

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. 76)

NASHVILLE, TENN., JUNE 12, 1913

(New Series Vol. 24, No. 43

—It is announced that the new building of Union University at Jackson has been named Barton Hall, in honor of Hon. O. C. Barton, of Paris, who has been a very liberal contributor towards its erection. The honor is well bestowed.

—The article in last week's paper on "Louisiana Destitution" was written by Dr. J. J. Taylor, pastor of the First Baptist Church, Knoxville, Tenn. His name was inadvertently left off and the omission was not discovered until the paper had come from the press. Like everything from the pen of Dr. Taylor, it is very thoughtful and suggestive.

—The oldest Confederate soldier is thought to be J. H. Wood, who is now an inmate of the Confederate Soldiers' Home. He is 98 years of age. He attended the recent Confederate Reunion at Chattanooga. He was desperately wounded at the Battle of Franklin, November 30, 1864, and afterwards located in Nashville. He has been an inmate of the Confederate Home about six years. We hope he will live to round out at least a century of existence.

—It is a little far in advance, but we want to call attention to the meeting of the Tennessee Baptist Convention at Johnson City, November 12-14. We hope that we may have an attendance of at least 500 upon the Convention. Every pastor in the State ought to go, by all means, and every layman who can possibly do so. We call attention to the meeting thus far in advance so that they may be thinking about it. We want also to give a very cordial invitation to the good women of the State to attend the meeting.

—The Associational season will soon be upon us again. We published last week the Time and Place of Meeting of the Associations. The first to meet will be Shelby County, which will be held at the First Baptist Church, Memphis. It is somewhat of an experiment, holding an Association in the city in mid summer. We trust, however, that the experiment may be very successful. The editor calculates to attend something like one-half of the Associations. He wishes that he could go to all, but that is a physical impossibility, on account of the fact that so many of them meet at the same time. We hope that some one will make it a point to represent the Baptist and Reflector at every Association at which the editor may not be present.

—At the recent meeting of the Northern Baptist Convention, Dr. Carter Helm Jones, of Seattle, Washington, was elected President of the American Baptist Foreign Mission Society; Mr. D. K. Edwards, of Los Angeles, Cal., President of the American Baptist Home Mission Society; and Dr. J. Whitcomb Brounger, of Los Angeles, Cal., President of the American Baptist Publication Society. The Foreign Mission Society is located in Boston; the Home Mission Society in New York; and the Publication Society in Philadelphia. Thus the Societies and Presidents are separated as far as the East is from the West. It strikes us that they are rather far apart. Dr. Emory W. Hunt, President of Denison University, Granville, Ohio, was elected General Secretary of the American Baptist Foreign Mission Society.

—On last Monday at the State Capitol in Indianapolis there was unveiled a bronze statue of Col. Richard Owen, who during the early months of 1862 was commandant of Camp Morton, the Federal prison at Indianapolis. The unparalleled feature of the enterprise is that it is a memorial by Confederate soldiers, who were confined in this prison after the fall of Ft. Donelson, and their friends, to Col. Owen, in appreciation of his kindness and consideration for the prisoners in his charge. The movement to erect the monument was set on foot by Mr. S. A. Cunningham of this city, an ex-Confederate soldier and editor of the Confederate Veteran, and who, himself, was one of the prisoners under Col. Owen. Mr. Cunningham was ably and enthusiastically seconded by Vice-President Marshall, then Governor of Indiana.

—The Western Recorder tells the story of a white minister who after conducting services in a colored church, asked an old deacon to lead the congregation in prayer. The brother in black offered a very fervent appeal for the white brother and said: "O Lord, gib him de eye of de eagle, dat he may spy out sin afar off. Put his hands to de gospel plow. Tie his tongue to de line ob truth. Nail his ear to de gospel pole. Bow his head way down 'twixt his knees in some lonesome, dark and narrow valley, where prayer is much wanted to be made. 'Noint him wid de kerosene ile of salvation and den sot him on fire!"

THE PALACE OF THE BIBLE

Entering the portico, in Genesis, we pass through the Portrait Galleries of the historical books, extending to the end of the kingdom; find the Music Room in the Psalms, where the Spirit, sweeping the keyboard of human nature, touches every chord, from the low moan of the Fifty-first, all dripping with tears, "Have mercy upon me, O God," to the swelling note of the Twenty-fourth, "Lift up your heads, O ye gates;" pass through the Business Office, in Proverbs; the Chapel, in Ecclesiastes, echoing with the voice of the preacher; the Conservatory, in the Song of Solomon, fragrant with the rose of Sharon and the lily of the valley, with all trees of frankincense, with pleasant fruits and with all spices, smelling like Lebanon; then look into the Observatories of the Prophets, with telescopes of various sizes, pointing some toward near and some toward distant stars, but all brought to bear upon the bright and morning Star about to arise. Passing on, we enter the Audience Chamber of the King himself, in the Gospel, viewing the Lord from four standpoints; next witness the Holy Spirit performing his office work, in the Acts; inspect the Correspondence Rooms, in the Epistles—with Paul and Peter and James and John and Jude, each at his desk; and finally gaze upon the dazzling splendors of the Throne Room, in the Revelation.

—David McConaughy.

—We published last week an announcement with regard to the Tennessee Baptist Encampment at Estill Springs, July 4-13, mentioning the names of several of the speakers, indicated in a tentative program. President Hudgins asks us to state that since then he has made arrangements with Dr. J. B. Gambrell, editor of the Baptist Standard of Texas, to deliver a series of lectures and addresses at the Encampment. He will be there from July 5th to the 8th. Dr. Gambrell is well known as one of the ablest speakers in the Southern Baptist Convention. We shall hope to publish the full program of the Encampment next week.

—The Supreme Court of the United States last week held that federal laws against "the introduction of liquor into Indian country" prohibit the introduction of liquor from neighboring States into Oklahoma counties occupied by Indians. This decision was in the case of a man who was indicted in the Federal Court for introducing liquor into Muskogee County, Oklahoma. The lower court had held that he had a right to do so, but by action of the Supreme Court the indictment against him was upheld. There was much interest in the case, it being watched by temperance people and liquor people all over the country as somewhat of a test case. The decision shows very evidently the leanings of the present members of the Supreme Court in favor of temperance.

—As was expected, Dr. A. C. Dixon, of London, declines the call to become the Associate of Dr. W. B. Riley in the pastorate of the First Church, Minneapolis.

—The Baraca Class of the Immanuel Baptist church propose to name a room in the new building to cost about \$1,500, in honor of Dr. Frederick W. Moore, who was for a number of years teacher of the class, and whose death a short while ago caused widespread regret. The room will be dedicated on June 22.

—The visit of Hon. Thomas R. Marshall, Vice-President of the United States, and his splendid wife, to Nashville last week, was quite a notable event. He came especially to deliver an address at the Y. M. C. A. on Founders' Day, but was kept busy during the whole day visiting different places and making speeches. By his wit and wisdom and his exceedingly democratic manners, Mr. Marshall made a very favorable impression upon the people of this city.

—It had been proposed that the Baptists of America send Dr. R. S. MacArthur, President of the Baptist World Alliance, to Burmah, to attend the Judson Centennial to be held there this year. A correspondent of the Examiner makes the very timely suggestion that Dr. Edward Judson, son of Dr. Adoniram Judson, should also be sent. It strikes us that the suggestion is exceedingly appropriate. We also endorse the suggestion that both Mrs. MacArthur and Mrs. Judson should be sent.

—A home-coming of all the living pastors of the church will be held at the First Baptist Church, Clarksville, on next Sunday. These pastors are Drs. W. G. Inman, who was pastor there during the war, and during whose pastorate the present house of worship was begun; A. U. Boone, R. R. Acree, C. D. Graves, and the present pastor, Ryland Knight. Between the pastorates of Drs. Inman and Boone came that of Dr. A. D. Sears, who was pastor for 25 years, until his lamented death as the result of a fall. A noble band of men these. Clarksville has certainly been blessed—and so have they.

—The responses to the statements recently sent out to those of our subscribers who were in arrears have been rather unusually prompt and generous for this season of the year. They go far towards giving us a lift up the "June Hill." We want to express our very cordial thanks to those who have responded. And yet not all have responded by a great many, perhaps not more than a tenth of those to whom the statements were sent. Brethren, we have obligations upon us which must be met. We have due us, however, much more than we owe. What we owe must be paid. But should not what is due us be paid also? Is not that as much a debt as what we owe others? If all who owe us would pay, we could easily meet all our obligations. Please let us hear from you.

—Six months ago Dr. Curtis Lee Laws, pastor of the Greene Avenue Baptist church, Brooklyn, became editor of the Examiner. He expected then to continue in the pastorate. He says, though, he finds that "the double task is beyond any man's strength, and that there are not enough hours in the day nor days in the week to enable me to be the pastor of a great church and the editor of a great paper at the same time." For this reason Dr. Laws has tendered his resignation as pastor of the Greene Avenue church to take effect July 1st, so as to enable him to devote all of his time to the interests of the Examiner, which, under his scholarly management, has improved very greatly. In his letter of resignation, Dr. Laws says: "I shall be grateful if I may be used in furthering plans which are now in progress looking toward the consolidation of certain of our papers, for as Baptists we need fewer and greater papers." We do not know to what papers Dr. Laws has reference. We agree with him, though, in the proposition that "as Baptists we need fewer and greater papers."

GOD'S LIMIT TO THE AMOUNT OF WEALTH A CHRISTIAN MAY LAWFULLY ACQUIRE.

By Rev. L. C. Kelly.

(Sermon preached at Orlinda and requested for publication).

"Beloved I pray above all things that thou mayest prosper and be in health even as thy soul prosper. Let your conversation be without covetousness:

Let your conversation be without covetousness: and be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee." (Heb. 13:5).

Lesson passage, I. Timothy.; 6 Matt. 6:19-34.

There is no place in the Kingdom of God for a sluggard. In the sight of God an ant has more vision and forethought, and is capable of teaching the sluggard a great lesson. "Go to the ant thou sluggard, consider her ways and be wise, which having no guide, overseer or ruler, provideth her meat in summer, and gathereth her food in harvest. How long wilt thou sleep, oh sluggard? When wilt thou arise out of thy sleep? A little more sleep, a little more slumber, a little more folding of the hands to sleep. So shall thy poverty come as one that travelth, and thy want as an armed man." While God would have the sluggard matriculate in the primary department of the Ant's Academy, He also has several teachers for the self-centered man of push and thrift. Hear Him: "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider." "The conies are but a feeble folk, yet make they their houses in a rock." There seems to be some hope for the sluggard to amend his ways, even though his malady be deeply constitutional: but there is a man who is more stubborn than an ox, more stupid than an ass, and less considerate of his spiritual welfare than a cony is of his hide—the Rich Fool. The word of God holds out no hope for him. The man who presumed upon God's time, who denied his obligations of stewardship, who magnified his stomach above his soul, who laid up what God had given him for his own selfish ease, God killed outright and gave his accumulations to another. He was a successful farmer, and had learned much about how to get riches, but when it came to a righteous utility of his riches, which would enable him to convert them into an everlasting possession, he was a bigger fool by far than either ox, ass or cony.

Somewhere between the sluggard and the Rich Fool, God has a holy, righteous law for the acquiring and expending of wealth. For His purpose we seek today.

FIRST THINGS FIRST.

God puts first things first, and woe be unto any man who would dare change the divine order. When Jesus enunciated the charter-principles of his Kingdom, He said: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." We take this to mean all necessary prosperity in material things. God would be the Giver, man the receiver. This is a fundamental law of all grace. Men are as much pensioners upon God's bounty for material as they are spiritual things. Jesus had been telling the disciples to lay up for themselves treasures in heaven where moth doth not corrupt and thieves do not break through and steal. This was to be their life-business. Any business worth while must be wholehearted. This is clearly what Jesus means when He says: "Where your treasure is there will your heart be also." "No man can serve two masters." "Ye cannot serve God and Mammon." "If thine eye be single thy whole body shall be full of light, but if thine eye be evil (Ophthalmos Ponaros) thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?"

These are fearful words, especially when we consider that of all things Jesus taught in His whole career nothing has been more completely ignored. Yet nothing He taught has a more vital relation to our spirituality here and our reward hereafter.

THE DEADLY DANGER OF AN EVIL EYE.

What Jesus says here about the "Single" and "Evil" eye is with reference to the life-business of laying up treasures in heaven. The whole-hearted business must, and will be, a single eyed business, else the whole effort will be shamefully abortive. The thought is not a contrast between a single and a double eye. Jesus has already said it is either one or the other, not two at the same time. The single eye is one focussed on laying up treasures in heaven. The evil eye is one focussed on any thing else under the sun. And the startling part of it is, that with the eye thus evilly centered one dooms himself to dense spiritual blindness. Hence the next verse emphasizes the imperative necessity of keeping the eye focussed on the

life-business, trusting God for our daily needs. Any desire beyond this is clearly within the Bible meaning of covetousness, and violates the prayer for bread which He has just finished teaching them, a prayer that looks not beyond the duties and needs of the day.

But lest you be ready to reject this, let us study the word covetousness a little. In Rom. 7:7 Paul says: "I had not known Covetousness (Epithumasean) except the law had said thou shalt not covet (Ouk Epithumaseis) and in the 13th chapter, quoting the Mosaic Law, he uses the same word. Robinson's Greek Lexicon gives the definition of the word to be "To set one's mind upon, to desire earnestly, to long for." In Acts 20:33 Paul says, "I had coveted (desired) no man's gold, silver or apparel." In most places where the word is used in the New Testament it is interpreted desire. "If a man desire the office of a bishop, he desireth a good work." I. Tim. 3:1. "For verily I say unto you, that many prophets and righteous men have desired to see the things which ye see." Matt. 13:17. "With great desire have I desired to eat of this passover with you before I suffer." Luke 22:15. "Desiring to be fed with the crumbs which fell from the rich man's table." Luke 16:21.

"Which things the angels desire to look into" I. Peter 1:12. "And in those days shall men desire death." Rev. 9:6. In Gal. 5:17 Paul says: "The flesh lusteth against the spirit and the spirit against the flesh," using the same Greek word. What he means is a clash of the spiritual and carnal desires. Many other instances can be cited, but these will suffice to show that a desire for more of this world's goods is covetousness.

"Oh," says some one, "covetousness is an inordinate desire for more."

Not so the Greek. A longing for more, and setting the heart to get more is the clear definition of the word, and where men have done just that thing, they have violated the law of spiritual prosperity and filled themselves with blindness, by covetousness. It is a fearful thing for a man to put out his spiritual eyes. Money finds a lawful use in closing dead men's eyes, but it is a dreadful curse when it so affects the eye of the living. In the text John prayed that Gaius might prosper and be in health, even as "thy soul prospereth." He prayed that God would send the riches along just as fast as was conducive to the prosperity of the soul. "Inordinate," "Immoderate," "Excessive" and kindred terms are modifications of Covetousness that have grown out of man's covetousness to reduce God's truth to a selfish, worldly level. The Mosaic Law says, "Thou shalt not covet anything that is thy neighbors." Not that we shall desire his wife or anything else he owns, just so we do not desire them inordinately, immoderately, excessively, etc. For a man to desire your wife, how much or how little desire, pray, would be inordinate, excessive, immoderate? Paul said, "I have learned in whatsoever state I am in, therewith to be content." This is the lesson Grace taught—Paul, the worldly minded, self-centered persecutor of the saints, and the lesson we must learn at the feet of the same teacher, if we would serve God and lay up treasures in heaven. But so long as men presume to modify God's word, and warp it to suit their own standards, they will continue to walk in darkness, and do all sorts of things in the name of Christianity. Iago's advice to his menial puppet in Othello, was: "Put money in thy purse," it didn't matter how or where he got it. Just so, men filling themselves with a fancy that with more money they can do more good, and a thousand other fancies equally as vain, have gone out to put money in their purse first, last and always, and are violating the spirit of Christ and His word at every angle in their circuitous route. No man has a right to start out to get rich, and he who deliberately chooses such a course falls upon a course of spiritual blindness, and soul poverty. In seeking the Kingdom of God and His righteousness, a man will never shut his purse from the hand of God who giveth us all things richly to enjoy.

"But," says some one, "may I not desire to get more with which to serve God?"

No. You ought to desire above all things to serve God with what you now possess. Serve Him in your present environments with what is at hand. Perhaps this would be the very thing that would induce God to give you more with which to serve.

"But there are plenty of men who have never served with what they have, and God permits them to grow very rich. How do you reconcile this with your doctrine?"

Just as He permitted Dives to be rich. God gave him his day of opportunity, but he gluttonously used it to his own damnation. Whenever a man's riches exceed the prosperity of his soul, God turns it into

a chastisement rather than a blessing.

"I believe in laying up for a rainy day," says one. We reply that such is a dark and dangerous road to travel. Its mile posts are ignorance and unbelief, and lead out from the dark den of covetousness. Its path is strewn with robbers and ravening wolves. "Rainy Day," what is the heart of the idea? That at some dark day in the future, God would abdicate His throne, the fountain of His love having dried up, forget his child's need, and leave one to die on the dark heath of cold and hunger. That He will forget his promises, such as: "Let your conversation be without covetousness, and be content with what ye have; for I will never leave thee nor forsake thee." The rainy day religion is of the devil. Nothing but unbelief could father such a thought. Unbelief lunks in every fence corner, and hides under every blade of corn of the man who spends his youthful years and manhood prime simply to keep from having a hard time in old age. He is well nigh a son of the Rich Fool. He was noted for not laying up for a rainy day, even though he had saved his accumulations for all the years. No man can take care of the future by ignoring his duty in the present. To take care of the present is as far as one's duty leads. Let a man perform the responsibilities of the present faithfully and he will be walking along the path that will lead him out safely in the end. He who conserves his future interest best is the man who seeks now the Kingdom of God and His righteousness, where he is with what he has. What God asks is that we do with our might what our hands find to do, trusting in His Fatherly care, and he who never forgets the sparrow, neglects the lily, nor forsakes the grass, will add as is best, the very things which will enrich us most for both time and eternity. Paul said to Timothy in our lesson that Godliness with contentment is great gain. Not gain, but godliness, godliness at all costs is man's chief end in this life.

"Oh, if I just had a little more, I would serve God with it," says another.

Such an idea is delusive and vain. He who will not recognize God's claim on a penny would not on a pound. The fellow who will rob God out of His part of a dollar would do the same thing with a thousand or ten thousand.

"But," says another, "how about the parable of the Entrusted Talents? Does it not teach that it is lawful to desire more?"

No. The most prominent character in the parable is the sluggard who had no sense of fidelity in using what the Master had entrusted to his charge. God giveth the increase is as true in material as in spiritual things. And the great lesson in this parable is that man's eternal reward is determined by his diligent use of the things entrusted to him in this life. Men will certainly be held responsible both for squandering and hoarding money. Diligence is a lesson we all need to learn. Not diligence in getting money, but in finding God's will in the use of what He gives. Diligent in business, fervent in spirit, serving the Lord. The divine order here is that diligence and fervency are directed in serving the Lord. The disciple's heart is to be set on godliness, not gain, and in proportion that such is the case, will he differ from the Gentile (Matt. 6:32) whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things.

MONEY IS A TALENT LENT TO A MAN.

Money is a talent lent to a man, not a treasure given to him. God gives no quit-claim deeds to any man. He would have us trust His wisdom and goodness as to how rich we should be in material as well as spiritual things, and how fast we are to acquire. No doubt if men would always seek the Kingdom of God and His righteousness, many of them would be vastly richer than they are. Certainly they would be more prosperous in soul. He who feeds the fowls of the air, beautifies the lilies, and clothes the grass, all of which have an insignificant place in the economy of God, compared to the place occupied by His children for whom Christ died; how much more would He clothe us. Oh, shall the coming of the Kingdom of God be delayed by the avarice of man?

How long will we continue to set out hearts on getting more of this world's goods, and be perturbed about what we are to eat, drink and wear, of how much we are to lay up, instead of seeking with all our hearts to serve in the niche where God in His wisdom and goodness has placed us? Our very anxiety over these things dooms us to welter in the scorching, blinding heat of covetousness, when God would have us soar on eagle's wings with a song of victory and gladness in our hearts. "The Lord God is a sun and shield, He will give grace and glory; no good thing will be withheld from them that walk uprightly."

(Concluded next week.)

THE KINGDOM OF GOD.

CHAPTER 14.

By J. Benj. Lawrence.

THE NEW TESTAMENT ENUNCIATION OF THE KINGDOM.

We turn now to the New Testament where alone the case can be made out as to the specific meaning which Christ gave the word "Kingdom." If Christ gave the phrases "Kingdom of Heaven," and "Kingdom of God," a new meaning we will surely find that meaning in His teaching. There is no specific place where either He or any one of the apostles stops to define or in any way to indicate that a change in the meaning of these terms is made, hence we will have to look at all the places in which the terms occur in order to know whether a change in meaning is required by the context or not.

THE METHOD OF INVESTIGATION.

For the sake of order let us divide the subject into three classes of passages. First, those passages in which the angel of the annunciation and John the forerunner of Christ use the terms. Second, those passages in which Christ uses the terms. And third, those passages in which the apostles use the terms.

In this grouping we will deal with the subject as it appears before the beginning of Christ's ministry, during His ministry, and after His ascension. If we are to study the Bible as an unfolding message or developing Revelation from God, it is very evident that, as there is found an evolution of the idea of the Kingdom of God in the Old Testament in which, from the simple announcement in *protevangelium*, we pass to the fully conceived organic Kingdom foretold by Daniel, so also in the New Testament we might expect to pass from the simple announcement of the Kingdom to Mary and the message of John on to the vision of a triumphantly reigning Christ in Revelation. And this seems to be the case. Hence these usages of different persons and different times are not to be confused with one another, but are to be taken separately and treated as the unfolding revelation of God on the subject.

The Message of the Angel.

Of the first class of passages there are in our sources two references, one in Luke (1:31-33), the other in Matthew (3:2). In Luke we have the annunciation to Mary of the birth of Jesus. The angel says: "And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

Here the idea is distinctly the current conception. The reference is too plain to be mistaken. Isaiah tells us that "of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth and forever." (Isa. 9:7.) Jeremiah tells us that "the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). Daniel declares that "the God of heaven shall set up a kingdom" (Dan. 2:44), and that His "dominion shall not pass away, and His Kingdom shall not be destroyed" (Dan. 7:14). And Micah tells us that the "Lord shall reign over them (His people) in Mount Zion from henceforth and forever" (Mic. 4:7). This Old Testament setting gave to the proclamation of the angel the current Jewish conception of the Kingdom.

These words of the angel are as yet unfulfilled. They clearly speak of restoration of Israel. Gabriel speaks of a restored throne of David, of a kingdom in Jacob to which shall come no end. The people, through all the changing fortunes of empires, have been indeed strangely kept distinct and separate, ready for the mighty change, but the eventful hour still lingers. The conception of a kingdom only spiritual and invisible is almost necessarily excluded here by the express comparison of the child Christ with David, and by the use of the Judaic phrase, "Shall give Him the throne of David."

John's Message of the Kingdom.

The passage in Matthew is the heart of the Message of John the forerunner of Jesus. We are told that "In those days came John the Baptist preaching in the wilderness of Judea and saying repent ye for the Kingdom of Heaven is at hand" (Matt. 3:2).

It is evident from this passage that John was taught of the Spirit to recognize Jesus not simply

had obeyed the preaching of John, repented of their as the originator of a new religion, but as the true Messiah. There is no indication, therefore, that John did not use the term "Kingdom of Heaven" in the sense in which the Jews of that day understood it. In fact when we take into account a later question which John sent to Jesus (Luk. 7:19)—a question which expresses doubt in John's mind, doubt arising undoubtedly from the fact that up to that time there were no signs of the establishment of the Messianic Kingdom—it is almost conclusive that John used the term "Kingdom of Heaven" in the sense current among the Jews of his time, and that he understood it to mean what Daniel had foretold it to be.

The phrase "at hand" which John uses in connection with his announcement of the coming Kingdom does not mitigate against this view. It is evident that the Holy Spirit did not enlighten John as to how the Messiah was to come forth among men; as to what fortunes he was to experience; and especially at what time and in what manner he would set up his Kingdom. As the one to make the foreproclamation it was not necessary that he should do more than herald the coming of Him who was to be King.

In this connection, however, I would propound this question: What would have happened if the Jews

had obeyed the preaching of John, repented of their as the originator of a new religion, but as the true Messiah. There is no indication, therefore, that John did not use the term "Kingdom of Heaven" in the sense in which the Jews of that day understood it. In fact when we take into account a later question which John sent to Jesus (Luk. 7:19)—a question which expresses doubt in John's mind, doubt arising undoubtedly from the fact that up to that time there were no signs of the establishment of the Messianic Kingdom—it is almost conclusive that John used the term "Kingdom of Heaven" in the sense current among the Jews of his time, and that he understood it to mean what Daniel had foretold it to be.

Oakdale needs a suitable church building for the Baptist denomination. If we are to hold our own in this field, and measure up to our opportunities and obligations, we must in the near future erect a suitable house of worship at this place. It makes me feel sad to see what a great opportunity our people are losing every day by not making adequate provision in the way of church building. The little



Proposed New Building for Baptist Church, Oakdale, Tennessee.

sins, and accepted Christ as the Messiah? If they had done this, would not the Kingdom of God have come into this world? Did it ever occur to you that John's preaching, as the foreproclamation of the coming Christ, looked to this end? That if the Jews are called upon to accept the Messiah that they are able to accept Him or else they cannot be held responsible for rejecting Him? And if they had accepted Him that acceptance would have ushered in the empire of God in the earth? Hence John, having received a present commission, preaches a Kingdom that is imminent—a Kingdom the present establishment of which is conditioned upon the attitude of the Jews towards the King.

Hence it would seem that this first class of passages give to us no new conception of the Kingdom. The usage is distinctly Judaistic. The persons employing the term, the angel and John the Baptist, simply catch up the idea as it fell from the lips of the Old Testament prophets and work it again into the religious thought of the people. This announcement of the Kingdom, which is the starting point of New Testament teaching, begins precisely where Old Testament prophecy ends.

THE CALL OF THE HIGHLANDS.

Oakdale is situated in a deep, mountain gorge through which flows the Big Emory River. The Indian name for the river is "Babahatchie," meaning "Babbling Waters." From the banks of this beautiful river the mountains rise up almost perpendicular on either side, and out upon the ridges a noble forest of oak and dogwood gives beauty to the hills during the summer, and in mid-winter the holly and mistletoe give life to the highlands.

Amid these surroundings nestles the little mountain village of Oakdale, with its three thousand or more busy people. To the observer it makes an appeal that cannot be ignored. Hundreds of young men from the mountains of Kentucky and Tennessee make their way to Oakdale, and find employment upon the Cincinnati, New Orleans & Texas Pacific Railway, (the Queen & Crescent Route.) The lure of the iron trail grips them, and they become the "silent heroes" who stand alone and bore holes in the night at the rate of a mile a minute. To these men the Christian religion needs to be emphasized, and it is on their behalf that I pen this article.

In the town of Oakdale is located the second larg-

flock at Oakdale is not able financially to build a church alone, and I hope that some public spirited Christian man or woman will come to the assistance of this church and town. I believe that such a person lives, and I trust that God may direct them to the notice of this place. Baptist sentiment is strong in this section, and here is presented a big opportunity for anyone who wishes to aid in a noble undertaking.

The erection of a church here is not only putting up a building for Oakdale, but it is erecting a building for the mountain counties of Kentucky, Tennessee and Western North Carolina. It is true because of the fact that all these States and counties have young men assembled in Oakdale, and who need the religion of Jesus Christ preached to them. This is a gateway through which pass hundreds of young men every year. It is not only Oakdale's duty, but that of the Baptist denomination at large, to provide a house of worship for the hundreds who come and go from this point.

This statement has been printed in the hope that it may get into the hands of men and women who will become interested, and investigate the needs of this peculiar field. Whatever amount is given will be wisely expended.

Further information regarding the field will be furnished by the undersigned.

JAMES D. BURTON.

Oakdale, Tenn.

Allow me to thank you for the splendid paper that you are giving us. It is devotional and helpful in so many ways. Really, I don't know just how we would get by without it each week. And it grows better with each issue. Tell the folks that our dear Lord's work in these parts moves forward with leaps and bounds. God is doing great things for us out here.

EDGAR T. THORN.

Hugo, Okla.

The following item from the Religious Herald will be of interest to the many friends of Dr. Lloyd T. Wilson, formerly pastor of the Humboldt and Edgefield churches, this State, now pastor of Grace Street church, Richmond, Va.: "Mr. Lloyd T. Wilson, Jr.—a chip of the old block—graduated with distinction from the Fork Union Academy this year. He won the orator's medal, and was also editor of the College Magazine."

TENNESSEE COLLEGE COMMENCEMENT.

June 3, 1913, closed the sixth year since the opening of Tennessee College for Women at Murfreesboro, Tenn. During this year much history has been made and many strides along educational lines have been experienced. The school has endeavored at all times to stand for thorough work, honest standards and high curriculum.

The commencement proper opened on Friday evening, May 30, with a recital by the pupils of Expression. These pupils acquitted themselves with honor, and were indeed a credit to their teacher, Miss Gocch. This was followed on Saturday afternoon by an Art reception from 4 to 6 o'clock. At 6 o'clock in the college dining hall there was given the annual farewell dinner to the Senior class. On this occasion toasts to the Senior class were given by the President of the Board of Trustees, President of the school, presidents of the three other college classes and the four preparatory classes, as well as by some visiting friends. It was an occasion of unusual interest. The most interesting feature, however, was the idea proposed by Mrs. Henry Burnett, that a tradition be established that something be presented to the Senior class that could each year be handed down to the Junior class, and held by them until the following year, when it would be handed down again. In accordance with this suggestion, Mr. John Williams, Secretary of the Board of Trustees, made a cedar loving cup out of red cedar gathered from the Stone's River battlefield, and in a most fitting manner presented this cup to the Seniors, who in turn presented it, decorated in its streaming bow of green and white college colors, to the Junior class. On this same evening at eight o'clock was the annual address before the Ruskin and Lanier literary societies. This address was delivered by Dr. H. C. Tolman, Dean and Professor of Greek at Vanderbilt University. Dr. Tolman delivered a scholarly and masterful address, which was thoroughly enjoyed by all who heard it. Immediately following this was the Art reception continuing from 9 to 10 o'clock. This reception was a glowing and most worthy tribute to the untiring efforts of the Art teacher, Miss M. Frances Williams.

On Sunday morning, June 1, at 11 o'clock, in the Methodist church, the baccalaureate sermon was preached by Dr. J. W. Gillon, State Secretary of Missions for Tennessee. The house was packed, and Dr. Gillon took as his text, "In the Beginning, God," and he treated it in his own splendid and powerful way and urged that not only the pupils, but all who heard him, put God first in every avenue of life. The sermon made a tremendous impression for good, and all who heard him were highly pleased with this masterful discourse. At this service was sung the college hymn, which was written by Miss Ina Smith, class of 1915, music composed by Miss Violet Gross, class of 1916.

In the evening at 8 o'clock at the Baptist church, Dr. Gillon preached the missionary sermon, taking as his text, "It is more blessed to give than to receive." Again he was greeted by a full house and had a most careful and enthusiastic hearing.

On Monday morning at 10:30 were the commencement exercises of the Preparatory Department. On this occasion the address was delivered by Dr. J. R. Hobbs of Shelbyville, Tenn., who delivered a most helpful and suggestive as well as delightful address on "The Ideals for a Successful Life."

The scholarship for the Preparatory Department was won by Miss Pauline McPherson, daughter of Rev. W. C. McPherson, city, who received the highest grade for the entire year in the Preparatory Department. Her grade was 95.6. President Burnett also announced that there was one young lady in the Preparatory school who had gone for the entire six years since the school was established, without missing a day or class. This is Miss Lucile Byrn. She has three sisters in school, Misses Annie, Allie and Ida Lee, who have not missed a day this year. These girls are the daughters of Mr. C. H. Byrn, President of the Board of Trustees. Monday evening at eight o'clock was a recital by the students in piano and voice.

Tuesday morning, June 3, was commencement of the college proper. The first thing on the program was the college hymn mentioned above, then the invocation by Rev. Austin Crouch, which was followed with a song by Miss Kathleen Strother. Rev. B. C. Henning, D. D., then made a great address on "The Ideal Woman." This was followed by a solo by Miss Bessie Mai Hille. After this, President Burnett awarded the honors, conferring certificates, titles and degrees to a number of young ladies, who were presented by Dean Everett.

The scholarship however, which was given to the one who made the highest average on four literary

subjects for the year, was awarded to Miss Ada Graves, her average being 95.2-9 for the year. This is the fourth time that the scholarship has been awarded to this young lady. She is President of the Y. W. C. A. To show their appreciation of her services, the members of the Y. W. C. A. have raised money enough to send her to the summer conference at Black Mountain, near Asheville, and she will likely spend the entire summer in the mountains of North Carolina. During the year the Y. W. C. A. has raised and given nearly \$200 to missions.

On last year at the suggestion of the President of the Board of Trustees, Mr. C. H. Byrn, that body voted to give a handsome teacher's Bible to all of the A. B. graduates of Tennessee College, as they graduated each year, so on this occasion the Bibles were presented to the two young ladies of the A. B. class by Dr. H. H. Hibbs in a most happy and delightful way.

The Alumnae Association held their meeting yesterday afternoon, their annual banquet last night. This has brought to a close one of the most successful and brilliant commencements of Tennessee College, and one of the best years in her history.

J. HENRY BURNETT.

COMMENCEMENT, UNION UNIVERSITY.

In many respects the commencement exercises, May 29-June 4, at Union University, were the best for many years. On Thursday and Friday nights occurred the recitals of the Conservatory. Saturday night was given to the Eaton Declamation contest.

On Sunday morning Dr. J. W. Porter of Louisville, Ky., preached the commencement sermon. Dr. Porter was at his best, and used for his theme, "The Call of Culture." The large auditorium of the First Baptist church was crowded. On Sunday night Rev. S. E. Tull of Paducah, Ky., preached the annual sermon before the J. R. Graves Society. His theme was, "Preachers, Preach Christ." Mr. Tull is an alumnus of the school.

On Monday morning the last chapel exercises of the year were held. A number of the alumni present and some of the students were given the opportunity to speak, and it proved to be one of the most gracious meetings of the week. On Monday night was the contest for the A. H. Young Oratorical Medal.

Tuesday was the great day of commencement week, the day of the dedication of the magnificent new Administration building, Barton Hall, named in honor of Col. O. C. Barton, President of the Board of Trustees, who has contributed so liberally toward the erection of this building. The dedicatory address was delivered by Dr. Charles W. Daniel of Atlanta, Ga. Dr. Daniel is a graduate of Union University of 1894, and it was a great joy to hear him in this masterly address. The dedicatory prayer was offered by Dr. G. M. Savage, who in a voice choked with emotion poured forth his thanks to God for his many mercies and for this special blessing to the school. At a meeting of the Board of Trustees on Tuesday afternoon a movement was inaugurated for an immediate financial campaign. On Tuesday night the alumni of the institution gave a reception with President R. M. Inlow and Senator Luke Lea as guests of honor. After a few brief talks refreshments were served and the entire building, including the class rooms and society halls, were thrown open to the public.

This building is one of the most completely equipped buildings in the whole South, and one in which the Baptists of Tennessee should take great pride. Throughout the entire building the wood-work is in the mission finish and the desks and class room furniture are in keeping with this.

The Baccalaureate address on Wednesday morning was delivered by Dr. A. T. Barrett of Nashville, Tenn., who comes to the University this year as Professor of Education. Dr. Barrett is already well known to the Baptists in this section of the country.

There were nine graduates, two from the Conservatory of Music; Miss Lucy Terry and Miss Martha Elliott. In the Literary Department four graduates received the degree of Bachelor of Arts, Messrs. R. E. Alexander, J. H. Carr, T. D. Coffey, and A. M. Nicholson, and three received the degree of Bachelor of Science, Messrs. S. M. Herron, E. J. Puryear, Jr., and W. B. Wickliffe. Two honorary degrees were conferred. Dr. J. W. Porter of Louisville, Ky., was given the degree of Doctor of Laws, and Rev. R. L. Motley of Nashville, Tenn., the degree of Doctor of Divinity.

Union University has never had a more loyal student body than it has at the present time, and those who are most closely in touch with the institution

feel that under the guidance of President Inlow the school is entering upon a new era.

HARRY H. WILLIAMS.

THE BAPTIST ARCADIA.

It was my pleasure, upon invitation, to visit Martin, Tenn., June 4th, and make the address to the graduating class of Hall-Moody Institute at its closing session of 1912-13. It is fit that I should say I was greatly delighted and much surprised. It is a little city of 3,000 people without a saloon, or lewd resort, or gambling place, and where the law enforced makes it unhealthy for the presence of the bootlegger or other violator of the morals of the community. Righteousness and peace reign beautifully among all classes of people; and the entire business of the city is in the hands of moral and religious people whose material prosperity is not at the expense of the ethical and spiritual interests of a single soul. The children behave, the young men and maidens are modest, the old men and women are grave; and the atmosphere of the beautiful homes and charming streets and classic walks is that of social, religious and civic purity. You do not listen to the profane oath, nor see the drunkard stagger, nor hear the pistol's crack, nor realize the presence of the vulgar, the salacious, the violent, or the improper.

Hall-Moody has largely created this Baptist Arcadia and civic ideal. Education based upon orthodox views of religion and practice, has chiefly wrought out this unique condition of things in the life and development of this remarkable community. There are other good people in Martin—doing good things in the way of education and religion—but the Baptist idea prevails; and the remarkable fact remains that with Baptist ascendancy and activity along the strictest lines there exists the most cordial kindness and co-operation among the leading elements of all denominations.

Martin, Tenn., is a splendid illustration of Baptist success in the maintenance of Baptist principles and practices, with Baptist skill, energy and sacrifice. We are doing the largest and the best educational work here in all the world for the resources involved; and the crown of this Christian education is the conversion of every graduate who has gone from the sacred walls of this institution. The soul of its education is salvation and indoctrination in the truth and spirit of the gospel as revealed to Baptists; and in the fearless and loving inculcation of the gospel with mental training this Baptist institution meets the sublimest responsibility of the present day in obviating the disastrous indifference and liberalism of State and other education. A remarkable feature of Hall-Moody and Martin is, that, with all the strictness of Baptist orthodoxy and practice, there seems to be the absence of all bigotry and sectarianism and ill feeling among the people.

I could say a great many other good things, but I will forbear. It is a good thing to be with Watters and Moody and Anderson and Penick and others of that great and humble fraternity doing good and making a lasting impress upon the Baptist denomination and the world. I feel as if I'd like to stay there. I want to go again. God bless that institution with 500 students almost without money and educated without price; and if money would not spoil them, I pray that somebody will rise up to make them blessed through a wider and deeper and grander work.

GEO. A. LOFTON.

Nashville, Tenn.

I was at Lamont for both services Sunday. A blue day, cold, rainy, small attendance. Nothing to brag on. The sermon would not go, and the folks saw it at once. We all have these blue days, but we never make any report of them. The collection for the Orphans' Home was good considering the small attendance. Lamont is a good, strong church, and has great possibilities. We have an all-day service there on Saturday, preceding the second Sunday in July, and hope to have a profitable meeting.

G. A. OGLE.

Springfield, Tenn.

I preached three times Sunday to good audiences. Saturday I conducted the funeral of Hon. Ed Foust, who was shot and instantly killed in Hartsville Thursday morning. The largest crowd ever attending a funeral here was present. No tragedy ever stirred a town and community as the killing of Mr. Foust, and it is believed by hundreds of our best citizens he was shot without a cause. Certainly all men should be prepared for the inevitable hour, for we know not when it will overtake us.

JOHN T. OAKLEY.

Hartsville, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

Third—Pastor Lemons preached at both hours on "Christ and the Child," and "The Burning Bush, a Parable of Life." Offering for Orphanage.

Seventh—Pastor Wright preached on "After Being Saved, What Next?" and "The Shut Door." Two received by letter. Good services.

Edgefield—Children's Day in the morning. Splendid program. Orphanage offering, \$135. Dr. T. B. Ray preached at night.

North Edgefield—Pastor Kuykendall preached on "The Orphans' Home," and "How to Die Right." Good congregations. The church and Sunday school will make an offering for the Orphanage Sunday.

Immanuel—Pastor Rufus W. Weaver preached upon "The Life of Loyalty," and "Biblical Election." 24 public professions in the S. S. Two additions by letter. Good congregations.

Centennial—Pastor C. H. Bell preached on "Christ All and In All," and "Behold Your King." Two additions, one for baptism and one by letter. Good B. Y. P. U. and S. S. Outlook hopeful.

South Side—Pastor Savell preached at both hours to good congregations on "God's Favors to the Jewish Fathers," and "Christ Under Critical Inspection." Splendid exercises at the observance of Children's Day service in S. S. Over \$50 offering for Orphanage.

Judson Memorial—Pastor Skinner preached on "Power for Service," and "True Greatness." Received one by letter. Good S. S. and B. Y. P. U. Increased congregations. \$50 for Orphanage.

Belmont—Pastor Ward preached. Observed Orphans' Home Day. 140 at S. S. 26 in B. Y. P. U. One addition by letter. Fine spirit. Gave \$40 for Orphanage.

Lockeland—Pastor Skinner preached on "True Estimate of Christ," and "God's Power to Save." Good S. S. and B. Y. P. U. Good day.

Rust Memorial—Pastor Foster preached at night on "Christ Alone Can Meet Our Needs." Had a splendid time at the Children's Day exercises in the morning. Two for baptism.

Grace—Pastor Creasman preached on "The Way Out," and "God's Estimate of Men." 154 in S. S. Good day.

Calvary—Children's Day. A fine program was carried out. Collection of \$17.42 for Orphanage. Pastor preached at night on "Human Equality." Three joined by letter. 104 in S. S.

Howell Memorial—Pastor Cox preached on "Faithfulness," and "Enduring Temptation." Offering for Orphanage. Good services.

North Nashville—Preaching in the morning by Dr. W. C. Golden. At night by Rev. J. A. Thompson. Good services. Collection for Home Missions.

Eastland—Pastor Ward preached in the morning and Dr. Golden at night. One addition by letter. Baptized one in the evening. Revival closed Friday evening. Splendid S. S. and B. Y. P. U.

Grand View—Pastor, J. T. Upton. Our meeting is still going on. Have had a great meeting. 28 additions, 18 for baptism. Bro. T. J. Ratcliff is doing the preaching. Pastor preached at Concord at 3 p. m. Fine service. 145 in S. S. Good B. Y. P. U.

Bell Buckle—Pastor A. E. Booth preached on "A True Definition of Eternal Life." Good voluntary offering for Orphans' Home. Good services.

Union Hill—Pastor J. N. Poe spoke at both hours. Received \$25 for Orphans' Home. Planning to build an addition to the church soon. Pastor spoke at Lickton in afternoon.

Cookeville—Pastor Fitzpatrick preached on "The Church." Bro. Bilyeu preached at night on "Opportunity." In the afternoon Pastor Fitzpatrick and Bro. Hinds preached at Whitson Chapel.

KNOXVILLE.

First—Pastor Taylor preached on "Thanatopsis," and "Discerning Salvation." Two additions.

Bell Ave.—Pastor Mahoney preached on "The Doctrine Adorned," and "The Man Who Cannot be Saved."

Grove City—W. E. McGregor preached on "The Second Coming of Christ," and "Heaven and Hell." 108 in S. S.; 6 baptized; 3 received by letter. 13 conversions to date; meeting continues.

Lonsdale—Pastor Shippe preached on "The Three I Am's of Jesus," and "The Time and Place to do Something for the Lord." 256 in S. S.; 3 received by letter. Collected \$16 for Orphanage.

Calvary—Rev. J. E. Barrett preached on "Serving the Lord," and "I Am Doing a Good Work." 76 in S. S.; 3 baptized; 1 received by letter.

Gillespie Ave.—Pastor Webster preached on "The Lord's Supper," and H. A. Kibby preached at night

on "I Am the Door and Good Shepherd." 132 in S. S. Pastor is able to take charge of services on Sunday.

Island Home—Pastor Dance preached on "Jesus as Lord, Ourselves as Servants," and "What Religion Is." 315 in S. S.

Fountain City—Pastor Davis preached. Children's Day. Pastor spoke at night on Isa. 55:1-2. 155 in S. S.

South Knoxville—Pastor Bolin preached on "Consecration," and "Decision." 248 in S. S.

Mountain View—Rev. J. A. Jenkins preached in the morning on "Growing in Grace." Rev. C. G. Hurst preached at night on "Loving the Lord." 239 in S. S.

Euclid Ave.—Pastor Phillips preached on "Dangers of Procrastination," and "Why Jesus Saves." 173 in S. S. Revival begins.

Third Creek—Pastor J. H. DeLaney preached in the morning on "The Price of Power," and in the evening on "By Grace Are Ye Saved." 163 in Sunday School. One reclaimed at morning hour.

Oakwood—Pastor Edens preached on "The Soul Lifted to God," and "The Result of Lying." 207 in S. S. One received by letter.

Valley Grove—Pastor Wolfenbarger preached on "The Sympathy of Jesus," and "What is Christ to Me?" 60 in S. S. One baptized. Very good day.

Beaumont—Pastor Webb preached on "God's Word and What It is to Us," and "We Must Stay on the Lord's Job." 168 in S. S. One received by letter.

Cedar Ford—Pastor Masterson preached on "The Man in Schechem," and "The Prodigal Son." 101 in S. S. Nine baptized since last report.

North Side Mission S. S. (Broadway Church)—Officers and teachers, 9; scholars, 49; visitors, 16.

Immanuel—Pastor, C. P. Jones. Observed Mothers' Day. Mothers had charge of services. Pastor preached at night on "Picture-taking." 313 in S. S. Good day.

Armona—Pastor Williams preached on "True Riches," and "The Three Last Sayings of Jesus on the Cross." 108 in S. S. One baptized. A large number of requests for prayer. Good service.

Mouse Creek—Pastor Green preached on "The House That Cannot Fall," and "Opportunities." Two great services. Took collection for Orphanage. We have baptized converts every month since our revival. 122 in S. S.

CHATTANOOGA.

Highland Park—Pastor Keese preached on "The Law of Increase," and "Hearing Ears." Fairly good day. One received for baptism. Three received by letter since last report; two baptized. 188 in S. S. Very good B. Y. P. U.

Ridgedale—Dr. E. E. George preached at both hours. Revival services began Sunday. Good congregations. Good S. S.

Chamberlain Ave.—Orphans' Home Day observed in S. S. Good collection. Church Members' Day at morning hour. Bro. Quinn preached at night. Secretary Hudgins conducted S. S. Institute during week. 110 in S. S.

East Lake—Pastor O'Bryant preached at both services to good congregations. 140 in S. S. One addition by baptism. Five additions since last report.

St. Elmo—Pastor Vesey preached on "Prayer," and "Substitution." 159 in S. S.

Avondale—Preaching by Pastor Sprague. 160 in S. S.

Rossville—Preaching by Pastor Tallant on "That Elder Brother," and "The Prodigal Son." One received by letter. 187 in S. S. \$4.22 S. S. collection.

Tabernacle—Pastor Fort preached on "The Child in the Midst," and "Paul's Assurance." 429 in S. S. Central—Pastor Grace preached in the morning on "Relationship of the Church to the Sunday School." Union services at night.

Alton Park—Pastor Duncan preached on "A Great Church," and "How to Be Saved." 124 in S. S. Work progressing nicely.

MEMPHIS.

First—Pastor Boone preached. One approved for baptism.

Boulevard—Pastor Lurk preached in the morning. One approved for baptism. Three baptized. Children's services at 8 p. m. Free will offering for Christian Education. 66 in S. S.

Rowan—Pastor Utley preached on "Our Father," and "Thou Wilt Not Leave My Soul in Hell."

Calvary—Pastor Norris preached on "God's Ideal Man," and "God's Ideal Woman." 99 in S. S.

Temple—Dr. W. M. Burr preached. He is delivering his series of sermons on "Tithing," or "God's Financial Plan of Carrying on His Work in the Kingdom." One by letter. 145 in S. S.

LaBelle Place—Pastor Ellis preached at both services. One profession. One addition by letter. A good day.

Seventh Street—Bro. E. J. P. Garrett preached. Four received by letter. Two baptized. Two approved for baptism. Meeting continues.

Central—Pastor Cox preached. Seven received. Three baptized. 279 in S. S.

Union Ave.—Pastor Watson preached on "Sin and What to do with It," and "God Seeking Your Heart." One received for baptism. Two baptized. 193 in S. S.

McLemore Ave.—Pastor Thompson preached at both hours. 134 in S. S.

Rockford—Pastor Langston preached on I. Peter 2:5, and "Where Art Thou?" Observed Lord's Supper. 64 in S. S. Two baptized. Good day.

AID TO YOUNG MINISTERS IN CARSON AND NEWMAN COLLEGE.

During the session that has just come to a close we have had forty-four young men who are preparing themselves for the ministry. Few of these young men could have entered, or remained, in school without some assistance given them by churches and friends. We have not always had funds on hand to meet the necessary expenses, but we have steadily refused to send away on this account a single earnest, promising student. The close of the session has found us considerably behind; however, if all the pledges made at the Associations last fall were paid these bills could all be met easily. Can we not rely on the brethren to attend to this at once, so that we can begin now to plan for the next session? Already young men are writing me, anxious to arrange to get into school next fall. I cannot give them much encouragement until the past session's expenses have been met. This we must do, and whatever else we do or fail to do we must educate our young ministers. We must not turn one of them away for lack of a few dollars. Shall not the funds be forthcoming? I am anxious for the next session and for the fifty young men who want to be, and ought to be, in Carson and Newman College preparing themselves for the most exacting of all callings, the ministry of the Gospel.

J. M. BURNETT.

Jefferson City, Tenn.

Please announce that there will be a Sunday School Institute held at Dyersburg, beginning June 19, continuing six days, conducted by Mr. W. D. Hudgins of Estill Springs, Tenn., who will be assisted by skilled Sunday school experts. This institute will be held for the benefit of Friendship Association in particular, while others will be welcomed. Sunday school workers of Friendship Association will take notice. Drop us a card stating that you will come and telling us when you will arrive. Entertainment will be provided. Come.

U. A. RANSOM.

Dyersburg, Tenn.

We rejoice in the blessings of the Lord upon our work at Trenton. Eighteen new members have been received during the past month, ten by baptism. We have never known a more lovable people, nor yet a more workable church. We hope within a few days to make a still better report of work along other lines. This church is in no wise a finished job; there is life and purpose and hope.

J. A. CARMACK.

Am at Ducktown, Tenn., in a meeting. Bro. J. W. Boyd of Chattanooga is leading the singing. We are having a hard pull. The weather, the smallpox and the devil are against us. Ducktown is an uncommonly hard town, being a mining town. But if smallpox doesn't stop us, victory is ours. Will the brethren of Tennessee pray for us?

EVANGELIST W. L. HEAD.

The Secretary of the Tennessee Baptist Orphans' Home was requested by the Executive Committee of the Board of Managers to extend to you the appreciation of the management for the most splendid Orphans' Home issue of the Baptist and Reflector of recent date.

W. J. STEWART, Sec'y.

Nashville, Tenn.

We who could not attend the Southern Baptist Convention thank Brother Ball and the editor for the very fine report of the Convention, which we enjoyed reading so much.

MRS. J. SHERMAN WALLACE.

Clinton, Tenn.

MISSION DIRECTORY

ORPHANS' HOME.—C. T. Cheek, President, Nashville, Tenn.; Rev. W. J. Stewart, 2141 Blakemore Ave., Nashville, Tenn., Secretary and Treasurer, to whom all communications and funds should be directed. Send all supplies, freight prepaid, to the Tennessee Baptist Orphans' Home, Callendar Station, via L. and N. R. R. Express packages should be sent to Nashville, in care of Rev. W. J. Stewart.

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.

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

STATE MISSION BOARD.—J. W. Gillon, D.D., Corresponding Secretary and Treasurer, Nashville, Tenn., to whom all communications and funds should be directed.

COLPORTAGE.—Rev. J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

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

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

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

FOREIGN MISSION BOARD.—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. William Lunsford, D.D., Nashville, Tenn., Vice-President for Tennessee.

SUNDAY SCHOOL WORK.—W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn., to whom all communications should be sent.

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

STATE MISSIONS AND DENOMINATIONAL EFFICIENCY.

By J. W. Gillon, Cor. Sec.

At the Secretaries' meeting in Chattanooga, I was expected to have an article on this topic. Instead of reading the expected article, I made a brief speech. The things said that day started me to thinking more seriously on the subject than I had before thought. As a result this article has been wrought out.

In dealing with a subject like this, of necessity much attention must be given to definitions.

I. Our first task, then, will be to determine what the denomination's task is at which it is expected to be efficient.

1. This is, to a certain degree, a changing quantity. A good many things will work changes in it. It is owing largely to the denomination under consideration, to the State in which the denomination is operating, and to the time when we deal with this denomination in the State. This being true, the denomination's task cannot be called a fixed quantity.

2. The task is determined by the individual's interpretation of his task. The denomination is but a combination of a multiplicity of individuals and as the individual interprets his task so he will finally come to interpret his denomination's task.

3. Even though these things are true, there is, after all, a fixedness about the task, there is a certain known quantity, there are things that do not vary. These are the things that are specifically fixed for us by the Word of God. We have one great verse of Scripture that lays down the fixed tasks. This is found in Matthew 28:19, 20, "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded and lo I am with you always even unto the end of the age." When this is broken up into its parts we find that there are three elements to the task assigned:

(1) The making of disciples, "Go ye, therefore, and make disciples of all nations."

(2) Baptizing the disciples made, "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

(3) Teaching the disciples who have been made and baptized, "Go ye, therefore, and make disciples of all nations, baptizing them, teaching them to observe all things whatsoever I have commanded you."

The way of going may change, as it has often changed. The mode of baptism is a fixed matter and cannot be changed. The things to be taught are fixed, though the interpretation of the things may vary. The task of every denomination in the world, whether it is done by the denomination or not, is summed up in the three things named above. Many other things may be done by the denomination while doing these three things. They may be done as a means to the more efficient doing of the three things named above.

11. With this understanding of what we mean by denominational tasks, we turn to our second point, to the definition of State Missions.

1. In defining State Missions, we must first define the term, "missions."

(1) According to the text quoted above, and it must be our proof text, missions must be defined to mean "making disciples."

(2) Missions must be defined to mean "baptizing disciples."

(3) Missions must be defined to mean "teaching disciples" after they have been baptized.

2. If the things said above are correct, it is an easy matter to define what we mean by State Missions.

(1) State Missions is the making of disciples within a given State.

(2) State Missions is baptizing disciples within a given State.

(3) State Missions is teaching disciples within a given State.

These things may, each be done by an individual if there be but one individual in the State who is a Christian, or by a local church, or under denominational direction; but, however done, the thing done is a part of mission work.

(4) As we use the term "State Missions" today, it may be defined as do-

ing all the things mentioned above through the churches' agency, a State Mission Board. When the average man speaks of State Missions, this is his conception of the work.

III. The above discussion requires that we define what we mean by denominational efficiency, if we are to discuss the relation of State Missions to denominational efficiency.

1. In defining denominational efficiency, we must first define the term "efficiency."

(1) Strictly speaking, efficiency is the ratio of useful work to energy employed.

(2) Efficiency is that power of faculty by which success is attained at any undertaking.

2. With this understanding of the term "efficiency," we are prepared to define denominational efficiency.

(1) Denominational efficiency is the ratio of useful work, in keeping with the denomination's mission, to energy expended by the denomination.

(2) Denominational efficiency is that power or faculty by which the denomination attains success at its tasks.

(3) All of the above means, of course, that denominational efficiency is success in making, baptizing and teaching disciples.

IV. Having reached this understanding of the meaning of all the terms, we are prepared to deal with the relation of State Missions to denominational efficiency.

1. State Missions must furnish the denomination saved men to do the going, the baptizing and the teaching. This is true with us as Baptist people, because our territory is divided up into States and in our States we have a State organization. This State organization is known as a State Convention and this State Convention has a servant which looks after and takes care of its work between the sittings of the Convention. This servant is known as the State Mission Board. The work done by this Board in the State is all called State Mission work.

It can be seen at once that, for the general denominational tasks, the denomination must look to one or the other of the States for every saved man it uses in any job. The local churches within these States are, in their individual capacity, working at creating saved individuals. The only general denominational agency, however, which works within these States for the creating of saved individuals is the State Mission organization, and to this State Mission organization we must look for the saved individual to do all our tasks more largely than to any other source. This is true because the State Mission organization has as its prime business to create Christians within the State. It has as its secondary task the training of the Christians for service, the creating of a willingness to serve. Even though we have a saved man, we do not have a servant who can serve the denomination unless a willingness has been created in his heart for service. The denomination looks to the State Mission work to create this willingness. It must ever so look.

2. State Missions must furnish the money with which to support all those who go in the name of the denomination to make disciples, to baptize and to teach. For our general tasks as a denomination, we must look to our States for the money with which we support all of our tasks, and in the States we must look to the State organization more than to any other single agency. No State organization is doing State Mission work in its fullest, broadest sense that does not count getting money for every other task that the denomination turns its hand

ARE YOU A WOMAN?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison Street, writes: "For several years I suffered off and on from female troubles, until finally I was taken down and could do nothing. The pains I experienced I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it today. Any druggist.

to as much its business as the leading of souls within the State to Christ is its business. To be sure, the individual churches put up the money. The statement might be pressed even a little further, the individual in the individual church puts up the money, but the State Mission organization deserves credit for constantly increasing the number of churches that contribute and the number of individuals in the church. More than any other individual or general agency can the State Mission organization and does the State Mission organization affect the quantity of the gifts of the people of the State in which it operates. If the State Mission organization is virile, alert and intensely active, constantly setting up high standards, making mighty appeals and stirring the hearts of the people in the State, there will be proportionate large giving upon the part of individuals and churches. If, however, the State Mission Board is a laggard, without vision, without industry, without heart for all the denomination's tasks, the gifts from the State will be meager and inadequate.

3. The things said above being true, the denomination is just as efficient as State Missions enables it to be, or as State Missions, in its sphere, is efficient. The mightiest general denominational organization ought to be the State Mission organization. The one to which the denomination ought to constantly look for leadership is the State Mission organization. The one that all of the agencies of the denomination ought to seek to perpetuate and make strong is the State Mission organization. A wise denominational policy on the part of every cause that seeks access to the purses of the individuals of the churches will keep constantly in mind the place of State Missions in the development and growth of the denomination. That denomination that sees to it that its State work is pushed in the wisest, most Christly and effective way, will come to find itself able to push all of its other work after the same fashion. The position of State Missions in the denomination's life is the key position. As goes the State Mission work in the several States so will ultimately go the denomination's work in all of its territory in every department of its great task.

As a final summing up of the matter, let it be said that State Missions is related to denominational efficiency just as the number of men who are giving themselves to the denominational tasks is related to the number of men needed for denominational tasks. It is related to denominational efficiency as the quantity of money furnished by it for the denominational tasks is related to the quantity of money needed to effectively carry on the tasks. It is related to denominational efficiency as the spirit of co-operation which it has created for all the denominational tasks is related to the co-operative spirit which is needed for effectiveness in all the denominational tasks.

WOMAN'S MISSIONARY UNION

Headquarters—710 Church Street, Nashville, Tenn.

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

Address all communications for this page to Mrs. Avery Carter, 1713 Blair Boulevard, Nashville, Tenn.

Address all money for Expense Fund to Mrs. J. T. Altman, 1534 McGavock Street, Nashville, Tenn.; all other money should be sent to J. W. Gillon, D.D., Secretary State Mission Board, 710 Church Street, Nashville, Tenn.

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THE WOMAN'S HYMN.

Come women, wide proclaim
Life through your Saviour slain;
Sing evermore.Christ, God's effulgence bright,
Christ, who arose in might,
Christ, who crowns you with light,
Praise and adore.Come, clasping children's hands,
Sisters from many lands,
Teach to adore;For the sin-sick and worn,
The weak and over-borne,
All who in darkness mourn,
Pray, work, yet more.Work with your courage high,
Sing of the daybreak nigh,
Your love outpour.Stars shall your brow adorn,
Your heart leap with the morn,
And by His love up-borne,
Hope and adore.Then when the garnered field
Shall to our Master yield,A bounteous store,
Christ, hope of all the meek,
Christ, whom all earth shall seek,
Christ, your reward shall speak,
Joy evermore.

—Fannie E. S. Heck.

JUBILATE LITERATURE.

The Jubilate programs for use in local societies, associational or district meetings, and for cities where a number of societies can unite in a Jubilate meeting, are now at headquarters, 710 Church Street, and will be sent out on application of those who desire to have a Jubilate meeting. These programs will not be sent out promiscuously, but to those who desire to use them.

The four hymns with the music called for in the program, may be ordered for 9 cents from Baltimore.

Please mention the number of pledge cards desired with your order.
MARGARET BUCHANAN.

The following is quoted from the Central Committee Policy for 1913-14: "We would sound the note of joy throughout this entire Jubilate year, looking forward to the realization of our hope that we begin immediately to hold Jubilates in the district or associational meetings, following these by society Jubilates, and bending our energies to one central celebration in addition to the impressive one to be carried out in the program of the annual meeting. In each of these we would emphasize the four-fold purpose of the Jubilate, namely: historic, personal, spiritual uplift; an increase in gifts marked from this time forward; and some definite, personal service as a memorial of each Jubilate meeting."

In case some of our societies would like to know the subjects we will study next year, so that they may get up their society year-book, we give the list of topics furnished by Miss Malory:

January—Ann Hasseltine and Adoniram Judson, Pioneer American Foreign Missionaries.

February—Rev. I. T. Tichenor, D.D., Home Mission Statesman.

March—Housing the Churches in the New West.

April—The Religious Appeal of South American Cities.

May—The New Louisiana Purchase.

June—Bible Work.

July—The Treasuryship of Training.

August—Building in the Land of Flowers.

September—Church and College versus Cathedral and Convent.

October—World Survey.

November—Cuba's Cry.

December—Building for the Future China.

REPORT FOR MAY, 1913.

Letters received, 18; letters written, 22; news articles, 2; societies visited, 3; quarterly all-day meeting, 1. Worked in three Associations. One week given to W. M. U. meeting, St. Louis. Miles traveled on railroad, 728. Miles traveled on other conveyances, 30.

Respectfully submitted,
MAGGIE BUCHANAN,
Corresponding Secretary.

REPORT FOR MAY, 1913.

Letters received, 14; letters mailed, 24; packages mailed, 80; mimeograph sheets, 48; new societies organized, 9 (W. M. S., 5, Sunbeams, 2, Y. W. A., 1, R. A., 1); Expense: Stamps, \$10; printing, \$6; incidentals, \$3. Total, \$19.

Respectfully submitted,
NELLIE JACKSON.

EXPENSE FUND, W. M. U., FOR MAY, 1913.

Receipts. Third church, W. M. S., \$1; Grace church, W. M. S., 25c; Belmont church, W. M. S., 60c; Zion church, W. M. S., 10c. Total, \$1.95.

Disbursements: Wright Bros. and Turner, frame, \$1; Crown Arch Keys, \$3.50; Office Assistant fare to Columbia, \$1.85; Calvert Bros., for banner, \$10; Mrs. I. J. Van Ness, work on banner, \$10; telegrams, \$1.73; ribbon for badges, \$1.60; President's expenses to Convention, \$11; printing of badges, \$1.25. Total, \$41.93.

Letters written, 12; letters received, 9.

Respectfully submitted,
MRS. J. T. ALTMAN,

Treasurer.

My Dear Sisters—It was with much interest that I read of the Southern Baptist Convention through the col-

umns of the Baptist and Reflector. It is a great joy to know of the good that is being done by the Baptists throughout the entire Union. Most especially did it make me glad when I read of the money that had been given by the Baptists of Texas, for I know that they are a worthy and zealous people, and when I saw that Dr. F. M. McConnell of Texas pledged the Baptists of Texas to give in the next year \$100,000 to Foreign Missions, and \$80,000 to Home Missions, I said the Southern Baptist Convention could make sure of that money, for if the men didn't pay it the women would.

During the year of 1911, I spent in Eldorado, Texas, and I am judging the W. M. S. over the State by the one that I had the pleasure of meeting with once a week, there in that little town. They were certainly a band of noble Christian workers. They only had a membership of about thirty, and like all other Unions there were some who were not so faithful as the rest. During my stay with them, it was their pleasure to elect me Secretary and Treasurer of their Union for a part of that year, which was a great pleasure to me, and at the close of the year they had paid out between four and five hundred dollars for Home, Foreign and State Missions.

Shall I tell a few of the different ways in which they raised this money? Well they gave "Measuring Parties," "Calico Carnivals," "Sack Socials," "Thanksgiving Dinners," and served cream on busy days in town. Let us all pray that God will send us a greater number of faithful and sincere women in Tennessee.

Very sincerely,

MRS. J. R. WILKES.

Castalian Springs, Tenn.

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OUR COUNTRY CHURCHES.

By F. W. Muse.

Our Baptist brethren in Rural Districts have money and talent, but a vast number of them do not know what it is to give God the first place in their lives.

The writer, some months ago, sat in a pew of one of our strongest country churches, whose membership is personally known to him. \$200,000, in stocks, bonds, houses and lands, is a very conservative estimate of the wealth of the church. The pastor preached a monthly sermon and asked a large congregation for the yearly offering to Home Missions. The collection amounted to \$7.90.

The Minutes of the Association, of which this church is a part, show that other churches, equally as strong, are giving only a few dollars in their puny efforts to help our Board enlarge the work of the Kingdom.

There are reasons, not a few, which kept the above collection from running as high as \$300.00, an amount easily within the reach of the contributors.

The Baptist and Reflector, of May 15th, gives an excellent article from the pen of Dr. W. D. Powell, in which he says, "It is helpful for a church or missionary society to have before their minds some definite amount to be raised. Pastors and churches need

conviction both as to their duty to give and the amount that should be given. This conviction is as essential to the performance of the task as the gastric juice is to digestion.

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Published Weekly by the
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Office: 326 Cole Building. Telephone, Main 1543

EDGAR E. FOLK.....President and Treasurer
C. T. CHEEK.....Vice-President
C. A. FOLK.....Secretary

"The Baptist," established 1835; "The Baptist Reflector," established 1871; consolidated Aug. 14, 1889.

EDGAR E. FOLK.....Editor
FLEETWOOD HALL.....Corresponding Editor

Entered at the post office at Nashville, Tenn., at second-class mail rates.

Subscription, per Annum, in Advance.

Single Copy	\$2 00
In Clubs of 10 or more.....	1 75
To Ministers	1 50

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THE WASHINGTON MANUSCRIPT.

A dispatch from London, under date of May 13, stated that some long-missing verses of the New Testament are included in manuscripts of the gospels discovered in Egypt six years ago and purchased by Chas. L. Freer of Detroit, Mich., according to a study made of the Freer manuscripts by the Times. A fac simile of the writings has been presented to the British Museum by the University of Michigan, to which Mr. Freer assigned the task of publication, and, according to the Times study, there have been found in the gospel of Mark several verses which occur in no other known manuscript of the New Testament, although they were known to Jerome, who quotes part of them.

In the Freer manuscript, after the passage in which it is said that Jesus upbraided His disciples for their unbelief, the text continues as follows:

"And they excused themselves, saying that this age of lawless and unbelief is under Satan, who, through the agency of unclean spirits, suffers not the true power of God to be apprehended.

"For because, said they unto Christ, reveal now at once Thy righteousness.

"And Christ said unto them, the limit of the years of the powers of Satan is (not) fulfilled, but it draweth near. (The text here and elsewhere is corrupt.)

"For the sake of those that have sinned was I given unto death, that they may return unto truth and sin no more, but may inherit the spiritual and incorruptible glory of righteousness in heaven."

A large number of variations in other portions of the New Testament are also pointed out by the Times in the Freer manuscripts.

We do not know about these other variations. It is very evident, however, to any student of the Bible, that the verses given above are all forgeries. If we may be allowed to play the higher critic, we may say that the style of these variations shows that they are completely out of harmony with the

style and thought of the writers of the New Testament, and especially of our Lord.

Prof. Sanders, of the University of Michigan, who superintended the publication of the manuscript, assigns it to the fourth or fifth century. The oldest known manuscripts are B, or the Codex Vaticanus, and Aleph, or Codex Sinaiticus. Scholars agree that both of these were made in the fourth century. In this new manuscript the Gospels come in a rather curious order—Matthew, John, Luke, Mark, and the manuscript is far from being homogeneous. Evidently it has been copied from a number of distinct manuscripts, probably separate copies of the Gospels on papyrus rolls. This valuable manuscript is to be placed in the library at Washington, Mr. Freer having stated that he will thus present it to the American people. It will be called the Washington manuscript.

COMMENCEMENT OF UNION UNIVERSITY.

Accepting a cordial invitation from President R. M. Inlow, we ran down to Jackson on Wednesday of last week to attend the Commencement Exercises of Union University.

The whole Commencement was quite successful. We give on another page a more detailed account of it. We may only mention here a few prominent features. On Sunday, June 1, the Commencement sermon was preached at the First Baptist Church by Dr. J. W. Porter, editor of the Western Recorder, in the morning, and in the evening the sermon before the J. R. Graves Society by Dr. S. E. Tull, of Paducah, Ky. Both sermons were greatly enjoyed. On Monday was the Inter-society contest for the A. H. Young medal. Tuesday, June 3, was dedication day, on which were held the dedication exercises of the new Administration building. The address of the occasion was delivered by Dr. Charles W. Daniel, of Atlanta, Ga., an honored alumnus of the University. In the evening an alumni reception was held in the new building, at which the guests of honor were President R. M. Inlow and Senator Luke Lea, both of whom made brief speeches, as also did Drs. Daniel and Tull. June 4th was Commencement Day proper. Three orations were delivered by members of the graduating class, all of which were very fine. The baccalaureate address was delivered by Dr. A. T. Barrett, of Nashville, who is to be a member of the faculty of Union University. It was one of the most thoughtful and suggestive addresses of the kind we ever heard.

Diplomas were presented to the graduating class by President Inlow.

President Inlow announced that the degree of D. D. had been conferred upon Rev. R. L. Motley, of this city, and the degree of LL.D. upon Dr. J. W. Porter, of Lexington, Ky.

The prospects of the University seem very bright. The addition of Dr. A. T. Barrett, Prof. M. M. Summar and Miss Jennie Jarmon to the faculty adds much strength to it. The new building is very complete in every particular. President Inlow proposes to prosecute a vigorous campaign for students during the summer. The Trustees requested the First Baptist Church of Jackson to release its pastor, Dr. H. W. Virgin, three months so as to allow him to take the field for the purpose of paying off the indebtedness upon the institution. Altogether there was a very hopeful air about the school on the part of trustees, faculty, students and patrons. There ought to be, and we believe will be, at least 300 students in attendance upon it next year, and 500 in a few years. To that end let the Baptists of Tennessee pray and work and give.

GOING DRY.

Says the American Issue:

"Six years ago there was not a single State in the South under prohibition; today the maps of North Carolina, Georgia, Mississippi, Tennessee and Okla-

homa are entirely white and the 'dry' territory in practically every other State of the South has been greatly increased. In fact, there are fewer saloons left in the entire Southland, including all the 'wet' cities of Maryland, Virginia, Kentucky, Louisiana and Texas, than are to be found in the single city of Chicago.

But the South does not stand alone in the great increase of 'dry' territory. A score of States in the North have witnessed very great changes in this respect during the past six years. Six years ago in Michigan, for instance, there was one county without saloons; today there are forty. Six years ago in Ohio about half of the territory was 'dry'; today 90 per cent of Ohio is without saloons. Six years ago not more than 25 per cent of the combined area of Indiana, Illinois, Colorado, Utah, Idaho, Washington and Oregon were without saloons; today, 75 per cent of the combined areas of these same States are free from the curse of the liquor traffic.

If prohibition and local option laws continue to operate as disastrously to the liquor interests during the next six years as they have during the past six years, the liquor traffic in the United States will be crowded into a very small area." God hasten the day when it shall be entirely wiped out. And yet it will not be done without a struggle. The fight is not yet over by a good deal. We have won a great many glorious battles. But the war is still going on.

THE CHRISTIAN AND OTHER PEOPLE.

Dr. A. C. Dixon, pastor of the Tabernacle Church, London, recently preached a sermon in his pulpit on the subject, "The Christian and Other People." His text was Titus 2:11-14. Among other things, he said: "The Christian has received salvation as the gift of God's grace; other people have not. The Christian has been born twice; other people only once. The Christian is at war with sin and self on the side of God; other people are at war with God on the side of sin and self. The Christian is righteous in relation to God and his fellows; other people are righteous only in relation to their fellows. The Christian has a bright hope for the future; other people look forward to the future with surmises uncertainties and forebodings. The Christian worships our great God and Savior Jesus Christ, who gave Himself for us, a God of sacrificial love; other people worship other gods. The Christian has joy; other people have only enjoyment." These things are very strikingly put. They are as true as they are striking. Dr. Dixon is particularly apt in succinct phrases, and especially in antitheses.

THE OLD MINISTERS' FUND.

For a number of years we have had what is called "The Old Ministers' Fund," which is used for sending the paper to ministers, and sometimes to widows of ministers, who may not be able to pay for it. That fund is now exhausted. We have need for additional amounts to enable us to send the paper to others. Our proposition is that for every dollar we receive on that fund, we will send the paper one year either to some minister or widow of a minister who may not be able to pay for it. We wish we could afford to send the paper free to every one of these. But we cannot. We are willing, though, to divide with others the expense. We hope to hear from a number of brethren in response to this appeal.

A QUESTION.

We want your views on the following case:

A Baptist pastor invited an excluded Baptist preacher to fill his pulpit, and he did so. Said excluded preacher belongs to the holiness folks, and was excluded because of this relation. We consider it the most liberal move in this country and the newest thing among us. Give us your views.

Answer: We think the Baptist pastor made a mistake.

RECENT EVENTS

Rev. L. D. Summers requests us to change the address of his paper from Bella, Tenn., to Puryear. He says, "We have come back home. We like Puryear fine."

The Trustees of Wake Forest College recently conferred the degree of D. D. on Rev. Livingston Johnson, Secretary of the State Mission Board of North Carolina.

In renewing his subscription, Bro. H. J. Mitchell, of Memphis, writes: "God help you keep up the fight against King Alcohol. I believe the battle will be won some day against this monster evil."

It was quite creditable to Mr. Stanford M. Herron, son of our friends, Dr. and Mrs. J. T. Herron, of Jackson, that he won two medals for oratory during the recent Commencement exercises at Union University.

It is announced that the Trezevant Baptist Church has decided to erect a new house of worship to cost \$6,000, exclusive of furnishings. Work will likely begin about July first. The church has recently closed a revival, in which the pastor, Rev. L. V. Henson, was assisted by Rev. D. A. Ellis, of Memphis.

A card from Bro. I. G. Murray before going to press informs us that the temperature of Mrs. Murray on the 21st day was 99 3-5, and the nurse thinks that it will soon vanish. There are no complications. We hope that she may soon be fully restored to health.

In renewing his subscription, Brother I. D. Craddock, of Lascassas, writes: "I hardly feel able to renew, but how am I to get along without it, seeing that I am 68 years old and almost a helpless cripple? Then, too, I believe that it is the greatest paper in the South. Yes, I like to have said North, East and West."

Rev. George S. Price has tendered his resignation as pastor of the church at Malden, Mo., to take effect October 1st. He would be glad to correspond with some pastorless church. He is a Tennessean, a son of Brother W. M. Price of the Friendship Association, and a graduate of Union University. We should be glad to have him back in this State.

Yielding to a second and very urgent call to the Gaston Avenue church, Dallas, Texas, Dr. H. A. Porter tendered his resignation as pastor of the Walnut Street Baptist Church, Louisville, Ky. The Gaston Avenue people offered him every inducement possible. His thousands of friends in this part of the country will join us in the warmest wishes for a successful and happy pastorate in Dallas.

At the Commencement Exercises of the High School of this city, held in the Auditorium last week, Randall Stewart was the valedictorian of his class. This honor came to him because of the fact that he had gained the highest mark of the class, making a grade of over 98, which was quite remarkable, especially for the High School. Mr. Stewart is the son of Rev. W. J. Stewart, the efficient Superintendent of the Tennessee Baptist Orphans' Home. We extend congratulations.

Mrs. Mattie B. James announces the marriage of her daughter Beulah, to Rev. John Hamilton Carr, on the fifth of June. The couple will be at home after the first of August, East Lake, Alabama. Brother Carr is a member of the Friendship Church, near Hartsville. For several years he has been a student in Union University, where he graduated on June 4th with honor. His bride is a lovely and accomplished young lady. May the blessings of Heaven rest in rich abundance upon the happy young couple.

Brother A. D. Foreman, of Houston, Texas, sends us a copy of the provisional program of the Gulf Coast Convention of Texas Baptist Laymen to be held in Houston, Texas, June 17-19, 1913. The program is quite an interesting one. Brother Foreman writes: "We are expecting a great meeting. South Texas Baptists are somewhat in arrears of North and Central Texas as to numerical strength and progress. But a new day is upon us. This Laymen's Convention marks the turning point in Baptist affairs in this vast territory, which is but another of the many Baptist opportunities open for us in the great Southwest."

The Western Recorder announces that Mr. Brownwell has accepted the Presidency of Bethel College, Russellville, Ky. The Recorder commends President Brownwell very highly.

Rev. John Jeter Hurt, pastor of the First Baptist Church, Durham, N. C., writes to the Christian Index: "A debt of \$15,000 has been lifted and there have been 156 additions during the past twelve months."

Remember the meeting of the Tennessee Baptist Encampment at Estill Springs, July 4-13. We gave last week an outline of the program. It is hoped that there will be a large and enthusiastic attendance upon it.

Dr. F. H. Funderburk, of Lexington, Miss., has accepted a call to the pastorate of the church at Blackville, S. C. Dr. Funderburk, we believe, is a South Carolinian by birth. He was formerly pastor at Dickson and Carthage in this State. He is a scholarly man.

We were glad to have a visit last week from Bro. J. W. McQueen, formerly a prominent member of the Wiseman Association of this State, now pastor of the Central Baptist church, Bowling Green, Ky. He is a most excellent man in every way. We wish we had him back in Tennessee.

The Mountain Baptist has just made its appearance at South Pittsburg. Brethren W. N. Rose, of Dunlap, and A. S. Ulm, of South Pittsburg, are its editors. It is devoted to the interests of the Sequatchie Valley Association. It is an eight-page paper and makes a good appearance. We extend best wishes.

Rev. S. N. Fitzpatrick, missionary pastor at Cookeville, was in the city last week. He came down to see about purchasing some new furniture for the house of worship at Cookeville. Since Brother Fitzpatrick took charge of the church there has been a considerable growth in numbers and in every way.

Dr. R. S. Gavin has resigned the pastorate of the First Baptist Church, Huntsville, Ala., to accept a call to the church at Lakeland, Fla., which Dr. W. D. Nowlin recently resigned to give all of his time to evangelistic work and to the editorship of the Florida Baptist Witness.

"Most of our denominational exchanges contained admirable reports of the recent Convention in Saint Louis. We would attach the scholastic phrase 'magna cum laude' to the reports of Rev. Alex W. Bealer in the Christian Index, Editor Z. T. Cody in the Baptist Courier, and Rev. Fleetwood Ball in the Baptist and Reflector."—Biblical Recorder.

Rev. O. L. Nolen, of Murfreesboro, has received a call from Smith Springs Baptist church to serve them as pastor. He has accepted the call and will be ordained at his church, Republican Grove, the fifth Sunday in June. Brother Nolen has supplied the Smith Springs church for some time, and is well pleased with the work there.

Mrs. Georgia Minor Taylor, a noted colored woman, died in Nashville last week. She was one of the original members of the famous Fisk Jubilee singers, and was the one who sang the sweet melody, "Swing Low, Sweet Chariot." She made considerable money with her voice, a good portion of which she gave to charity. Her funeral was largely attended.

Chancellor J. H. Kirkland of Vanderbilt University recently announced the gift of \$1,000,000 to the medical department of the University. Of this sum, \$200,000 is to be used for the erection and equipment of laboratories. The remainder is to be used for an endowment fund. This gift of Mr. Carnegie is the largest single gift ever made to the University, though more than once it has received the gift of half that amount from the Vanderbilts.

Judson College, Marion, Ala., celebrated its Diamond Jubilee on May 22, at its recent Commencement. The Alabama Baptist contains a full account of it, with pictures of the first President, Milo P. Jewett, the present President, Dr. R. G. Patrick and the handsome building. It is claimed that Judson College is the oldest female college in this country in continuous existence. Mary Sharp, of Winchester, was inaugurated before Judson, but has passed out of existence, except as it is represented now by Tennessee College, Murfreesboro.

Dr. Arthur T. Fowler has resigned the pastorate of the First church, Mount Vernon, N. Y., to accept the pastorate of the North church, Orange, N. J.

The Baptist World announces that Dr. W. J. McGlothlin's new book, "A Vital Ministry," will be off the press about the first of September. Its publication will be awaited with much interest.

It is announced that Dr. S. Y. Jameson, President of Mercer University, has declined the Presidency of Ouachita College, Arkansas, and will remain in the University at least until the end of the term for which he was elected—1914.

"Putting the Kingdom First." This is the title of an address delivered by Dr. William Lewis Poteat at the Southern Baptist Laymen's Convention in Chattanooga, Tenn., Feb. 6, 1913. The address was strong and striking, and made a most favorable impression at the time of its delivery. It is now published through the generosity of Mr. Zach H. Clark, of Moultrie, Ga. For copies of it, write either to Dr. Poteat, Wake Forest, N. C., or to Mr. Clark.

We recently mentioned the fact that the First Baptist Church, Knoxville, is to give its able pastor, Dr. J. J. Taylor a trip abroad this summer. Dr. Taylor has been pastor of the First Church less than six years, and has received more than six hundred members. In the last six months the church has given \$3,407 for benevolence and missions, and not a single public collection has been taken. Dr. Taylor says that duplex envelopes and every-Sunday giving did it. The pastor's salary is paid every month, in advance, and there are no debts anywhere. Dr. Taylor is soon to be assisted in a meeting by Dr. George W. Truett, of Dallas.

Through the courtesy of Dr. S. E. Tull, President of the Kentucky Baptist Workers' Assembly, we have received an announcement of the fourth annual Assembly to be held at Dawson Springs, Ky., June 22-27. Courses of study in Bible, Missions, Sunday School, Young People's Work, Doctrine and Benevolence will be given. An attendance of at least 1,000 is expected. Among the speakers announced are Drs. J. B. Gambrell, of Dallas, Texas; E. C. Dargan, of Macon, Ga.; Joshua Gravett, of Denver, Col.; and Mr. L. P. Leavell, Field Secretary of the Sunday School Board. Mr. and Mrs. Scholfield will have charge of the music.

—A daily paper recently said that a certain person "while in town shopping lost"—meaning probably to say money, but just there another article got mixed up with this one and the paper said that the person "while in town shopping lost—the enthusiasm of doing one's very best, the resolve to advance to better things and broader fields of activity." It may have been a "blunder of the types," as the Presbyterian Advance calls it, but there is much truth in it. It would have been all too true also if the types had said that the person while in town lost—his zeal for religion, his Baptist principles, and various other things.

The Baptist World states that "Prof. Albert Henry Newman, after twelve years of service in Texas as professor of church history, following four and a half years at Rochester and twenty at Toronto, is retiring from the chair of church history in the Southwestern Baptist Theological Seminary. He will reside in Waco and will divide his time between a supervision of his somewhat extensive farming interests and literary work. He hopes after a year or two to spend some time in Europe gathering materials for some new books that he has engaged to write." This will certainly be a very delightful and useful way for Dr. Newman to spend the evening of his days.

A dispatch to the Nashville Banner from Huntsville, Ala., states that nearly every one of the Baptist ministers of Huntsville and suburbs has either resigned or is making arrangements to resign. Rev. R. S. Gavin, it is stated, "will offer his resignation as pastor of the First Baptist Church within the next few days in order to accept a call to a large Southern city. Rev. A. P. Moore has resigned as pastor of the Dallas Avenue Baptist church, Rev. Z. T. Wooley has resigned from the pastorate of the Merrimack Church and Rev. R. R. Brasher will soon resign his charge at the Fifth-street Church. Mr. Brasher is now in Aragon, Ga., conducting a revival." What is the matter with Huntsville? It is a splendid community with a fine class of people in it. Why are all the Baptist preachers leaving?

The Home Page

THE VICTORY OF MARY CHRISTOPHER.

(A Story of Tomorrow.)

By Harvey Reeves Calkins, A. M.,
B. D.

CHAPTER IV.

THE GLORY OF THE LORD.

Brother Saintly's voice was faint with weakness. For a moment his body tottered as though it would fall, and Randolph hastened to his side. But the momentary dizziness passed away, and he stood with one hand resting affectionately on the strong arm of his young pastor. It was as Moses, the servant of the Lord, departing into the mountain of Nebo, and Joshua, the son of Nun, his minister. John Randolph was quick to discern the spirit of prophecy that rested upon the aged saint as his trembling feet drew near to the City. His own soul swelled with the tumult of desire. In that hour he entered and passed through the spiritual crisis of his life. With a look of triumph that his people never forgot, Randolph turned, and said:

"Brother Saintly is right, thank God! I feel it, though I do not see it all tonight. O friends, I can not tell you the agonies through which my soul has passed. In the midst of all my toil, in the days of study and in the nights of prayer, one question has ever stared me in the face, 'Can the Church be revived?' O I do not refer to the 'revival efforts' with which we are all familiar—not a 'Methodist revival,' nor a 'Baptist meeting,' nor a 'Church mission.' But a revival of righteousness! A cleansing from sin! A revival that will sweep worldliness out of the Church, and drive back the tide that is crowding the supernatural out of the world! It is a solemn question and a practical one, and according as a man answers it to his own deepest thought will depend the 'tone' of his service, the spiritual 'fiber' of all his work for God. In the light of history, and knowing the thousand divisions and heresies in the Church of Christ; remembering the many disintegrating forces at work within her borders, and recalling the deplorable fact that many of these emanate directly from unsanctified and even unbelieving pulpits; knowing that the Church has thus grown slack and carnal in spite of an open Bible and hallowed traditions; and noting especially the significant fact that heresy, schism, and worldliness are not confined to any one branch of the Church, but exist to an alarming degree in every denomination—the question is a deeper one than the thoughtless enthusiastic is accustomed to discern. Can the Church be revived? Or, must the final word be spoken, as many spiritual-minded men have spoken it, 'Ephraim is joined to idols; let him alone?'

"This is bitter truth, if indeed it be true. Can you not see how a conviction such as this must weigh like lead upon the heart of a pastor, especially as he looks out over the broad fields of human need? If the Church can not be revived, if things must go from bad to worse, as many good men are teaching to-day, until the Lord comes in the fierceness of his wrath to cut short the work in righteousness, then my courage fails, and my hands drop nerveless to my sides. Why should I

dash my blood against an adamant wall? Why should I wear my life away in vain efforts to accomplish the not-to-be? The only thing for me to do is to watch and wait for his coming, and to rescue from the wreck of time a few who float within my reach. But the world, I can not help it. There is no need to bend my back under the burden of its sorrow, and no call for me to yield up my life to redeem it from its sins. I may indeed win souls; but it will be the sifting out of the remnant who are ready to be saved; it will not be strong compulsion that melts down wicked hearts."

John Randolph was taking out the very core of his own heart; and his people saw and understood.

"Brother Saintly," he said, "I do not know why our tithers-meeting should be ending thus—unless the Lord our God would remind us that the relation of 'money' to the 'kingdom' is very close, and to let us know that it is but a short step from the things which are seen and temporal to the things which are not seen and eternal. The mists seem to be passing away, and to-night I am with Habakkuk in the watch-towers of God: 'The vision is yet for the appointed time.

And it panteth toward the end,
And shall not lie;
Though it tarry, wait for it,
Because it will surely come;
It will not delay.'

"The revival is coming—epoch-making, world-wide, a more than Lutheran protest against Churchism of every sort, a more than Wesleyan revival of 'the faith which was once for all delivered unto the saints.' The Church will not disappoint her Lord. He will come again, our Christ and King; I believe he may be coming soon—but not yet, not yet! Before the clouds grow radiant with the glory of bringing back the King, they will empty their already bursting blessings upon the waiting Church; fickle, faint-hearted, forward, and yet, for all that, still the Bride of Christ, who loved her and gave himself for her, that he might sanctify and cleanse her with the washing of water by the Word; that he might present her to himself, a glorious Church, not having spot nor wrinkle.

"'Tis coming up the steep of Time,
And this old world is growing brighter.

We may not live to see the dawn sublime,

But high hopes make our hearts throb lighter.

We may be sleeping in the ground,
When it awakes the world with wonder,

But we have felt it gathering round,
And heard its voice of living thunder,

'Tis coming! Yes, 'tis coming!'
And they heard the great voice from heaven saying unto them: Come up hither.

—The Revelation.

GOOD POULTRY

a quarterly magazine, published and edited by us. Tells how to mate, breed, feed and care for poultry the best way. Most complete record system. Provides for three months' work with poultry in each issue, along practical, sensible business lines. Quotes prices on eggs from five leading white breeds; also incubators and brooders of the best kind. Make big money on poultry by doing it our way. If new in the business, be sure that you start right. We can help you. Deals with special crops and intensive farming, fruit growing, gardening, all supporting poultry. 10c a copy; 25c a year. Write tonight.—Shorewood Farms Co., Saugatuck, Mich.

SPEECHLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York of this city. "I suffered from womanly ailments for nearly two years before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard tonic medicine for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait?

COPELAND—John Miles Copeland died at his home at Englewood, McMinn County, Tenn., Tuesday, April 22. Had he lived until July 4 of this year he would have been seventy-five years old. He was born and reared in McMinn County, where almost the entire of his life was spent. He was a good citizen, interested in everything that made for the good of his country. He was a man of extraordinary strong mind, and was exceedingly fond of discussion upon subjects political and religious. Mr. Copeland was a brave, courageous man; he never faltered in the course he thought to be right. Death came suddenly. He was sick only a few days. A more victorious and triumphant death has scarcely been witnessed. He assured his loved ones present that he was going to Heaven, and urged them to meet him there. He sent his absent loved ones tender messages, and with beaming face that was wonderful to behold, went home to God. He leaves to mourn his loss a wife and four children—Mrs. Callie Dean Tunnell of Morristown, Mrs. Lulu Richardson of Virginia, Miss Damie Copeland, and Mr. Walter Copeland of Englewood. In this bereavement the family have the sympathy of many friends, whose many kindnesses are greatly appreciated.

DORRIS.—Bro. E. A. Dorris was born June 22, 1827, and died at his home near Hendersonville, Sumner County, Tenn., May 15, 1913, aged 85 years, 10 months, 23 days. Funeral services were conducted by his pastor, Rev. W. J. Watson, of Lebanon, in the presence of a large concourse of sorrowing friends and relatives. Interment was in Beech cemetery, with the body in charge of the Masonic fraternity. Deceased professed religion at the age of 15 years. In 1868 he united with New Hope Baptist church, and was made a deacon the same year, spending the remainder of his life in earnest worship and in doing good among his fellowmen. Although his death was not unexpected it came as a great shock to his host of friends. In the death of Brother Dorris the community has lost one of its staunchest friends, ablest counselors and most honest and diligent workers. His life was one of practical godliness and of bright Christian service. Deceased was made a Mason 55 years ago, and was also a charter member of Beech Chapter of the Order of the Eastern Star. Bro. Dorris was the eldest of 12 children—only five of whom survive him. In 1860 he married Miss Mary C. Elizer, and to that happy union were born nine sons and one daughter. Seven sons survive, all of whom were at his bedside at the time of his death. Be it

Resolved, first, That, whereas God in his infinite wisdom, saw fit to remove from us our brother, we very much feel our loss.

Second, That his noble life, with its supreme devotion to his God and to his

church as a member and deacon, ever live in the hearts and memories of all who knew him.

Third, That we extend to the entire family our sincere sympathy and prayers, that our Heavenly Father may comfort and keep them until that glad day when they shall meet at the Saviour's feet.

Fourth, That a copy of these resolutions be sent to the grief-stricken family, one spread on the church record, one sent to the Baptist and Reflector, and one to the Western Recorder.

MISS IDA WATKINS,
MRS. EMMA DORRIS,
MRS. ROSA McMURTRY,
Committee.

WHEN USED

for Varicose or Swollen Veins and Glands, Wens, Cysts, Goisters, Bursal Enlargements or any inflammatory condition, Absorbine, Jr., has brought gratifying results to many, and to some remarkable cures. It relieves pain, stimulates circulation, disperses morbid matter and destroys germs, without destroying tissues. It is non-toxic and non-destructive of tissues; therefore an efficient aid in healing obstinate ulcers, boils, carbuncles and suppurating wounds. Sold by leading druggists, or delivered on receipt of price, \$1.00 for 4 oz. and \$2.00 for 12 oz., all charges paid and safe delivery guaranteed, by the manufacturer. W. F. Young, P. D. F., 466 Temple Street, Springfield, Mass., who will also send liberal trial bottle for ten cents.

FOR PEOPLE WHO PERSPIRE FREELY

find grateful relief in Tyree's Antiseptic Powder. It cleans, disinfects and corrects all unnatural, unhealthful conditions of the skin and takes all odor out of perspiration. Pleasant, safe and positive. Invaluable as a douche, enema or spray in cleansing and disinfecting purposes. Get a 25c box at any drug store (or by mail), and if not thoroughly pleased with its action, return the empty box and receive your money back. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal free sample and full directions to any who write, mentioning this paper.

JUST MILK

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without cooking and without adding anything else, make the finest Ice Cream.

Dissolve the powder in the milk and freeze it. That is all there is to do to make Ice Cream in the new and easy way.

Anybody can do it. It will cost you only nine cents a quart. Think of that for the price of Ice Cream!

Made in five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored. Each 10 cents a package at grocers.

The Genesee Pure Food Co., Le Roy, N. Y.

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placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't tip or injure anything. Guaranteed effective. Sold by dealers, or 6 sent by express prepaid for \$1.

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Internal Remedy (No Oil) FREE. Stop colic, pains, gas, End Stomach Misery. Send for 60-page Liver Gall Book. Gallstone Remedy Co., Dept. 466, 210 N. Dearborn St., Chicago.

The Young South

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

Address all communications for this department to Miss Annie White Folk, 627 Boscobel Street, Nashville, Tenn.

Our Motto:
Nulla Vestigia Retrorsum.
(No Steps Backward.)

HEART-BALM.

Tell me about the Master;

I am weary and worn tonight,
The day lies behind me in shadow,
And only the evening is light!
Light with a radiant glory
That lingers about the west
My poor heart is aweary, aweary,
And longs, like a child, for rest.

Tell me about the Master!

Of the hills he in loneliness trod,
When the tears and the blood of his anguish
Dropped down on Judea's sod.
For to me life's seventy mile-stones
But a sorrowful journey mark; ;
Rough lies the hill-country before me,
The mountains behind me are dark.

Tell me about the Master!

Of the wrongs he freely forgave:
Of his love and tender compassion,
Of his love that was mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noon-day,
Of falsehood and malice and strife.

Yet I know that, whatever of sorrow
Or pain or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet, old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm.

—Ex.

Here is our never-tiring Athens Band again:

"Enclosed find \$1 for our missionary in Japan, from the Mission Band of the First Baptist church. We wish it were more. With best wishes for the Young South, Nell Thompson, Treasurer."

These steady workers are such a blessing. I only wish we had a hundred such faithful bands interested in our work. In a recent letter from my cousin, Mrs. Moody, she says this band is a quarter of a century old. Its oldest member is thirteen and the youngest three years old. They meet each Sunday afternoon every month in the year. Winter is their best season, she says, as there are so many fascinating things out of doors in summer. Long live the Athens band. We hope it will live to celebrate its golden anniversary, twenty-five years hence.

This next one is a message from an old-time friend, dated Riceville, Tennessee:

"Dear Miss Annie White—Enclosed find \$1. Sixty-five cents of it is for Sunday eggs for May. Use where you think best. I, too, was a reader of the Young South page when Aunt Nora had charge of it. I think Mrs. Eakin made a good choice when she selected you to fill her place, for I think you are doing fine, and hope

the good work will still go on, as I think there has been great good accomplished through the Young South.—Mrs. Sallie Thomas."

We are grateful for your encouraging words. We need some encouragement right now while the letters are so few. We appreciate the new friends, but we are especially glad when the old ones come back after long absence.

Thank you, Mrs. Thomas, for the dollar, and your continued interest in our work. Won't you come again soon?

Cornelia Folk, my little sister, sends in her birthday offering, hoping by it to bless some little child in Japan, through our missionary's labors in that far-away land. Are there not some more summer children who will celebrate their birthdays by remembering the Young South?

RECEIPTS.

Previously acknowledged	-----	\$53 82
Athens Mission Band, Japan	---	1 00
Mrs. Sallie Thomas, Japan	---	1 00
Cornelia E. Folk, Orphanage	---	13
Total	-----	\$55 95

HIS HERITAGE.

In the doorway the boy stood and waited; his eyes were heavy with sleep; his bare pink toes peeped out from under his nightgown.

The man on the bed smiled and spoke: "Come here, son."

Slipping past a woman who stood near the bed, the boy cuddled his tousled head against the man's pale cheek. "My faver!" he cooed, and laughed drowsily.

"You must not kiss my lips," the man said, slowly. "It is too bad for me to take him from his bed, wife. He is so little; will he remember?"

The woman did not answer, but with shaking shoulders turned to a window, and looked out into city streets, where lamps and houses blurred together in a mist of tears.

"See here, son," and the man smiled, "I am going away—tonight—on a long journey, and I am not coming back. No, you cannot go—now, but you will come some time, and before I go I want to talk to you for a moment."

The boy's little frame stiffened; he was wide-awake now. He looked straight into the man's eyes and said, soberly, "Yes, faver."

"In the morning, when you come in here, I shall have gone away. There will be something that will look like me, but it will not be your father. You must not be afraid or feel badly. You are too young to promise me anything, but I want you to remember that before your father—went—away—he asked you never to drink liquor, and that he told you to fight fair, to strike hard, and always to shake hands after every fight. I want you to remember that you are to take care of your mother; that you are to keep clean inside and out; that you are to read your Bible every day, and that you are always to pay your bills. Can you remember all that?"

"I think so, faver."

"We have had some good times together, son, and—but you are sleepy. Run back to bed."

Smiling, the boy and the man looked each at the other, pressed cheek against cheek; then the boy, stepping slowly backward, went out.

The woman came from the window. "I'm not leaving him much," the man said, bravely.

"Oh, my dear," cried the woman, "if he lives up to the heritage of this night, he will be rich, as I am now!" And the man smiled again, almost content.—Ex.

A MODERN "DAIRYMAID."

Miss Cornelle Warren is the owner and manager of one of the best equipped and most profitable dairies in the vicinity of Boston. She keeps in the neighborhood of one hundred cows, and produces only certified milk.

"Though I inherited the property from my father I have added to the herd, more than doubled it," said Miss Warren, as she pointed out a huge new barn, housing more than fifty cows. "I built that barn, and it is sanitary in every respect, but I am sorry it is not cement. I am greatly interested in the work, and take every precaution to keep my herd not only up to the standard required by law, but above it.

"The cows are constantly examined by experts, to make sure there is no taint of tuberculosis. I am now raising my own stock, keeping the best calves, raising them for future milkers. All of my cows are not registered, but I am working with that end in view. As a cow ceases to be profitable, she is disposed of, and one of my own raising put in her place. The bedding is changed once a day, and all the barns washed out. The cows are carefully groomed, and their bags washed and dried before each milking.

"The milking is done twice a day, once in the afternoon and again in the morning, early enough for the delivery wagons to start out on their rounds at 4:00 A. M. My dairy is of cement, with a bottling room, a sterilizer, a shower bath. That, of course, is one of my additions. In my father's time such care was not required in the management of a dairy."

Miss Warren finds time to take an active part in several movements for civic betterment. She is a director of one of the largest and most far-reaching settlement communities in New England. Each year she opens the ground of her estate to the women and children connected with the settlement. They come out for the day and enjoy themselves on the farm, and she supplies them with a picnic dinner. Most of her milk is sold in Cambridge, and commands a fancy price because of its high quality. She sees no reason why women should not succeed as farmers and with dairies, provided they will devote their time and attention to the details of the work.—The Presbyterian.

KING GEORGE WAS TRADUCED.

We have received from Dr. John Lee, of the Rock River Conference, a most interesting item of news. He wrote King George V, of England, inviting the attention of that sovereign to a paragraph in the letter of La Marquise de Fontenoy, published on page 6 of The Chicago Tribune of Oct. 14, 1912 which reads thus:

"Few people outside English court circles are aware that King George is a whisky distiller on a large scale, and that the famous Lochnagar whisky is produced on his Balmoral estate, the great distillers being situated about two miles from the castle. They supply not only the royal cellars, as well as those of the Kaiser and of the Czar, but also many of the leading clubs in London and the market generally, the revenues derived therefrom by King George's privy purse being enough to pay every penny of expense in connection with the maintenance of the Balmoral castle and estate, and to leave a handsome profit besides."

The following registered letters from the King affirms that there is "no truth" in the above paragraph:

Buckingham Palace, Oct. 30, 1912.

"The private Secretary presents his compliments to the Rev. John Lee and is commanded by the King to acknowledge the receipt of his letter of the

S. C. WHITE LEGHORNS.

The greatest of all layers—Regular egg machines—Shorewood Strain produced from Lady Mourine and Prince Peerless, trap-nested true to Standard. Bred-to-Lay-Sure-to-Pay. Stock and eggs for sale. Orders booked for future delivery. Send 10c for copy "GOOD POULTRY," our quarterly magazine, 25c a year, with 3 months egg record, each issue practical instructions on the business side of poultry raising—the Shorewood way—write tonight.—Shorewood Farms Co., Saugatuck, Mich.

fourteenth instant. In reply, the private secretary begs to inform Dr. Lee that there is no truth in the report referred to in his communication."

This royal missive will give comfort to the friends of temperance everywhere.—Christian Advocate.

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**In the Mountains of East Tennessee
Come Here for Health and
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Spend a week or two of perfect rest and pleasure and healthful diversion back with Nature. Go swimming, boating, fishing to your heart's content. Play tennis, tennis, drive and walk at Eastbrook Springs—the resort of increasing popularity.

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Adjustable to any bow,
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If you're not delighted with
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Any store or direct. Write
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A SUCCESSFUL CAMPAIGN.

Beginning the second Sunday in May at Leoma and closing out at Savannah and Clifton, June 1, a missionary campaign was conducted in Indian Creek Association. We had with us Bro. R. L. Motley, who made the entire trip with the Association missionary, Brethren J. W. Stanfield, Moderator of the Association, and W. R. Beckett, Corresponding Secretary of Associational Board, also made a number of churches with us. We made in this time each of the 28 churches, and by the different speakers the subject of the Lord's work throughout the world was laid on the hearts of the brethren. We were well received everywhere and fine congregations assembled at almost every church. Eternity alone can tell the final result, but we are sure that much good was accomplished, and we expect mission offerings to increase as an immediate result.

Brother Motley is pointed and clear in his presentation of the great principle of missions, and we are so grateful that it was our privilege to have him with us. We believe under God he is accomplishing a great work for the kingdom.

We also desire to express appreciation for the kind co-operation of the pastors, who seemed glad to have us make their churches. We would not fail to mention that Bro. A. N. Hollis of Lawrenceburg made the opening address of the campaign at Leoma. It was a splendid address by the noble man of God. By the way, this writer was lately called in to service when Bro. Hollis and Miss Maude, the accomplished and consecrated daughter of Rev. C. A. Shutt of Savannah were made man and wife. She has won a noble man and he a worthy and lovable woman. Yesterday we baptized three noble girls into the fellowship of the mission church at Leoma. The Lord is leading and blessing.

T. RILEY DAVIS,
Missionary.

MONTEREY.

We closed a splendid meeting on Sunday. There were 15 professions and 11 additions to the church, 9 by baptism and 2 by letter. Brother Kendrick did all the preaching up to Thursday night. He is a safe, sound gospel preacher. He preaches the gospel with great power. I came to Monterey the first of February, 1913. Since I came on the field there have been 31 additions, 18 of this number by baptism. The church has given to all purposes \$400. The Sunday school has grown from 75 in attendance to 170. I wish to say that I have never known a kinder people to their pastor than the Monterey saints. The gifts to the pastor and family by these good people in the way of good things to eat is equal to almost half his salary. The Lord is doing a great work in Monterey through the Baptist church as an in-

BIG DEAL ON STERLING HOSE.

Big purchase direct from the mills on "Sterling" Half Hose, enables us to offer them while they last at starting prices.

"Sterling" Hose are stainless fast dye, good, clean selected yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths, come in any color wanted, one dozen to box, solid sizes 9 to 11.

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The

strument in his hand. As a result of their work the Lord has opened for the Baptists here the greatest opportunity they have ever had.

G. A. CHUNN,
Missionary Pastor.

MILLS.—Whereas, it has pleased God in his infinite wisdom to remove from us by death our dearly beloved brother and deacon, James W. Mills, we, the members of Lavinia Baptist Church record the following resolutions:

1. That we lift our hearts in thanks to God for the blessed privilege of enjoying the association of the faithful servant of God.

2. That as we feel a deep sense of the loss which his death brings to our church and to this whole section of the country, that we strive to keep up the work which he labored so faithfully to perform.

3. That we bow in humble submission to the will of Him who doeth all things well, and is too wise to err, praying that he will help us to willingly acquiesce in this ordering of his providence, and give us all a determination by the aid of his grace to henceforth be earnest in our endeavor to glorify God, in putting forth a constant effort to emulate the example of our dear brother.

4. That we esteem it a privilege as well as a duty to thus give expression to our high appreciation of his worth.

5. That we extend to his bereaved family our heartfelt sympathy in this time of darkness and grief in the loss of their devoted father and our prayers commending them to the God of mercy, who is our only comfort and everlasting portion.

"Blessed are the dead who die in the Lord from henceforth; yea saith the spirit, that they may rest from their labors and their works do follow them."

6. That we forward a copy of these resolutions to the family of our deceased brother and inscribe same in our record book. Also that a copy be sent the Baptist Builder and also the Baptist and Reflector for publication.

MRS. MAGGIE M'NAIL,
MRS. OCTAVO ORGAN,
M. P. STRAYHORN,
Committee.

GUTHRIE—Rev. W. S. Guthrie, after having lived to a ripe age of 70 years, is dead, falling asleep in Jesus on Oct. 13, 1912, at his home in Livingston, Tenn.

He was born and reared in Kentucky. He was a minister of the Gospel for 42 years. A long life of Christian service and simple devotion to the Master is the life that is a real success, and it is the life that counts with the Master when He comes to make up His Jewels. Rev. Guthrie lived such a life as this.

In youth he gave his heart and life to God; in manhood's strong years he wrought nobly, loyally and valiantly for his Lord, thoroughly impressing all who knew him as a preacher and friend.

His simple faith in Jesus as his personal Savior, his fearless labors for his cause, and his clean and forceful character inspired many lives, young and old, and gave zest for many of earth's tasks.

Knowing him was to love him, and to hear him was to be impressed with his genuine faith in Christ.

He was sound in the faith, loyal to his denomination and ambitious for great things for the Lord. He was in the war of the 60's, was enrolled Oct. 3, 1861, in Co. C, 12th

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Baptist Sunday School Board,

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

Regiment of Kentucky Infantry; was discharged July 11, 1865.

His last years were beautiful. His health had failed, but his faith in God and the great desire for Christian progress seemed stronger.

He rejoiced in every success wrought by his brethren as the Lord's representatives, and loved to hear of the progress of the cause.

The Scriptural demands were exemplified in his life. His faith in God was unshaken by the alluring temptations of the world.

God hath said unto him, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." His life maketh answer, "My body shall rest in hope." "Ascend, beloved, to thy home, Thy work on earth is done, Thy glory and thy joy begun, Thy crown has come at last."

A soldier has fallen; there is today a vacancy in the Christian ranks; but heaven is richer.

The First Baptist Church of Livingston, of which this beloved brother was a member, desiring to give evidence of our appreciation of his work, submit the following resolutions.

First, That we bear testimony to our confidence in him and of our appreciation of his Christian character. We will miss his counsel and encouragement.

Second, That we tender the beloved ones our sympathy and prayer that the God of all real comfort may give grace and consolation in this sorrow.

Third, That a copy of these resolutions be sent the Baptist and Reflector for publication.

MRS. A. J. TAYLOR,
MRS. W. D. PHILLIPS,
MR. J. T. STONECIPHER,
Committee.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 241, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today, if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

FISH.

Let us tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write Eureka Fish Net Co., Griffin, Ga.

NO MORE BALD HEADS.

Baltimore Specialist Says Baldness is Unnecessary, and Proves It.

Baltimore, Md.—The intense interest in the wonderful work that is being accomplished in Baltimore and many other cities by William Charles Keene, president of the Lorrimer Institute, continues unabated. Many cases of baldness and faded hair of years' standing have been remedied by the remarkable preparation being distributed from Mr. Keene's laboratory. Its fame is spreading far and wide and thousands of persons are using this remarkable hair food with gratifying results.

What makes this treatment more popular is the fact that free trial outfits are sent by mail prepaid. Those who wish to try it are strongly advised to write to Mr. Keene at the Lorrimer Institute, Branch 986, Baltimore, Md. They will receive the full trial outfit free of charge and much useful information about the hair which will put them on the road to a rapid and certain improvement.

THINKS WILD FLOWERS OUGHT TO BE PROTECTED LIKE GAME.

In the June Woman's Home Companion Frank A. Waugh writes an article entitled "Flowers in Nature's Garden," an extract from which follows:

"It is a very pleasant sort of hunting to pursue these elusive wild flowers, but it is badly overdone everywhere. Our game flowers already need protection as badly as our game fish and our game birds, and I think the game warden ought to take them under his charge. Also the State fish and game commission ought to propagate and preserve them along with partridges and trout. At least the State park commissions will undertake that public service, and it is one of the things for which State park commissions ought to be organized everywhere and at once."

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WANTED: A MAN OR WOMAN all or spare time to secure information for us. Work at home or travel. Experience not necessary. Nothing to sell. **GOOD PAY.** Send stamp for particulars. Address **M. S. I. A., 531 E. 12th St., Indianapolis, Indiana.**

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SIGNET RING, guaranteed 1-30 GOLD
filled. TWO initials. HAND engraved.
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SPECIAL—Send addresses of five ladies
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Write our Institute today, for our free booklet, if you
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AND WHY I ATTEND S. S.

By Mrs. G. T. Howerton.

1. An opportunity to study. It is too common to consider that the days of real study are over with our "school days." In reality, they should have just begun. The Sunday School gives one an opportunity to make this a real reality, for there is probably no better place for real study than a real Sunday School.

(a) To study children and child life; and what study so interesting, so instructive, so profitable. The child is a constant source of interest as well as instruction.

(b) To study community interests. We have yet to learn to think in terms of the community and community interests. The remedy for rank socialism is the mastery by all of certain social problems which are pressing for solution.

(c) Sociology. Every Sunday school teacher should be at least interested in the varied and various questions now being attacked by the students of sociology. Once this science was for the curious, but now it has become, because of our complex civilization and proximity of the races on our American continent, one of the most practical and profitable subjects of study, and there is no one in closer contact with the means of information and direct observation than the Sunday School worker.

(d) Science and art of teaching. Pedagogy is a recent art, and one which has not found its way as fully as it should into the Sunday School rooms. The interest awakened by the normal schools and various teachers' training departments has found its way into the Sunday School, and the teacher now has an opportunity to get the very best thought of the teaching profession, and apply it weekly in her class.

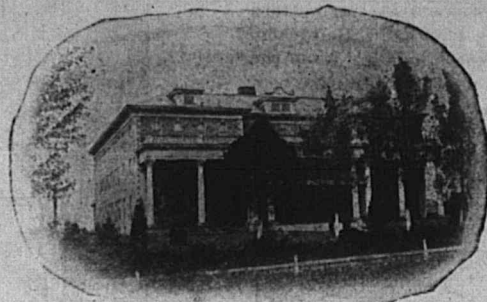
(e) The Bible. We all realize the importance of Bible study. We all want to know the Book. But how hard it is to keep constantly and systematically at it unless there be some outside incentive. The Sunday School furnishes this incentive. The analytical outline of the Bible, and the systematic covering of the entire Book each four years by our present International Lessons make it necessary to study our guide.

2. An opportunity to grow. We now look on education as a co-relation to life and the scientific application of correct principles of life to every-day problems. The school and the college only begin us on the process of real education. It is in the university that we grow. One of the most helpful departments of this university is the Sunday School. The real teacher cannot stagnate, or even stand still. The varied interests of the school so relate her to the life-giving environments of humanity that she must grow.

3. An opportunity to stay young. Growth implies youth and activity. To keep growing is to keep young. To fulfill one's place in the Sunday School, therefore, is the real fountain of youth, for only the young can teach the young, only the young heart can attract the young heart.

4. An opportunity to help others. Altruism is the basis of all Christian effort. Christianity is best of all sys-

CARSON & NEWMAN COLLEGE and PREPARATORY SCHOOL.



"Sarah Swann Home"—Carson & Newman College

This old standard institution affords many advantages to earnest young men and women.

1. It maintains the HIGHEST STANDARDS in all departments. The B. A. of Carson & Newman gives right to certificate to teach in any high school of the State without examination.

Our students make good everywhere.

2. Carson & Newman is a CHRISTIAN institution where Christian ideals are maintained and RELIGIOUS and SPIRITUAL life is cultivated.

3. The LOCATION is ideal; there is no more BEAUTIFUL or HEALTHFUL locality than the Mossy Creek Valley in the heart of East Tennessee.

4. The LIVING ACCOMMODATIONS are all that could be desired in the two splendid homes for young women and the two homes for young men, and many private homes in town.

5. The EXPENSES are kept at the LOWEST possible figure, and the accommodations and instruction made equal to the best. \$125.00 may cover all necessary cost for ten months. 415 students last year; 125 in the Conservatory of Music.

Write for illustrated catalogue.

Address, J. M. BURNETT, President, Jefferson City, Tennessee.

tems of altruism. The Sunday School is the most active and energizing department of altruistic endeavor—"The church at work." The spirit of fellow help must everywhere be shown, the work of fellow help everywhere be done, in the live Sunday School class.

5. An opportunity to teach (in the real sense). Often the student in the day school does not have time to do the work assigned by the teacher in such a way as to get the real benefits from it. Often the teacher in the common school is handicapped for time. Not so in the Sunday School. There is time to prepare a lesson, time to study a lesson, time to work out a problem in the Sunday School, for in this university of life we have the materials at hand and the time to work.

6. To make disciples. After all, this is the prime business of the Sunday School teaching, and the Sunday School teacher. It was in obedience to the "go into all the world and make disciples out of every nation" that the Sunday School was born. The Sunday School is only one of the agencies of "preaching the Word." The history of any Sunday School class will confirm the contention that most of the converts to Christianity come by way of the Sunday School. It is very doubtful if any child constantly in a Sunday School class has reached his majority without finding the Savior. There is no other way quite so good, quite so sure, quite so safe, as the Sunday School road to Christ.

(b) Why I attend Sunday School. This is quickly answered by saying: Because it gives me an opportunity to do all of the above things, to embrace all of the above opportunities.

(Read by Mrs. G. T. Howerton before cabinet meeting of officers and teachers of Temple Baptist Sunday School, and published in Baptist and Reflector by special request.)

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The warranted remedy, contains no alcohol or harmful ingredients. Liquid 25c and 50c, Chocolate Coated Tablets 25c at dealers or direct. Address "Johnson's Tonic," Savannah, Ga.



A JOURNEY THROUGH PALESTINE.

Conducted by
REV. JESSE LYMAN HURLBUT, D. D.

Last week we stood at the western entrance to the square of Bethlehem and looked east to the Church of the Nativity. Now we shall go to the roof of the Church and look back west over the square and a portion of the town beyond. Our position and the direction of our vision is indicated by the lines numbered 39 on our map of southeastern Judea.



Position 39. Bethlehem of Judea, the birthplace of Jesus.

Nearly a hundred feet directly below us we see a pavement made of irregular stones. That is where the atrium or entrance hall of this ancient "Church of the Nativity" once stood. Beyond the pavement extends the square, with men, women and children in their Eastern robes, going and coming at their daily tasks. Down at the right a procession of nuns is entering the church, and on the far side of the square on the left we can see the piles of grain, where last week we saw a buyer getting "good measure." The distant spire and church belong to a Greek church; for in this city of eight thousand all the great churches are represented—Greek, Roman and Armenian. The houses here, mostly two or three stories high, built of stone, have a more solid and substantial look than those in most of the villages we have seen. This comes in part from the fact that the Bethlehemites of to-day are Christians, always more progressive and prosperous than the Arabs; but in part also from the money left by innumerable pilgrims and tourists. Every visitor takes away some relic or souvenir of Bethlehem.

As we look back over the past three names stand out in the annals of this town, Ruth, her great grandson David, and David's greater descendant, Jesus the Christ. Through these streets in her widow's veil walked the young Moabitess who had chosen Israel and Israel's God (Ruth I:16-22). In this very square, perhaps, the boy David played with his young companions (I. Samuel XVI:11-13). Who knows but these walls may have echoed to the song, "The Lord Is My Shepherd," when it was sung for the first time to the accompaniment of David's harp? Yonder slope on our right leads downward to the city gate; and up that very slope one day climbed a tired young woman, leaning on her husband, and vainly seeking a resting-place until she found it in a stable, just under the roof where we are standing; and there in a manger she laid her first-born son, whose name has given a world-wide glory to this little town of Bethlehem (Luke II:4-7). Up that same ascent in the dead of night came hastening the shepherds to look upon the wondrous Babe (Luke II:8-18); came later those men from the distant East, the Magi, led by a star, to worship around the cradle of the child and to lay gifts at his feet (Matt:II:1-12). They will show you just out-

side the city a cave where 'tis said the Virgin mother tarried to nurse her infant; and where as a drop of mother's milk fell on the floor, a spring of water bubbled up, and has been flowing ever since. There is better memorial of Jesus in this town than any cave; this is a Christian school taught by some devoted Christian women, where you can hear a company of little children carol in English and in Arabic the verses, "Hark, the Herald Angels Sing."

Some of the events that transpired near Bethlehem have given its surroundings an undying interest. We will now pass out of the town and look at a scene which, at a glance takes us back to the times of the Old Testament.

Position 40. A barley harvest near Bethlehem.

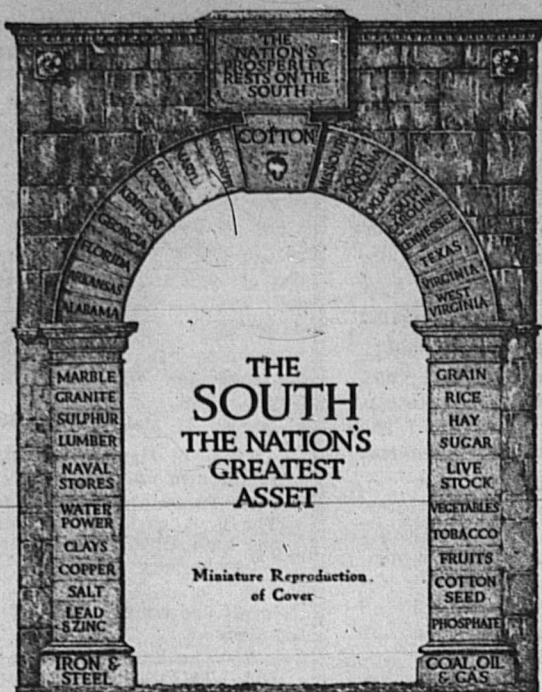
Here before us, almost near enough for us to reach out and pluck some of the heads, is a crop of barley, growing in the same Bethlehem fields where barley has been growing for thousands of years. The grey-bearded, turbaned farmer seems to be standing at his ease, while everybody else is hard at work. Evidently he is the master of the reapers. In this very field possibly stood Boaz (Ruth II:4). Evidently the same primitive methods are followed in gathering the grain. Notice the men with their reaping hooks, cutting down a wisp at each stroke, and then gathering up and binding the sheaves by hand. Then the sheaves are loaded on the back of that donkey for transportation to the threshing floor.

It was certainly very near here that Ruth came to glean. Ruth may have looked like one of these women, wrapped around the head with a coarse veil, and dressed in garments as common as these. Yet I think that a company of harvesters in the days of Boaz and Ruth would have been

somewhat less ragged and common than this, for we must remember that these are days in Palestine of oppression and robbery, when the people are kept wretchedly poor; while those were days of quiet, and in the main, of prosperity. We sometimes call the three centuries when the judges ruled "the age of anarchy," because our conception of order implies some central government. But except at rare intervals of invasion and subjection the Israelites lived on their mountain summits in peace, tilling their fields, obtaining at home all the necessities of food and clothing, having absolutely no foreign relations, and with little use for a government. They were contented, frugal, and industrious; and when at times foreign foes held sway over them, there was always a Gideon (Judges VI:11-13) or an Ehud (Judges III:15), or an Othniel (Judges III:9) to appear as the champion of Israel and break the chain of oppression. The whole period of the Judges, from Joshua to Samuel, sweeps before us as we look upon this harvest field.

To look over the square and the town of Bethlehem from the Church of the Nativity and to stand in a Bethlehem harvest field use the stereographs (39) "Bethlehem of Judea, the birthplace of Jesus" and (40) "A barley harvest near Bethlehem."

Editorial Note: In this department Dr. Hurlbut will take his readers to one hundred places in Palestine, two each week. By means of remarkable stereoscopic photographs you cannot only see for yourself each of these one hundred places, in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs, \$1.00. Less than six stereographs in one order, 20 cents each. The 26 stereographs for three months are \$4.33. The 100 stereo-



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TITHING.

I have heard and read many discussions of this subject. I cannot agree with those who contend that it is the standard of Christian giving. This standard is far too low. We cannot go to a bank and borrow money for less than ten per cent per annum, i. e., a tenth. If we pay a banker one-tenth in the way of interest for his money we ought to pay the Lord as much for the use of His money.

The earth is the Lord's and the fullness thereof. The cattle of a thousand hills, the gold and silver, and everything else. We are only his stewards. It is the duty of a steward to be found faithful. Can we be faithful and pay Him less than a tenth of "all that we get?"

Jesus sets the standard higher than that. He says, "Lay not up for yourselves treasures on earth. . . . But lay up for yourselves treasures in heaven." The command is just as positive as the command to be baptized, and is more important. A steward is not to lay up anything for himself out of the products of his Master's business. He is doing business for his Master. We are Christ's stewards, His hand-servants, His slaves. Paul says that having food and raiment, we should therewith be content. Christ says that he who cares for the sparrows will feed and clothe us if we are His children, His servants, and are doing His will.

Give a tenth? Yes; but don't stop there. "Render unto Caesar the things that are Caesar's; and unto God the things that are God's."

I don't believe the first church at Jerusalem was a commune or an example of spasmodic giving. I believe the disciples were only carrying out Christ's command. They did not sell their homes. It was only their surplus property that they did not absolutely need in order to make a living. John did not sell his home to which he took the Lord's mother. (John 19:27). Annanias sold "a possession" and Joseph sold "a field." (Acts. 4:37, 5:1).

In Acts. 5:4 Peter tells Annanias that his action in selling that possession was purely voluntary. He did not have to do it.

Dr. Broadus calls attention to the fact that in the Greek the imperfect tense is used in the narrative in Acts. 5:32-5, showing that it was a custom that continued for about seven years. No one said that the things he possessed were his own, but he held them for the public good of all the disciples, and whenever it became necessary some one like Joseph would sell his surplus possessions, and lay at the apostles' feet the means for relieving the wants of those who were destitute.

If this is not merely carrying out the instruction of the Master in His sermon on the Mount then I confess that I am blind. If this principle were adhered to today we could evangelize the world in ten years, so far as money is concerned. We could thus hasten the coming of the Lord.

It is right that every man should provide for the comforts of his own home. But nine men out of ten spend more of the Lord's money for things that are absolutely injurious to them than for the things they need. Look over the list of your expenses and de-

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cide that for yourself. I can only de-
cide this question for myself. If I
should even make a suggestion to you
on the subject you would call me a
crank, "But for all these things God
will bring thee into judgment." (Eccl.
11:9).

B. F. STAMPS.

THE BAPTISTS AND EDUCATION.

The Southern Baptists have long
been active in advancing education.
Their colleges have taken high rank
and their theological seminary at
Louisville, where the lamented
Broadus was for many years the in-
spirational head, keeps well to the
front.

That was an important step which
the Southern Baptist convention at
St. Louis took the other day looking
to the founding of a theological sem-
inary for colored ministers, to be
located at Louisville in close connec-
tion with the seminary for white min-
isters. This, it seems, is only one of
several seminaries of the same char-
acter to be established by the Bap-
tists.

It is well known that the Rev. Dr.
B. F. Riley of Birmingham has been
devoting much time and study to the
race question in the south and it is
reasonable to assume that this new
seminary movement is the direct out-
growth of his efforts. His book, "The
White Man's Burden," reviewed by
The Age-Herald last year, has done

much, it is thought, to cultivate fa-
vorable sentiment for the colored peo-
ple.

As a prominent educator points out,
"the proposed seminary means the co-
operation of the best elements of the
whites and blacks of the Baptist
Church and will doubtless do much to
stimulate like efforts on the part of
others."

It is evident that a wholesome sen-
timent favorable to the colored race
is growing in this country and this
sentiment, it is believed, will increase
in proportion to the continued worth
of the negroes themselves.

Dr. Riley, in rendering valuable ser-
vice, deserves the encouragement of
representative citizens inside and out-
side of the Baptist denomination.—
Birmingham Age-Herald.

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AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. J. B. Alexander of the First church, Blytheville, Ark., writes from Memphis: "I have for four long weeks watched my wife's life hang on a doubtful balance and there yet seems to be no hope. I am helpless now, every way. Have done all we can, it seems, and spent all we had, and still the same condition abounds. I need your prayers."—Hundreds of his friends in Tennessee will pray for Brother and Sister Alexander.

The First church, Purcell, Okla., has recently enjoyed a gracious revival in which Rev. T. B. Holcomb was assisted by Rev. Elmer Ridgeway of Stillwater, Okla. Results, 50 professions and 30 additions. There have been 50 additions since Bro. Holcomb took that pastorate.

The revival in the First church, Wynnewood, Okla., where Rev. F. L. Hall is pastor, in which Rev. Andrew Potter of Paris, Tenn., did the preaching, resulted in 40 professions and 39 additions. People said it was the greatest revival that town ever had in its twenty years of life.

The wife of Dr. C. C. Brown of the First church, Sumter, S. C., passed to her heavenly reward a few weeks ago, and he has the sympathy of the brotherhood. There are only three male members alive in the Sumter church who were there when he took the work in January, 1875.

Rev. H. A. Smoot of Humboldt, Tenn., and President E. L. Carr of Ewing College, were made D.D.'s by the grace of the trustees of Hall-Moody Institute, Martin, Tenn. Their friends are not surprised.

The new house of worship of the church at Bardwell, Ky., where Rev. B. T. Huey is the efficient pastor, was dedicated last Sunday with impressive ceremony and in the presence of a large congregation.

Rev. S. E. Reed of Trenton, Tenn., who has been kept out of the ministry for some time on account of ill health, is to return to the work at once, having recovered his shattered health. He preaches the gospel in demonstration of the Spirit and power.

Rev. Thos. M. Newman of Lexington, Tenn., has been bed-ridden for a week or ten days with an attack of malarial fever. He is the beloved pastor of Standing Rock and Huron churches.

The Fifth Sunday meeting of Beech River Association will be held with Pleasant Grove church, near Darden, beginning Friday night, June 27. Rev. W. F. Boren of Darden will preach the introductory sermon and Rev. S. K. Hurst the missionary sermon. Rev. Earl Gooch of Martin is the pastor of the church. Conveyance will be furnished those who attend by rail at Darden.

Rev. John Hamilton Carr of Harts-ville, Tenn., and Miss Beulah James of Medina were lately married in Humboldt, Rev. Carmen E. James officiating. The groom is a gifted young preacher who has just graduated from Union University, Jackson, Tenn. The bride is a recent graduate of the Humboldt High School. They will reside in East Lake, Ala.

Holly Springs church, near Yuma, Tenn., has called as pastor, Rev. Elzie S. Garner of Lexington, Tenn., to succeed T. M. Boyd of Dollar, Tenn. It is Bro. Garner's first pastorate. He is an ambitious young man and will do well.

Rev. D. Potts of Alamo, Tenn., celebrated his 90th birthday anniversary last week. He is hale, hearty, very active, and insists that he will preach a sermon in the church at

PROGRAM OF THE VANDERBILT BIBLICAL INSTITUTE.

June 18-25, 1913.

Wednesday, June 18.

8:00 p.m.—Opening Address by Dr. Washington Gladden: "The Call of the Kingdom."

Thursday, June 19.

9:00 a.m.—"Poetry as an Aid to the Spiritual Life." Dr. Edwin Mims.

10:00 a.m.—"The Vocation of the Preacher—The Preacher as Prophet." Dr. Washington Gladden.

11:00 a.m.—"The United States Senate as Seen from Within." Hon. William R. Webb.

3:30 p.m.—"Christianizing the Social Order." Dr. C. E. Morgan.

4:00 p.m.—"Christianity and Social Service." Dr. G. H. Detwiler.

8:00 p.m.—"The Preacher as Evan-

gelist." Dr. Howard Agnew Johnston.

11:00 a.m.—West End Church, Dr. Shailer Mathews. Tulip Street Church, Dr. Howard Agnew Johnston.

4:00 p.m.—University Chapel Vesper Service. "An Hour with St. John." Dr. Shailer Mathews.

8:00 p.m.—McKendree Church. "Obedience to the Heavenly Vision." Dr. Howard Agnew Johnston.

Monday, June 23.

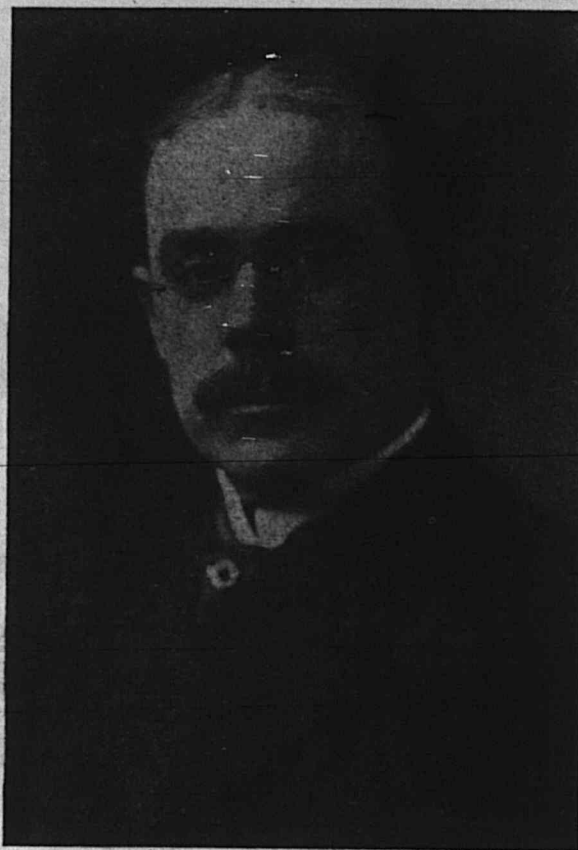
9:00 a.m.—"The Conversations of Jesus." Dr. Shailer Mathews.

10:00 a.m.—"Equipment for Personal Work." Dr. Howard Agnew Johnston.

11:00 a.m.—"The Remaking of Public Opinion." Dr. Shailer Mathews.

3:30 p.m.—"Fellowship in the Life Eternal." Dr. Thomas Carter.

4:00 p.m.—"The Spirit of America."



DR. SHAILER MATHEWS, OF CHICAGO UNIVERSITY

gelist." Dr. Washington Gladden.

Friday, June 20.

9:00 a.m.—"The Conversations of Jesus." Dr. Shailer Mathews.

10:00 a.m.—"The Preacher as Apostle." Dr. Washington Gladden.

11:00 a.m.—"The White Man's Burden." Bishop Walter R. Lambuth.

3:30 p.m.—"The Moral and Religious Challenge of Our Times." Dr. J. S. French.

4:00 p.m.—"The Preacher as Friend." Dr. Washington Gladden.

8:00 p.m.—"The Awakened Church." Dr. Shailer Mathews.

Saturday, June 21.

9:00 a.m.—"The Conversations of Jesus." Dr. Shailer Mathews.

10:00 a.m.—"God's Call for Witnessing Christians." Dr. Howard Agnew Johnston.

11:00 a.m.—"Social Aspects of Christian Doctrine." Dr. Shailer Mathews.

Sunday, June 22.

9:00 a.m.—Wesley Hall Lecture Room. "The Ministry of Intercession."

Alamo on his 100th anniversary. We sincerely hope he will.

Rev. W. Q. Young, the energetic pastor of Royal Street church, Jackson, Tenn., has moved his family from Martin, since the closing of the schools there, and is snugly ensconced in the parsonage. Bro. Young is being blessed in his labors with the Jackson Church.

The First Church, Jackson, Tenn., has released Dr. H. W. Virgin for

three months, that he may be associated with Dr. R. M. Inlow in a vigorous canvass for funds and students for Union University. A supply pastor will be chosen for the church.

Just as every one expected, Dr. A. C. Dixon of Metropolitan Church, London, declines to accept the copastorate of the First Church, Minneapolis, Minn.

Appleton, Wis., lately secured as

pastor Rev. W. P. Pearce of the First Church, Charleston, Mo.

Rev. C. H. Eymann has resigned the pastorate of the Second Church, Baker, Oregon, after serving five years. He will enter a Seminary in the fall.

Evangelist Ray Palmer is to assist Rev. M. L. Mertins of Swope Park Church, Kansas City, Mo., in a meeting beginning last Sunday.

The church at Trezevant, Tenn., of which Rev. L. V. Henson is pastor, has just experienced a gracious revival in which Rev. D. A. Ellis of Memphis, did the preaching. The work of constructing the new house of worship will go forward at once.

The church at Bolivar, Tenn., is in the midst of a gracious revival, Rev. D. A. Ellis of Memphis, assisting the wide-awake pastor, Rev. A. S. Wells. The services are being held in the Court House in order to accommodate the large crowds which wait upon Bro. Ellis' ministry.

The Sunday school of the Second church, Jackson, Tenn., has outgrown the capacity of the church and the parsonage adjoining has been vacated in order to be used for Sunday School rooms. Another parsonage has been bought, north of the church. The Lord is placing the seal of His favor on the work of the pastor, Rev. J. W. Dickens.

Dr. Curtis Lee Laws, editor of the Examiner, New York, and pastor of the Greene Avenue Church, Brooklyn, has resigned the duties of the pastorate, after five years of service, in order to give himself wholly to the editorship of the Examiner. He is making a notable success of that.

Dr. J. J. Taylor of the First Church, Knoxville, Tenn., had one of the most lucid, convincing articles we have ever been permitted to read in the Religious Herald of last week on "The Question of Killing." He takes a position squarely against capital punishment.

Rev. E. T. Poulson of the First Church, Bluffton, Ind., has resigned that pastorate to accept a call to the First Church, Orlando, Fla.

Rev. A. P. Moore has resigned the care of Dallas Avenue Church, Huntsville, Ala., but the Alabamians are endeavoring to hold him in that State.

Rev. J. J. Justice has resigned the care of the First Church, Ballinger, Texas, and will move to Montgomery, Ala., on account of the poor health of his aged mother.

Rev. Austin Crouch of Murfreesboro, Tenn., is with Rev. J. L. Jackson in a revival at Kirkwood Church, Atlanta, Ga.

Rev. M. O. Alexander has resigned as assistant pastor of the First Church, Wilmington, N. C., to attend the Moody Institute, Chicago. His successor will be Rev. W. M. Craig.

Rev. W. A. Jordan of Starksville, Miss., is assisting his old schoolmate, Rev. W. G. Mahaffey, in a revival at Brooksville, Miss. Already there have been a number of conversions.

Rev. Theo. W. Gayer has resigned the pastorate at Aberdeen, Miss., to accept a call to the church at Bartlesville, Okla. He goes to the West because the field offers larger opportunity.

The church at Blackville, S. C., secures as pastor Rev. F. H. Funderburk, who lately resigned at Lexington, Miss. He was at one time pastor in Tennessee.

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The Old Standard *Dr. Cassell's* Tonic.
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