse, and the Sisters on foot followed along the asphalt walk, a mournful train under umbrellas. Two of the sisters, who were prisoners and not allowed to be seen in public, were not in this funeral cortege, Rose, or Sister Erma, and Sister Melissa. The corpse was tenderly borne up the nave and placed in front of the chancel.

The church was redolent with flowers from the convent conservatory. The table decorations were low-set floral banks of jonquils, narcissus, carnations, and roses. A feature of the ceremony was the blessing of the roses, with the prayers prescribed by the church for this purpose. These blessed roses were then distributed to the congregation and preserved at the homes with reverence for these sanctified things.

The significance of this rose ceremony is explained by an incident related of Sister Rene in her last illness. Kind reader, we can not tell you whether the "incident" is true or not; but it was related in the services at her funeral. You may have your opinion about it, as we have ours. The story is:

The dead sister was very partial to roses. Once when she was very sick, it was the dead of winter and roses were not in bloom then. But she ignored this fact, and asked that some one should bring her a rose from a former garden in another part of the country. The request was thought to indicate a disordered mind, the result of disease, but repeated requests for the rose finally induced one to go in order to gratify the sick Sister. It could do no harm to go. But lo and behold you! A miracle! In that distant garden one beautiful rose was found in full bloom, though everything around was bloomless, leafless, bare. This single rose, that faded not, was brought to her, and she recovered.

When True heard this he thought of Saintine's "Picciola." It merely pro-

voked a reflection of doubt in Mr. Study's mind.

The Very Reverend Archbishop wore the black cassock of the Augustinian order, with a black biretta and "scarlet fariola." The Reverend Camillus Huginus, O. P., head of the missionary band of Dominican preachers of the State, was attired for the occasion. Rev. Publius Filius Cantwell, S. J., was dressed for the altar services. Rev. Capito Rawlins officiated in a minor way during the nenia or epicedium.

The American and papal flags were lovingly twined together and hung in the alcove. This was an embrace that Mr. Study declared to be unholy and sacrilegious.

After the solemn mass of requiem for the repose of the dead Sister's soul, it was announced that a solemn month's mind mass of requiem would be celebrated in due time. The many turnings and genuflections and ringing of the altar bells by the mass boys was what the uninitiated could not comprehend.

Through the continuous rain they took the dead to the cemetery, the ground of which has been blessed for the dead of "the true Catholic faith, without which no one can be saved" (according to the "profession of Catholic faith"), in which ground no heretic can sleep, and there

"With many a dirge, her bones to earth they lay."

They had confidently made easy her way to the bosom of the Regina Coeli.
(To be continued.)

THE STORY OF ONE LIFE.

In one of his sermons at Winona Bible Conference, Dr. Gunsaulus told a story of the life of a wealthy Chicago manufacturer, now deceased, which affected his audience well-nigh to tears. It is impossible to reproduce—particularly in this limited space—the effect of Dr. Gunsaulus' pathetic telling of this biography, but the outstanding facts of the story are these, in brief:

When a boy in Vermont, the subject of the story was tormented by the jeers of his schoolmates, who taunted him with questions about when his father would be home from jail. He had no recollection of his father, and when he asked his mother what these jeers meant, she had no answer for him save her weeping.

But at length the father came home, and the growing boy entered into the bitterness of the grown man's soul as the ex-convict sought through the community in vain for employment. From his own little bedroom the lad heard his father and mother at night praying out of the anguish of poverty for God to send work by which the husband could earn a living for his loved ones. And, slipping from his bed to his knees, the boy vowed before God that if his father was given work now, he would devote his whole life to seeing that other men from prison got a chance to earn a living.

In his young manhood the boy came to Chicago. He prospered and grew very rich. But as his wealth increased his religious faith seemed to slip from him, and he was greatly troubled by his doubts of the doctrines of the church. Especially was the atonement a puzzle to him, and for years he made it a point to attend conferences and religious assemblages where the Atonement was to be discussed by eminent theologians.

At length, Dr. Gunsaulus, counseling him as his pastor, said to the man: "Is there not some particular in which you have made less sacrifice for your fellow-men than you should have done? You will never have a faith in the Atonement that is vital until you have yourself imitated, in some way the sac-

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BAPTIST AND REFLECTOR, NASHVILLE, TENN.

rience of Christ."

Then of a sudden there rolled back over the rich man's heart the memory of the vow of his boyish days, unkept till then. At midnight he arose and went to the house of his pastor: "I'll do it. I'll begin in the morning."

Next morning he wrote to the warden of a great penitentiary, asking to have a released convict sent to him. The man came and met the clasp of the hand of honest brotherhood. The manufacturer sent him far into the West to nail up advertising signs, and gave him good wages.

Then he got another man from another penitentiary and sent him out in the same way. One after another he set on their feet such ex-prisoners as he could find until there were seventeen of them that walked through his private office to a clean, true life. And he told no one of them of any of the others.

But they ran across one another as they traveled, and when they told each other how they had been lifted up out of their common pit of perdition by the same loving hand, they couldn't help forming a brotherhood. They wrote circle letters, which went the rounds among themselves, and the rich manufacturer in Chicago was one of the circle.

Then an awful, ravenous disease laid hold on the philanthropist, and month after month led him nearer the jaws of death. But he had no more doubts about the Atonement to confuse him. He trusted One who had done for him more than he had done for his fellow-men. And he died in the calmest of trust—a triumph of spiritual peace.

Dr. Gunsaulus said he was rushing to catch the suburban train to go out to the dead man's home for the funeral, when a touch on his arm stopped him. "May I go out to the funeral with you—the wife and the boy and I?"

The man who spoke was tall and rugged, dressed in the rough garb of a

ranchman. "Who are you?" said the minister.

"Oh, I was from Jackson, Michigan. I live out in South Dakota now. I came for the boys—came to be at the funeral. This is my wife. This is my boy, named after him. Six of us have got boys with his name now?"

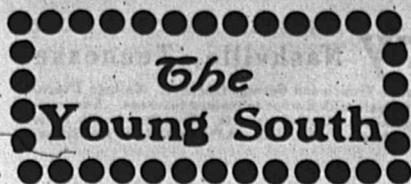
"Of course he went to the funeral," said Dr. Gunsaulus, "And he went to the grave. After the coffin was lowered the big man in the coarse leather clothes brought seventeen white carnations and dropped them into the grave—seventeen white souls. And the wife and boy came and dropped in flowers, too; that was for their home and all the other homes which this man had made possible.—Sel.

MORE PRECIOUS THAN GOLD.

Mr. Hugh McGinty of Rockland, Texas, writes: "I have had a running sore for five years and Gray's Ointment is the only thing that I have found that would do it any good. My leg is almost well." Think of the pain of a chronic sore for five years. Think of the burden which Gray's Ointment lifted from the shoulders of this man, and then the insignificant cost, only 25c per box at the drug stores. If you know of any person (or animal), who is suffering from an old sore, boil, carbuncle, or festering wound, do them and us the kindness of writing us for a free sample. No medicine chest is complete without Gray's Ointment. Address Dr. W. F. Gray & Co., 800 Gray Building, Nashville, Tenn.

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



MRS. LAURA DAYTON EAKIN, EDITOR.

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

Address all communications for this department to Mrs. Laura Dayton Eakin, 118 1/2 Vine Street, Wallace Apartments, No. 2.

Mission topic for September, "The Country Church."

Learn this little poem to recite at your September meeting:

THE COUNTRY CHURCH.

In some great day The country church Will find its voice And it will say:

"I stand in the fields Where the wide earth yields Her bounties of fruit and of grain; Where the furrows turn Till the plowshares burn As they circle again and again; Where the workers pray With their tools all day In sunshine and shadow and rain.

"And I bid them tell Of the crops they sell And speak of the work they have done; I speak every man In his hope and plan And follow his day with the sun; And grasses and trees, The birds and the bees I know and I feel every one.

"And out of it all As the seasons fall I build my great temple alway; I point to the skies But my footstone lies In commonplace work of the day; For I preach the worth Of the native earth— 'To love and to work is to pray.' —Liberty H. Bailey.

THE STATE CONVENTION.

The Baptist women of Tennessee will gather in this beautiful city at the foot of the mountain on Sept. 14, and until Sept. 18 we expect a great time. We are getting homes for 400, and we are hoping there will be representatives from every Society in the State, W. M. U.'s, Y. W. A.'s, Sunbeams, and Royal Ambassadors. Every President will be expected, and one in every ten members may be delegates. All visitors will be heartily welcomed. There will be abundant room at the First Baptist church.

Since I went away they have decided here not to have the reception that had been planned for the Central church. All the other arrangements stand. Lunch will be served at noon every day in the Sunday school room of the First church. The business sessions will be held in the mornings and afternoons, and most interesting talks will charm the people at night.

The railroad fare will be one and one-third.

There will be a large committee to meet the delegates and visitors at both the Union Station and the Terminal.

Nothing will be omitted that will add to the comfort and pleasure of Chattanooga's guests. Make up your mind to come early and stay late.—L. D. E.

CORRESPONDENCE.

I am charmed to sit at my own desk this morning, and I hope sincerely to get my Young South straightened out.

First of all, I want to impress on you my new address. Hereafter you will write me at

118 1/2 VINE STREET, WALLACE APARTMENTS, NO. 2.

We have taken a new flat, which we like very much, and I have just the dearest little "den" with all my belongings at hand.

If I have forgotten anything you have written for since I left Aug. 8 for Nashville, please tell me immediately, and I'll gladly correct all errors.

Ripley sends the following letter:

"I've just been reminded that my subscription to the Foreign Journal is due. I enclose 27 cents for my renewal. I trust you will be pleased with your new home, and this will be the most prosperous year the Young South has ever enjoyed."—Mrs. W. H. White.

I shall order the Journal at once. Will not Mrs. White attend the Convention?

Lea's Springs comes next:

"Please find enclosed \$2 for Ministerial Relief. I like to help the needy, and I want to give this to the old ministers."—No Name.

Thanks, dear friend. It shall go to these tired servants of the Saviour, and Jesus will know from whom it comes.

Then hear from Trimble:

"You will find enclosed \$1.92 for our dear little brothers and sister in the Baptist Orphans' Home. Mr. Stewart will know where it is most needed.

This is the birthday offering of the Primary Class of Trimble Sunday school, Mrs. W. L. Holloman, Teacher. With it we send our love and best wishes, and we pray that the richest blessings of Heaven may rest on the children in the Home, and also on the entire Young South."—Mrs. W. L. Holloman.

Bradyville writes us:

"Please find \$1.15 for the Baby Cottage, from the Burt Baptist Sunday school, given by the little folks as follows:

- Erben Mitchell, Clark Brandon, Annie Simpson, Cleve Simpson, Mamie Redd, Joe Laughlin, Jim White Laster, Katherine Todd, Christine Halie, Ernest Brandon, G. Brandon."

That is most kindly done. Thanks to each one.

This is all today.

Please wake up for the Convention. I want the report from May 1 to Oct. 1 to be a good one. You won't wish me to fail before the ladies of all Tennessee. Gather up all you have on hand for the Boards, etc., and send in at once. Remember the new address.

LAURA DAYTON EAKIN, Chattanooga.

RECEIPTS.

Table with 2 columns: Description and Amount. Includes entries for May 1, 1912 (\$245.70), Third week in September, Foreign Mission Journal, Mrs. White, Ripley (27), Ministerial Relief, No Name, Lea's Springs (2.00), Orphans' Home, Mrs. Holloman's Primary Class, Trimble (1.92), Little Folks, Burt S. S. (1.15), Total \$251.04.

FOR NERVOUSNESS

Take Horsford's Acid Phosphate Highly recommended for relief of insomnia, nervous headache, nausea and impaired digestion.

TIME AND PLACE OF MEETING OF THE ASSOCIATIONS.

Table with 3 columns: Association, Place, Time. Lists meetings for September and October across various Tennessee locations like Ocoee, Sweetwater, Indian Creek, etc.

Advertisement for BAPTIST PUBLISHING COMPANY, Nashville, Tenn. Solicits printing contracts for all kinds of books, annuals, minutes, etc. Includes names of Edgar E. Folk (President) and Carey A. Folk (Secretary).

TURNING ON THE LIGHT.

When a man acquires riches, fame or position, you may be sure that it will not be very long before some one will begin to critically examine his character and dissect his reputation. If any "soft spots" are found the press is quick to give the public the interesting information. Unfortunately the public's appetite for sensation is sometimes feasted on reports and fanciful stories which have no foundation in fact.

Sooner or later, the real facts come to light and sensational reports and fanciful stories are dispersed by the searchlight of truth.

Such was the case with Coca-Cola, the popular soda fountain drink. No sooner had it leaped into public favor and national prominence than unfair criticism began to attack it with reports and stories to the effect that it contained materials injurious to health. The stories were denied by the manufacturers and analyses made by chemists of national reputation were widely published in the public press. These analyses proved conclusively that Coca-Cola contained no injurious substance, but still the rumors persisted. Then came the law to turn on the light and lay bare the truth about Coca-Cola. A case was brought in the Federal Court at Chattanooga. Eminent chemists, physicians, and medical teachers from all parts of America were summoned to appear as expert witnesses. The decision of the Court in favor of Coca-Cola had the effect of dispersing the fanciful stories which had been circulated and has laid bare the plain, commonplace, stubborn fact that

Coca-Cola is a simple, harmless beverage, belonging to the same class as coffee, tea, and cocoa and containing neither alcohol nor cocaine nor any injurious habit-forming drug.

Our pastor, Rev. J. L. Willis, has just closed a revival here at Bethel, my home church. He was assisted by my son-in-law, Rev. Joseph Connell of Van Buren, Ark., and the meeting was the best held here for many years. There were 22 conversions and several renewals, with 16 approved for baptism. Bro. Connell did us some fine preaching, and leaves our church in a splendid condition. If Arkansas does not prove her appreciation of him we shall move him back to Tennessee, where he received his education, found his wife, and is much loved. Will say further, we did not send him back home empty-handed, and people showed their appreciation by giving to him.

Our pastor, Bro. Willis, is a Carson and Newman student, this being his senior year. He is full of energy and moves things. He is getting a strong hold on this community, and we are proud of him. P. H. C. HALE, Morristown, Tenn.

REAGAN.—Died September 5, 1912, Miss Laphronia Reagan, aged 79. She died at the home of Capt. W. A. Rushing, near Lebanon. She was a member of Barton's Creek Baptist Church, and though afflicted for years, led a useful Christian life. Her funeral was conducted at Mt. Olivet Cemetery (Leesville) by S. N. Fitzpatrick. S. N. FITZPATRICK.

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PROGRAM OF FIFTH SUNDAY MEETING IN EBENEZER ASSOCIATION.

TO BE HELD WITH FAIRVIEW CHURCH.

Friday Night.

7:30—Sermon, Rev. W. E. Walker.

Saturday Morning.

9:30-9:45 — Devotional exercises, Bro. W. R. Owen.

9:45-10:15—The Mission of a Missionary Baptist Church, Rev. J. E. Hight, Bro. J. H. Redding.

10:15-11:00—Our Pastorless Churches and How to Reach Them, Rev. J. W. Patton, Rev. W. T. Ussery, Bro. J. M. Johnson.

11:00-11:30—The Need of An Associational Missionary and How to Secure One, Rev. W. E. Walker, Bro. J. F. Brownlow, Rev. L. T. Hastings.

11:30-12:00—How Can We Best Interest Our People in Missions? Rev. D. T. Foust, Rev. J. L. Lynn.

12:00-1:00—Dinner.

Saturday Afternoon.

1:00-1:30—Meeting of Executive Committee.

1:30-1:45 — Devotional exercises, Bro. John L. Robinson.

1:45-2:15—The Mode and Design of Baptism, Rev. W. R. Beckett, Rev. L. T. Hastings.

2:15-2:45—The Design of the Lord's Supper and who May Scripturally Partake of It? Rev. J. E. Hight, Rev. J. H. Hull.

2:45-3:30—The Final Preservation of the Saints, Rev. W. E. Walker, Rev. W. T. Ussery, Rev. W. H. Rhoda.

Saturday Night.

7:30—Sermon, Rev. C. D. Graves, Clarksville, Tenn.

Sunday Morning.

9:30-9:45—Devotional exercises, Rev. W. H. Rhoda.

9:45-10:10—Relation of Church and Sunday School, Rev. W. L. Goldman, Rev. J. L. Lynn.

10:10-10:30—How May We Interest More People in the Sunday School Work? Prof. Jim Fitzgerald, Rev. D. T. Foust.

10:30-11:00—What Is the Ultimate Aim of the Sunday School? Bro. J. H. Redding, Bro. J. B. Ussery, Rev. J. W. Patton.

11:00—Sermon, Rev. George H. Freeman.

Those who come by rail will please notify G. P. Howell, Columbia, Tenn., Route 7, and they will be met with conveyances. Be sure to state what time you expect to arrive in Columbia. Let all the pastors and as many of the laymen as can possibly do so, come to this meeting. The members of the Executive Committee are especially urged to be there. Business of an important nature will be transacted. In the name of the great King, COME!

L. T. HASTINGS,
G. P. HOWELL,
Program Committee.

A CORRECTION.

The meeting in which I assisted Pastor A. D. Roberson was at Florence, Tenn., and not Florence, Ala., as given in last week's Baptist and Reflector. The meeting in which I assisted at Boma, Tenn., was with New Home Church. The pastor is Rev. J. C. Stewart and not Rev. J. M. Stewart as given in last week's Baptist and Reflector.

R. D. CECIL.

Nashville, Tenn.

Rev. W. C. Sale, a former Tennessean, of Weatherford Memorial church, Richmond, Va., lately assisted Rev. J. B. Cook in a revival at Blue Run church, near Gordonsville, Va., resulting in 14 conversions and 14 additions.

Ward Seminary Nashville, Tennessee

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I want to give a word of approval for the great work you are doing through our State paper for the Baptists of Tennessee. I think every Baptist home should have the paper, and study its pages carefully, and aspire to do greater things for the Master. Time is short, the call is for today, and for service. The paper keeps us posted on all the work of the Baptists of Tennessee, as well as other places. It tells us of destitution in places close to home. It tells us of Christian progress all over the land. It gently reminds us of our obligations to God and to man. It gives us the rich experiences of great men and spiritual teachers. It gives us a greater trend to do more for the advancement of Christ's kingdom here on earth.

M. W. PENUEL.

Statesville, Tenn.

TISSOT BIBLE PICTURES.

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If you want to get in on this special offer, ACT PROMPTLY. Make all remittances payable to this paper. Address Baptist and Reflector, Nashville, Tenn.

PROGRAM.

The Fifth Sunday meeting of Central Association will be held with Clear Creek Baptist Church, beginning Friday, Sept. 27, at 7:30 p. m. The following program will be carried out:

Friday—
7:30 p. m.—Sermon, G. H. Stigler.
Saturday—
9:30 a. m.—Devotional services—G. C. Morris.
9:45 a. m.—Organization.
10:00 a. m.—Work of the State Mission Board—Dr. Kimbrough.
10:30 a. m.—Work of the Home Mission Board—H. W. Virgin.
11:15 a. m.—Sermon—Dr. G. M. Savage.
Dinner.
1:30 p. m.—Devotional services—J. L. McAlilly.
1:45 p. m.—Work of the Foreign Mission Board—J. A. Bell, and G. H. Stigler.
2:15 p. m.—An Exegesis of Malachi 3:8-10—J. W. Dickens.
3:00 p. m.—What Day Should be Kept as the Christian Sabbath? O. F. Huckaba.
7:30 p. m.—Sermon—S. P. Poag.
Sunday—
9:30 a. m.—Devotional services—R. E. Early.
9:45 a. m.—Importance of a Good Sunday School to the Local Church. Led by S. P. Poag. General discussion.

10:30 a. m.—Does God Call Men to His Ministry? A. M. Nicholson.
11:00 a. m.—Does Regeneration Precede Church Membership? R. P. McPherson.

Dinner.
1:20 p. m.—Devotional services—Lafayette Reed.

1:30 p. m.—What is the Scriptural Act of Baptism? J. T. Early.

2:30 p. m.—Bible Sanctification—H. A. Smoot.

3:30—Query box.
4:00—Adjournment.

All accommodation trains will be met with conveyance at Grizzard, which is a flag station on M. & O. railroad, just two miles from the place of meeting.

North-bound trains arrive at 6:30 p. m. and 10:00 a. m. South-bound trains arrive at 5:00 p. m. and 9:20 a. m.

Let us have a large attendance. The church is expecting YOU. COME.

CHAIRMAN EXECUTIVE BOARD.

Since last we saw anything from Elizabethton we have had the pleasure of having Dr. J. L. White of Memphis with us in a meeting. Dr. White came on the 18th of August and stayed until the 30th, and held a great meeting. The whole town was delighted with his able, sound sermons, and he made a profound impression on the church and community. Large crowds gathered each evening to hear him and the day services were largely attended.

We regretted to see him go, as the interest was on the increase all the time, and when he left many were seeking the Saviour.

All the time he was here a meeting was in progress at the Disciples' church, and the weather was warm, but these things did not affect our crowds.

The visible results of the meeting were 28 upon profession of faith; nine by letter and one restoration.

It can be truly said that no one has ever been in our town who won more

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Stop coughing! Coughing rasps and tears. Stop it! Coughing prepares the throat and lungs for more trouble. Stop it! There is nothing so bad for a cough as coughing. Stop it! Ayer's Cherry Pectoral is a medicine for coughs and colds, a regular doctor's medicine. Use it! Ask your doctor if this is not good advice.
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Child's Gem	6
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Baptist Sunday School Board,

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

friends or preached abler sermons.

We are in the midst of repairing our church, and when Dr. White came we stopped work for the meeting. All the windows were out, but this added to the comfort of the congregation, as the weather was quite warm.

When the work is completed we will have a nice, neat, modern church, the nicest in our county.

The repairs will cost us \$3,000, but it will be money well spent.

Our Association has just closed one of the best sessions of its history. The meetings were marked by a deep spirituality and the addresses and sermons were of a high order.

JAMES D. JENKINS.

Elizabethton, Tenn.

Dr. J. R. Ramsey accepts the hearty call to the First Church, Austin, Texas, and Rev. W. D. Bowen takes up similar relationship with East Avenue Church, Austin, Texas.

My work is prospering in Booneville. I am pastor of a most excellent people, and as usual trying to give them the ever-reliable old gospel of salvation.

A. M. ROSS.

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Don't dose delicate, little stomachs with strong internal medicines. Rub Vick's Croup and Pneumonia Salve well over throat and chest and in five minutes the breathing is easier, in fifteen minutes the worst cases are relieved. Vick's vaporizes when applied to the heat of the body. These vapors, inhaled with each breath, loosen the tough phlegm while externally Vick's stimulates the surface of the skin, relaxing the nervous system. Nothing injurious—full formula on each package. A liberal sample will be sent free to mothers addressing The Vick Chemical Company, Greensboro, N. C.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

(Continued from page 6.)

appear in the further discussion.

2. Some contend that birth by the water is one and the same thing as birth by the Spirit. They would have us to read, "Except one be born of the Spirit and the Spirit." This is needless tautology and tautology that Christ was never guilty of, and this theory grows out of the fact that the holders of it have overlooked the fact that Christ is not guilty of tautology. This interpretation has grown out of a desire to escape other theological difficulties. Many have stoutly contended that the birth by water is baptism, thus making baptism essential to salvation, and the holders of this specific theory mentioned here are trying to avoid the baptismal salvation theory. They escape one error by espousing another.

(3) This interpretation disregards Nicodemus and the things he knew. Nicodemus knew that the new birth consisted in the water birth and a Spirit birth. This can be clearly seen by referring to Ezekiel 36, with which chapter Nicodemus was most certainly familiar. (4) This interpretation has grown out of a lack of a clear conception of the general teaching of God's Word on the new birth. No man who understands what God's Word teaches everywhere about the birth that Christ is here discussing would for one moment think of identifying water birth with Spirit birth.

3. Others contend that birth by water is the natural birth. If this be true Christ said to a grown man past sixty years of age, "Except a man be born of water (that is have natural birth), he cannot enter the kingdom of Heaven." If this is what he meant to say, Nicodemus was asking a pertinent question. The birth is the man's birth in both these particulars, water and spirit. It is not a birth part of which comes to the individual that never was in existence, but a part of which comes to an individual that is already in existence.

(2) If water means natural birth Christ used, knowingly, a term that would confuse men. He could have said, "Born of woman and Spirit." This would have made the matter clear and no man could have misunderstood it. This he did not say because water birth is not the natural birth. This interpretation ignores the context. In verse 3 Christ says, "Except a man be born from above or anew." This text says that born from above or anew consists in birth by water and Spirit. Manifestly, natural birth is not from above and not anew or again, whereas both parts of the new birth are from above and the whole birth is a new birth. This interpretation also ignores the knowledge possessed by Nicodemus, which knowledge Christ proceeded on as a basis through which he expected to reach Nicodemus with new information. Nicodemus knew of birth by water and birth by the Spirit, and the water birth which Nicodemus knew was not natural birth, as Ezekiel 36 will clearly show.

4. Some contend that water birth means baptism. This theory or interpretation has grown out of a peculiar position with reference to the Kingdom. Some of those who contend for this theory explain that baptism is the door into the local church, and that the local church and the Kingdom are synonymous, but such contenders have forgotten that baptism (if water birth means baptism), is made by the text to precede birth by the Spirit. These same interpreters would argue by the hour that repentance precedes faith because in the Word of God repentance is put first and faith second, for it is repentance towards God and faith in the Lord Jesus Christ. The Lord evidently put repentance first because it comes first and we have no right to reverse His order. This theory has

grown out of the Armenian theory of the plan of salvation. It is another way of saying that salvation is by works. This is the theory held by our Campbellite friends, who stoutly believe that no man is saved who is not baptized. This theory grows out of a disregard of the teaching of the context, which says the birth is from above. Both parts of it are from above. Baptism is an ordinance performed on earth, performed in earthly elements, performed by earthly hands. The new birth is not performed in any of its parts by earthly hands. It is from above in both of its parts. This theory grows out of a disregard of the knowledge of Nicodemus. Nicodemus knew nothing about baptism. He had never heard of baptism except as he had heard of it through John the Baptist, Christ or his apostles. It is clear to my mind that none of these theories have even touched the birth that the Saviour is speaking of in this passage of scripture.

The question naturally arises, if none of these are true, what then does birth by water refer to? I answer at once and proceed by scripture to prove the point.

5. It refers to birth by the blood. In Ezekiel 36:24-27 we read: "For I will take you from among the nations and gather you out of all the countries, and will bring you into your own land, and I will sprinkle clean water upon you, and ye shall be clean from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you, and I will take away the stony heart of your flesh and I will give you a heart of flesh and I will put my spirit within you and cause you to walk in my statutes and ye shall keep my ordinances and do them." This is the new birth as it finds statement in the Old Testament. This is what Nicodemus was familiar with. This is the knowledge which Christ knew Nicodemus to have and which he trusted to be a guide to Nicodemus to the things that he was trying to teach him. The question naturally arises, What is meant in this passage of scripture by the clean water? What was this clean water? How was it obtained? In Numbers 19 God tells Moses that a red heifer without spot or blemish, on which yoke has never been, is to be taken without the camp and killed and burned, all of her, hide, hair, hoof, blood are to be reduced to ashes. These ashes, after the burning, are to be gathered up and put in a clean place and when one has sinned the ashes are to be put in running water, and this mixture of running water with the ashes of the heifer is to be sprinkled upon the sinner for the cleansing from sin. This is the water as Nicodemus understood it. The ashes of the heifer represented the life of the heifer. She was all burned to ashes. It was the life of the heifer being given in atonement for the sins of the individual. Every one of us who knows anything knows that the ashes of the heifer in the running water is but a type and must find its anti-type somewhere in the Word of God. The question arises, what is the anti-type of the water of sprinkling with which Nicodemus was so familiar? In Hebrews 9:11-14 we read, "But Christ, having come a high priest of the good things to come through the greater and more perfect tabernacle not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood entered in once for all into the Holy place, having obtained eternal redemption, for if the blood of goats and bulls and the ashes of an heifer sprinkling them that hath been defiled sanctified into the cleanness of the flesh, how much more shall the blood of Christ who through the eternal Spirit

offered Himself without blemish unto God, cleanse your consciences from dead works to serve the living God." Here the Apostle Paul by inspiration explains to us what the ashes of an heifer sprinkling is the type of. He says that it is a type of the blood of Christ. What the sprinkling of the ashes is said to accomplish as we have a statement of it in Ezekiel, the blood of Christ is here by Paul declared to accomplish. (1) This interpretation takes into consideration the context. The blood is from above. The application of it is from above. (2) This takes into consideration Nicodemus and his knowledge. It leads Nicodemus from the type to the antitype. It begins with what he knew and leads him up to what he did not know. (3) This interpretation agrees with the general teaching of the Word of God. Everywhere the Word puts emphasis upon the fact that it is the blood of Christ that cleanses from sin. It says the blood of Christ, His Son,

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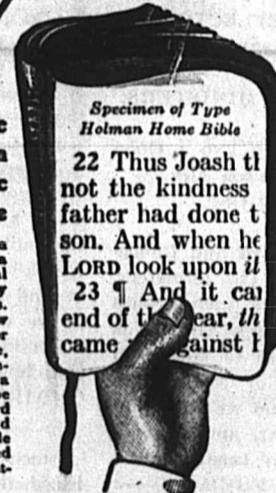
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cleanseth us from all sin. If from all sin, then there is no place for the Word to cleanse, no sin to be taken away by it. If from all sin, then natural birth is not a part of the new birth and takes away no sin. If from all sin, then baptism does not cleanse from any sin. If from all sin, then the Holy Spirit does not cleanse from sin. It can be seen at once that this interpretation is thoroughly in accord with what the Word of God teaches. God's Word compared with His Word interprets His Word. The Saviour is really saying to Nicodemus, "Except ye be born of the blood and of the Spirit ye cannot enter into the Kingdom of Heaven." Or, in other words, except your sins be washed away in the blood of Christ, and except your nature be changed by the Holy Spirit, so that the things you once loved you now hate, and the things you once hated you now love, you can never enter, yea, you can never even so much as see the Kingdom of God.

offered Himself without blemish unto God, cleanse your consciences from dead works to serve the living God." Here the Apostle Paul by inspiration explains to us what the ashes of an heifer sprinkling is the type of. He says that it is a type of the blood of Christ. What the sprinkling of the ashes is said to accomplish as we have a statement of it in Ezekiel, the blood of Christ is here by Paul declared to accomplish. (1) This interpretation takes into consideration the context. The blood is from above. The application of it is from above. (2) This takes into consideration Nicodemus and his knowledge. It leads Nicodemus from the type to the antitype. It begins with what he knew and leads him up to what he did not know. (3) This interpretation agrees with the general teaching of the Word of God. Everywhere the Word puts emphasis upon the fact that it is the blood of Christ that cleanses from sin. It says the blood of Christ, His Son,

NOW I LAY ME DOWN TO SLEEP.

Day was done, and I was sitting
 Dreaming in the fading light,
 When I heard a soft voice tell me:
 "Mamma, me is tired tonight;
 Me is tired of all day playin'—
 Put my soldiers all away;
 Tell the pussy 'at me's sleepy,
 But tomorrow me will play."
 On my lap he climbed and nestled,
 Laid his head upon my breast,
 Said he loved his small gray pussy,
 But he loved his mamma best.
 Then I sang a hylo-baby,
 Gave him to the angels' keep,
 And he went to dreamland, saying,
 "Now I lay me down to sleep."
 "Now I lay me down to sleep,"
 Said the baby on my knee;
 "Pray the Lord my soul to keep,"
 He repeated after me;
 "Should I die before I wake,"
 Little eyes were closing fast,
 "Pray the Lord my soul to take,"
 Said the little boy at last.
 Just a week and I was kneeling,
 Stricken, in the fading light,
 When I heard a faint voice whisper:
 "Mamma, me is tired tonight:
 Me is tired of all day sleepin'
 An' me wants a little play;
 Bring my soldiers an' the pussy—
 Don't you let her run away."
 On the bed I lined the soldiers,
 Pussy marching at their head,
 But—"Tate 'em down until tomorrow,
 Me's too tired tonight," he said.
 Then I clasped my one loved darling,
 Watched the shadows slowly deep,
 And I felt the hot tears blind me
 As he laid him down to sleep.
 "Now I lay me down to sleep,"
 Said the baby on my breast;
 "Pray the Lord my soul to keep,"
 As he slowly sank to rest;
 "Should I die before I wake,"
 Little eyes were closing fast;
 "Pray the Lord my soul to take,"
 Faltered little lips at last.
 On the hearth through many years,
 Staunch and steadfast for my sake,
 Soldiers still await the morning
 When their captain shall awake.
 Pussy, old and blind and lame,
 Sits beside me while I weep
 For the little boy who said:
 "Now I lay me down to sleep."
 —Katherine Dangerfield, in *Our Dumb Animals*.

SOME HYMNS—THEIR ORIGIN
AND MINISTRY.

The Romanists said Luther did more harm in putting all Germany to singing than he did with his preaching. They well knew that the pure gospel would be sung into many who could never have been prevailed upon to hear it in any other way. The 46th Psalm was one of his favorites. In dark hours, when things seemed to be going against him, he would say to Melancthon, "Come, Brother Philip, let us sing Ps. 46."

From the time that the anthem of praise went up for a new creation until now, new songs have been born. Miriam led the hosts in a hymn of praise on the further banks of the Red Sea. Moses closed his far-reaching career with a great song. Deborah celebrated the victory over Israel's enemies in a hymn of thanksgiving. Jehoshaphat when called upon to meet a vast multitude of enemies, threatening to overrun his entire kingdom, placed singers in front of his army to lead the march, singing the praises of Israel's God. The Psalms, a book of songs, set forth every phase of human experience. The angel choir celebrated the birth of the infant Christ first to the astonished shepherds on Bethlehem's midnight plain. It was while Paul and Silas

sang some grand old hymn that the Philippian jail was rent asunder, the jailor and all his household being converted that night, and in the world to come a multitude that no man can number will unite in singing "unto Him that loved us and washed us in His own blood, and hath made us kings and priests unto God His Father; to Him be glory and dominion forever and ever."

The origin of hymns is interesting. John Fawcett, after preaching twenty years in a Devonshire village, accepted a call to a London church. His household goods were loaded on the wagon, but the parishioners gathered around him and his family and held on with such lamentations that he and his wife agreed that they could not pull away in the midst of such entreaties. He remained and commemorated the event by writing "Blest Be the Tie That Binds," doing more good doubtless thereby than he could have done in any metropolitan pulpit.

Frances Ridley Havergall was being entertained in a family where there were a large number of young people, some of whom were not saved. One after another came in through her godly influence until only two young ladies were left, and they finally came one night to her room and told her they had decided to give themselves to the Lord, and with a heart full of gratitude she penned the hymn, "Take My Life and Let It Be Consecrated, Lord, to Thee."

It is said that Pastor Monod, standing by the casket in which lay the body of his wife, with his four motherless children clinging about him, was moved to write, "Higher Than the Highest Mountain, Deeper Than the Deepest Sea, Lord Thy Love at Last Has Conquered, None of Self and All of Thee." Lowell Mason, while preparing a new hymnal asked his young Presbyterian friend, Ray Palmer, to write something for the book. Palmer afterwards hastily wrote a few stanzas and slipped them into his pocket. Meeting Mason he handed him the verses, little dreaming what would come of them. Mason set the words to the immortal tune of "Olivet." Meeting Palmer some time afterwards he said: "Palmer, you may do many things, but you will always be known for writing 'My Faith Looks Up to Thee, Thou Lamb of Calvary.'"

A young man graduated from Trinity College, Dublin. The day before he was to be married the lady was accidentally drowned. Coming to this country he devoted his life to helping the lowly. Walking along the streets one day with a frame for sawing wood on his shoulder, a gentleman said to another, "I wonder if I could get that young man to saw wood for me. It is so difficult to get laborers now." "No," replied his friend, "he will not saw wood for you." "Why?" "Because you are able to pay for it. He only works for widows and other people who are not able to pay for such service." While his mother lay on her death bed he wrote for their comfort, "What a Friend We Have in Jesus." Some time afterwards, when questioned as to the authorship of the hymn, he said, "Yes, the Lord and myself wrote it."

Edward Payson's daughter, Mrs. Prentiss, while busy with household duties, wrote "More Love to Thee, Oh Christ, More Love to Thee," little thinking that this heart cry would find a response the world over.

Henry Lyte was pastor of a little congregation in England, being afflicted with pulmonary trouble. He was just on the eve of departing for Southern Europe. Contrary to the advice of friends, he insisted on preaching

before his final departure in quest of health. Going home after the sermon he wrote that great hymn,

"Abide with me,
 Fast falls the Eventide,
 The Darkness deepens,
 Lord with me abide.
 When other helpers fail
 And comforts flee,
 Help of the helpless,
 Oh abide with me."

He never preached again, three weeks later passing on to his eternal reward with words of victory upon his lips.

A leader in the revival at Cincinnati in 1850 was standing near some machinery when his arm became entangled and was torn from his body. Among the last words he left for his comrades were, "Stand Up, Stand Up for Jesus." A friend commemorated this parting message in writing the full hymn, and it was sung on the Sunday following his funeral.

We do not know the occasion of the writing of "How Firm a Foundation." Andrew Jackson, when feeble with age, conversing with some friends in the Hermitage, said: "There is a hymn that Christian people sing that was a special favorite of my wife; sing it." Whereupon the company sang, "How Firm a Foundation, Ye Saints of the Lord." Last year while at the Hermitage with a company of Trevecca College students, we met a granddaughter of President Jackson on the front veranda, and together we sang, "How Firm a Foundation, Ye Saints of the Lord."

Thousands and thousands of times has this grand old hymn of the church been sung as a shout of victory.

A young lady was stopping at the same house where a clergyman was being entertained. The minister during the drift of conversation asked her if she was a Christian. She seemed to consider the question impertinent and resented it. He did not follow the subject up any further, but the arrow had gone into the heart. Not able to shake off the conviction, she looked him up some days afterward and asked him how to become a Christian. Among other things he said, "Just as you are," and she accepted the Saviour accordingly. Some time afterward, while reclining on a couch, for she was a semi-invalid, brooding over her inability to get out and do as other Christians were doing, and thinking that perhaps her life would be largely a failure, that hymn,

"Just as I am, without one plea,
 But that thy blood was shed for me;
 Oh, Lamb of God, I come, I come,"
 came singing its way through her soul and she immediately wrote it. One minister said that out of 1,200 people who have come forward to the altar in his church in inquiry meetings, at least one-half of them came while they were singing "Just as I am, without one plea." It is certainly full of the marrow of the gospel. Little did this woman think while writing this immortal hymn that she was accomplishing more in the furtherance of the gospel of Christ than if she had lived a long life of busy activity.

Harriet Beecher Stowe said that while sitting in her pew one Sabbath the first chapter of "Uncle Tom's Cabin" came rushing through her soul almost like a heavenly breeze, and she went home afterwards and wrote the story of Uncle Tom. In like manner many of the great hymns have been born.

Toplady, when sixteen years of age, accompanied his mother to a rural district in Ireland where they attended a simple gospel service, held, we believe, in an old barn. There he learned

the way of salvation, and afterwards wrote one of the four greatest hymns in the English language, "Rock of Ages, Cleft for Me."

Two or three different accounts have been given of why "Jesus, Lover of My Soul," was written. Perhaps we shall never in this world know the correct story, but this great classic will be singing its way through the earth as long as there are needy men and women to be found. Beecher said that he would rather have been the author of this hymn than to have all the treasures or to have sat on all the thrones of the earth.

H. L. Gilmour conducted a Wednesday night prayer meeting in Philadelphia, talking on the 23rd Psalm. Returning from the services, meditating on the gracious promises of this message, he wrote "He Leadeth Me, Oh, Blessed Thought, Oh Words with Heavenly Comfort Fraught."

In the year 1859 Phoebe Carey, after returning from church one Sunday morning, went to her room in three-story building in Cincinnati and wrote, "One Sweetly Solemn Thought Comes to Me O'er and O'er, I'm Nearer My Home Today, Today, Than Ever I've been Before."

An English lady, driving out through the country passed a quiet little church yard. She paused and admired the beautiful surroundings. The silent mounds were carpeted with green, and there was an air of restfulness in all the surroundings. "Asleep in Jesus" was carved on one of the tombstones, and returning home she wrote, "Asleep in Jesus, Blessed Sleep, from Which None Ever Wake to Weep."

And so we might continue in this historic ramble amid the ever-changing beauties of the song-land, but it suffices to say that while many of the old songs will never lose their inspiration, new ones are being continually born, and we can sing unto the Lord things both old and new.

Singing has a very important place in religious experience. Foes may be baffled and discouragements banished by a song of faith. Of this we are sure, that while making melody in our hearts unto the Lord, there is no room for grumbling and growling. If instead of yielding to depression, the soul would mount up on wings of faith in some song of triumph, how much better it would be. If when tempted to have the blues, to which no Christian ought to yield, how much better it would be to climb the ladder of victory on the rungs of some song of deliverance. The apostle exhorts to the ministry of song in Eph. 5: 19-20 and Col. 3: 16.

Hymnology should have a much larger place in Christian experience than many give it. One should cultivate the very healthy practice of feeding his soul and stimulating his faith in holy song while alone. Nothing has a more sanctifying influence in home life than the study of the word mingled with song and prayer. In fact, the home should abound in services of this kind. There is a brightness and cheer about it which utterly repels the idea that religion is long-faced. In times of sorrow, in the soul's midnight, remember that "He giveth songs in the night." On such occasions Henry Lyte's great song, "Abide with Me," or some other more jubilant masterpiece will express the longings of the heart in such a way as to bring us to the very feet of God. In the sanctuary songs of penitence, hymns of praise and shouts of victory should abound. "Sing unto the Lord a new song." "Let everything that hath breath praise the Lord."—*Living Water*.

AMONG THE BRETHREN

By Rev. Fleetwood Ball

Missionary rallies are to be held in the churches of Central Association from Oct. 17 to Nov. 29. Missionary R. P. Mahon of Morelia, Mexico, will be one of the speakers.

Rev. S. E. Tull of Paducah, Ky., recently assisted Rev. J. R. Nutt in a revival at Gilmer, Texas, resulting in many conversions and 19 additions. A great work of grace was wrought.

Rev. A. L. Bates has resigned the care of Royal Street church, Jackson, Tenn., after serving acceptably two and a half years. The resignation becomes effective Nov. 1.

Twenty conversions and twenty-three additions resulted from the revival at Parsons, Tenn., last week. Among the number baptized were twelve heads of families. The church is in the best condition of its history.

Rev. Joe N. Joyner of Westport Tenn., has resigned the care of Mt. Pisgah and Corinth churches in Beech River Association. It is understood that he is going either to Oklahoma or Texas. He is a good man and forceful preacher.

In the Religious Herald of last week appeared one of the tenderest, most interesting memorials we have read in many days entitled "At the End of the Trail of the Friendly Years." It was from the pen of Mrs. W. E. Hatcher, telling of the closing moments of the life of her illustrious husband, the late Dr. W. E. Hatcher.

Rev. W. A. Smith has resigned the care of Berkley Avenue church, Norfolk, Va., effective Nov. 1, to accept a call to the care of the Pritchard Memorial church, Charlotte, N. C. succeeding Dr. E. E. Bomar.

Dr. Herman H. Hulten of the First church, Charlotte, Va., becomes pastor of the First church, Oklahoma City, Okla., Oct. 1, succeeding Dr. Carter Helm Jones.

Rev. F. D. King of Fayetteville Street church, Raleigh, N. C., has resigned to become an evangelist under the Home Mission Board. Rev. A. V. Joyner becomes his successor in the pastorate not later than Nov. 15.

Rev. H. S. Early of Mattoon, Ill., the efficient evangelist of the Home Mission Board among the Germans, is doing effective work among the people of that nation in Southern Illinois.

Rev. Spurgeon Wingo of Dora, Ala., is doing the work of evangelist of Coffee County Association. He is open for supply work or a pastorate.

Rev. T. A. Waggener of Martin, Tennessee, was lately assisted in a revival at Mt. Pelia church by Rev. L. D. Summers of Puryear, Tenn., which resulted in 23 additions to the church.

Dr. A. C. Davidson, formerly of Murfreesboro, Tenn., has resigned the care of the First church, Covington, Ky. He is said to be considering a call to Alabama.

Recently Dr. W. T. Bruner, a successful physician in Walnut Street church, Louisville, Ky., and a cousin of Evangelist Weston Bruner, of Atlanta, Ga., was licensed to preach.

Somebody accused Dr. J. B. Gambrell of saying that "the Landmark has about

died out." He replies, "If Editor Gambrell ever said that, he made a mistake. There is no Landmark move. There is a so-called Landmark disturbance in spots about over the country, and this is dying out."

The First church, Ft. Worth, Tex., Dr. J. Frank Norris, pastor, will soon begin the erection of a new house of worship larger than the one lately burned by a dastardly incendiary.

Rev. W. C. Moffett resigns the care of Park Avenue church, Beaumont, Texas, to enter the Seminary at Louisville, Oct. 1.

Revs. Lewis A. Lawler and Alvin L. Bates of Jackson, Tenn., are this week holding a revival at Brown's school-house near Huron, Tenn., where a work of grace is badly needed, and where there is promise of large results.

Rev. O. A. Utley of Memphis, Tenn., assisted Rev. J. W. Joyner of Paris, Tenn., in a revival of much power at Friendship church, near that place last week.

The date set for the marriage, which has previously been announced, of Miss Portia Atchison Savage and Rev. Marion Eli Ward of Nashville, is Tuesday, Oct. 15. May Heaven's richest blessings be theirs.

Eastland church, Nashville, Tenn., has called Rev. W. T. Ward of McKenzie, Tenn., and he has accepted to take charge Oct. 1. He is a gifted and consecrated minister.

Dr. Jacob L. White of Central church of Memphis, will assist Rev. W. J. Bearden of Temple church, Memphis, in a revival beginning Oct. 6. It is beautiful to see co-pastors in the same city thus fraternally working together.

The Temple Baptist Builder is the title of a sprightly little church paper published by the Temple church, Memphis, Tenn., of which Rev. W. J. Bearden is pastor. Homer L. Higgs, formerly of Greenfield, Tenn., edits the paper. He is an old and a good hand at the business.

Rev. J. W. Joyner of Paris, Tenn., rejoices over the results of a meeting at Spring Hill church, near Paris, in which he was assisted by Rev. Andrew Potter. There were 25 additions to the church and many more conversions. Among the number baptized was Bro. Potter's own brother.

Rev. M. E. Dodd of the First church, Shreveport, La., lately delivered the opening sermons in the handsome new church at Monroe, La., where Rev. J. U. H. Wharton is pastor. He will later assist the church in revival services.

State-wide prohibition lost in Arkansas, but it wasn't due to any inactivity of Editor E. J. A. McKinney of the Baptist Advance. He fought like a true, Baptist hero. He says: "But win or lose this time, we will win yet." We are just learning how to fight." That's Baptist perseverance!

Rev. Joseph Connell of Van Buren, Ark., lately assisted his father-in-law, Rev. P. H. Hale, in a meeting at Morristown, Tenn., resulting in 22 conversions, and 16 additions by baptism. It was a gracious meeting.

Rev. L. C. Bauer, of Newport, Ark., lately assisted Rev. N. R. Wright in a revival at Sulphur Rock, Ark., resulting in 70 conversions and 32 by baptism. The church is in better condition than it has ever been.

Rev. G. C. Anderson of Lexington, Tenn., preached with signal acceptance at Wildersville, Tenn., last Saturday and Sunday, the writer being called to preach the funeral of Mrs. W. E. Azbill at Bethel Methodist church.

State Evangelist M. L. Voyles lately closed a revival with Central church, Magnolia, Ark., resulting in 25 professions and 25 additions, 19 by baptism. Prof. Pollard White led the singing.

A gracious revival is in progress at Darden, Tenn., where Rev. G. M. Work-

Mrs. Elizabeth Pauline Padfield

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man is pastor. At last account there had been 10 additions and the interest growing at every service. Old-time shouting characterized nearly every service.

Rev. Andrew Potter of Paris, Tenn., held a meeting of power last week at Rushing's Creek church near Big Sandy, Tenn. Bro. Potter has been urged by his physician to go West on account of a catarrhal trouble. He may do so.

Rev. W. A. Gaugh of Trimble, Tenn., lately assisted Rev. W. B. Perry of Halls, Tenn., in a meeting at Mary's chapel church, resulting in 36 additions.

The meeting at Boma began Sunday, Sept. 8. Pastor J. C. Stewart preached three sermons, when Evangelist Cecil came and preached until Sunday night. As a result of the meeting there were 12 or 14 professions of faith, two reclaimed, and fifteen united with the church, and thirteen were baptized. Two more stand approved for baptism. These were nearly all bright young ladies. We were profoundly impressed with the preaching of Bro. Cecil, whom we consider safe and sound. Our people showed their appreciation of his work by a handsome purse at the close. This closes out the first year of pastoral work by our young pastor, who was ordained only a year ago. The church and Sunday school have made considerable advance during the year. The church has contributed to all our departments of work. The pastor could be secured by some other churches along the railroad needing a pastor.

A MEMBER.

Boma, Tenn.

The writer assisted Rev. M. F. Sayage in a ten days' meeting at Curve, Tenn., which closed last Thursday night. The meeting was said by many to be the best meeting in the history of the church. There were thirty-one additions by baptism and five by letter. A majority of those who joined were grown people. Our meeting with Bro. Perry at his Mary's Chapel Church was also a great success. There were forty-one additions to the church. The church was so much helped by this meeting that it voted to have preaching from now on twice a month instead of once a month.

Brethren Savage and Perry are two of our very best men in the Friendship Association. It is a real pleasure to work with them. W. A. GAUGH, Trimble, Tenn.

I was at Hopewell Saturday and Sunday. Small congregations both days, but spiritual services. An epidemic of typhoid fever and the loss of Deacon Thomas Johnson and the near approach of smallpox has made it necessary to dismiss our regular services and indefinitely postpone our effort meeting. We are praying that out of this gloom God's blessing may lighten up the way to a glorious victory later on. Had an old-time shout Sunday which was really refreshing. Returning from church I had the pleasure to officiate in the marriage of Mr. C. Adams and Miss Docie Reed in front of the parsonage in the presence of quite a crowd. God bless the happy couple. J. T. OAKLEY, Hartsville, Tenn.

We have just closed a great meeting at the Immanuel church. We have had at least 75 conversions and renewals, and many have joined by letter. We baptized 16 Sunday night and about 30 more are approved for baptism. Our church is greatly revived and we believe this is the greatest meeting the church has ever had.

Brother H. C. Brooks has helped me in the meeting. He is the best that I ever had in a meeting with me. He has some of the best methods I ever saw. He is a man of strong faith in God, and delights in secret prayer. My people have read their Bibles more these two weeks than in years. We hope God will still use him in leading many more souls to Christ. No man preaches to better people than the people of my church. I rejoice in my work here. CHAS. P. JONES, Vestal, Tenn.

We have just closed a most gracious revival with our church here. Bro. S. W. Kendrick, State Evangelist, was with us and for twelve days most ably and earnestly preached the gospel of Christ, closing Sept. 11. "The Lord hath done great things for us whereof we are glad." Twenty-three souls professed a living faith in Christ; 13 were added to the church by baptism, three by letter. Others we think will follow soon.

We feel that the church was revived and will go forward and accomplish greater things for the Master in the future. I have been here with these good people several years and love them devotedly. We all pray that the Lord will bless Bro. Kendrick, and may he win many souls for Christ.

S. C. REID.

Antioch, Tenn.

Closed a meeting with the Ft. Christmas Church which resulted in twenty-two joining the church, twenty-one by baptism, among the number our dear boy, Jesse B., which brought great joy to our hearts—and one by restoration. We knew that our friends in dear old Tennessee would rejoice with us. I am glad to note the progress of the woman's work there, and especially in old Holston Association, where I had the pleasure of organizing the Woman's Missionary Union and to hear of the growth of the various churches where we labored for the cause of our Master. May God's blessings attend the editor of our great Baptist organ and its multitude of readers. Our household joins in best wishes to all. MRS. E. LEE SMITH, Oneida, Fla.

We were blessed with two good services at Spring Creek. Bro. O. P. Maddox of Brazil was with us and delighted and instructed us all in his lecture on his work in that far-off and inviting field. He was pastor of this church for a long time and they were certainly glad to see him. We took our collection for State Missions amounting to \$70, and we hope to get \$30 more. This is one among the best churches in the Association, and is waking up to her former strength. This is the best collection for State Missions at one time in the history of the church, and she is one hundred and fifteen years old.

G. A. OGLE.

Springfield, Tenn.

I am at Union Hill with Bro. W. M. Bragg in a meeting. I am anxious to be with my people at North Edgefield, but feel like I cannot leave the meeting here. Two forward for prayer, one restored, one conversion. The church is moving out in the work. Congregations are fine. W. M. KUYKENDALL.

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