

# BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

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—Says the Watchman: "The Examiner (New York) refers to the Standard (Chicago) as 'the second best of our Baptist papers.' Does that mean that it puts the Watchman first?" Probably the Baptist and Reflector.

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—Once in a while the choirs get back at the minister. In a Connecticut church the other Sunday morning the minister announced, just after the choir had sung its anthem, as his text, "Now when the uproar had ceased." The singers bided their time patiently, and, when the sermon was over, rose and rendered in most melodious fashion another anthem beginning, "Now it is high time to awake out of sleep."

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—In response to the question recently sent to the Outlook, "Are there not excellent reasons for the baptism of adults professing faith in Jesus Christ, and for the baptism of infants as well?" Dr. Lyman Abbott, the editor, gives a very satisfactory answer to the first part, but makes no reply to the latter. The Baptist Record says: "He gives all the reasons and Scriptures there are—that is, none at all."

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—Next week Fifth Sunday Meetings will be held all over Tennessee. In accordance with a long-standing promise, the editor expects to attend the Sunday School Convention of the Watauga Association. He wishes he could attend every Fifth Sunday meeting, but as that is a physical impossibility, we should be glad to have some one at each meeting represent the Baptist and Reflector. Write to us for sample copies.

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—Rev. Bowley Green publishes in the Watchman an outline of a charge to the church at the inauguration of the pastor. "The man whom you have called is:

Your Pastor—Trust him.  
Your Leader—Follow him.  
Your Preacher—Hear him.  
Your Fellow-worker—Pray for him.  
Your Brother—Love him."

Another outline is, talk him up, pray him up, pay him up.

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—The ninety-seventh annual report of the American Bible Society shows that the total issues of Bibles, New Testaments and portions for the past year amount to nearly four million and fifty thousand copies. This is more than twice the issues of five years ago, while for the twenty-five years preceding, the annual issues amounted to one and one-half million. And yet they say that Christianity is dying out. Read the answer to that charge in the above figures.

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—The Baptist Commonwealth quotes some one as saying that one of the churches in the Southern Baptist Convention delayed taking their foreign and home missionary offering until April, then one of the brethren said we ought to do something along that line. The pastor said it was the right thing to do, and at the next service he asked all who would "to give as liberally as you feel you can. If you can't give your dimes and nickels, give your pennies." The basket was passed, and a strong church gave \$5.17 to foreign and home missions. The trouble with the pastor was that he did not raise his sights high enough.

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—According to the American Baptist Year Book, in six States, Alabama, Georgia, Mississippi, North Carolina, South Carolina and Virginia, one out of every five of the population is a Baptist. In Kentucky, one out of every seven is a Baptist; in Arkansas and Texas, one out of every eight; in Tennessee, one out of nine. In the District of Columbia, Missouri and Louisiana, the proportion is one to eleven. Then the ratio jumps to one out of twenty-one in Oklahoma, twenty-eight in West Virginia, and thirty-one in Kansas. From that they range to 1 out of every 339 in Utah. In Arizona, Montana, Nevada, North Dakota, Wisconsin and Wyoming, the ratio runs 1 to 100 and over. In the United States the average is 1 to 17.

—A Chicago minister gives the following as the various denominational colors: "The Baptists are true blue; the Methodists, fiery red; the Episcopalians, royal purple; the Quakers, somber gray; and the Christian Scientists, sickly green."

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—Missions quotes a Chinese Christian as saying: "My heart was full of evil thoughts, and all the study of the classics could not dislodge them; but Jesus did. My lips were full of filthy words, and Confucius could not cleanse them; but Jesus did. My life was full of deeds of shame, and all the precepts of the sages could not stop me; but the Lord my Savior did." Amen. That is a real Christian experience.

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—Dr. P. E. Burroughs will hereafter be known as Educational Secretary of the Sunday School Board. The opening of a central office for Teacher Training some years ago, has been amply justified and wonderfully successful under his able management. The Board, therefore, at its last meeting adopted this new term as more fitting and more adequate for the far-reaching work which it is doing in Sunday School education.

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—A good Methodist brother, a prominent preacher in that denomination, stopped us on the street the other day and said to us: "There are getting to be too many Baptists around here." He said that a Baptist preacher had informed him that in 1891 there were only three Baptist churches in Nashville, and now there are 19; that then the Methodists had the largest publication house in the city, now the Baptists have. The Methodist preacher, however, was mistaken in two regards. 1. There were more than three Baptist churches in Nashville in 1891. As we recall, there were eight Baptist churches here then, including mission churches, some of which are counted in the 19 Baptist churches here now. 2. In saying that there are too many Baptists around Nashville. There are not enough of them yet, and we will say for the comfort of our good Methodist friend, that there are not as many of them as there are going to be.

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—Dr. P. S. Henson writing after a long time spent in studying denominational problems and forces has the following to say: "What it behooves the lovers of the Lord to do is to put religious journalism in the very van of our rushing race, and so to lead on to richest fields of thought and noblest spheres of activity. At great expense we build church establishments, and secure the best preachers that money can command. And we contribute millions of dollars to guard and foster educational institutions. We take annual collections and make eloquent pleas in the interest of home and foreign missions, but who thinks it worth the while, unless it be a struggling publisher, to utter a word or contribute a dollar for the successful maintenance of the religious paper, the denominational religious paper, which as an educational, denominational and evangelistic agency is no less potent than any of these?" Was he right about it? What do you think? And if you think he was right, then what are you going to do?

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—On Wednesday night of last week Brother W. P. Phillips was in attendance upon prayer-meeting at the Lockeland Baptist church, of which he was a devoted and beloved member. His pastor, Brother C. L. Skinner, called upon him to lead in prayer. He was in the act of praying, and had just about finished, when he suddenly fell forward and expired in a few seconds. The doctor said that his death was due to heart failure. We had known Brother Phillips for 20 years or more. He was a prominent member of the Fall Creek church, afterwards of the Wattertown church, and for the last several years of the Lockeland church. He was an earnest Christian, a staunch Baptist, a strong temperance man and a useful church member. He will be greatly missed not only in the Lockeland church, but by many friends back in his old homes in the Salem and New Salem Associations. His good wife passed on before him only a few years ago. To the children who are left behind, we tender our deepest sympathy in their great sorrow.

—We have received a letter enclosing \$1.50 from one of our subscribers at Dayton, Tenn., with no name signed to it. We should be glad to know who wrote the letter, so that we may give them credit for the amount enclosed.

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—In reply to a lad who wrote asking for an easy berth in life, Henry Ward Beecher said: "You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships and merchandise; abhor politics; do not practice medicine; be not a farmer or a soldier or a sailor; do not study; do not think. None of these is easy. O, my son, you have come into a hard world! I know of only one easy place in it, and that is the grave!"

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—The Woman's Missionary Union of Baltimore has issued Jubilate programs for the 25th anniversary of the W. M. U. auxiliary to the Southern Baptist Convention. There are three different programs suggested—one for use in a city having several Baptist churches, another in a community having only one Baptist church, another at a county and district W. M. U. meeting. If you wish copies of these programs, write either to the W. M. U. Literature Dept., 13 W. Franklin St., Baltimore, Md., or Miss Maggie Buchanan, 710 Church St., Nashville.

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—On last Sunday the Crossville Baptist church was dedicated. The sermon was preached by Dr. J. W. Gillon, Corresponding Secretary of the State Mission Board. There was an indebtedness upon the church of about \$400. The whole amount was pledged in a few minutes. The church was dedicated out of debt. A few years ago there were ten county-seats in Tennessee without a Baptist house of worship. Now there are only five, and the State Mission Board, representing the Baptists of Tennessee, is moving on towards those five. Watch out for us! We propose to take the State for Christ and the Baptists.

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—The Missionary Review says: "Mr. Archibald Forder, of Jerusalem, has recently returned from a six weeks' mission among the Bedouin Arabs, in the region of Sinai—a district hitherto untouched by Christian missionary work. He found the people to be extremely poor, very simple and primitive in life and thought, but open to the Gospel message. They seem to be Moslems only in name, as they are ignorant of the religion of Islam." Mr. Forder was the conductor of our party through Palestine. He has been a missionary to the Mohammedans for nearly 25 years now. He speaks Arabic very fluently, and is quite zealous. He is an Englishman. We wish that some English society would send him as a missionary to the Arabs in the Sinaitic region.

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—Did you read the letter of Dr. Hibbs last week telling about how Gladeville church contributed \$1,500 for Tennessee College, of which amount Brother John A. Owen gave \$1,000? In this connection the following may be of interest: There is a member of the Gladeville Church who some years ago looked around for some work to do for the Lord. He said, "I cannot preach, I cannot give much money. I am not especially fitted for, or needed in, other lines of church work. But there is one thing I can do. I can get subscribers for the Baptist and Reflector." And so he went to work at his self-imposed task, with the result that nearly every member of the church is now, and has for years, been a subscriber to the paper, and with the further result that the Gladeville church is one of the best country churches in the State. The contribution to Tennessee College is only one evidence of its liberality and consecration. The name of this brother is W. B. Pafford. Is there any connection between his work in getting subscribers to the paper in the church and the contribution to Tennessee College? We think there is a very close connection between them. We would suggest that what Brother Pafford has done in the Gladeville church some one in every church in the State might do, and we believe that the results would be similar in every church. Why not try it?



## THE KINGDOM OF GOD.

## CHAPTER 16.

By J. Benj. Lawrence.

## THE KINGDOM OFFERED TO THE JEWS.

In our last study it was suggested that there were two steps in the teaching of Jesus concerning the Kingdom. The first step ends and the second step begins with the formal rejection by the Jews. This point is reached in the eleventh and twelfth chapters of Matthew. Up to this time the phrase most constantly recurring is, "The Kingdom of Heaven is at hand." But at this point the opposition of the Jews reached a crisis, and from that time on Christ changes His attitude towards them.

If we would get the mind of the Master on this important subject we must take into account the fact that He first presents Himself to the Jews, His people, for their acceptance. His teaching must be and is adapted to the immediate end in view. This end is that the Jews may accept Him, and that, by that acceptance, the Kingdom of God may be established in the earth at once. In all the ages past God's movements for the bringing in of the Kingdom of Heaven have been conditioned upon the attitude of man towards the divine operations. It is so now. With this in mind let us look at the first phase in

## THE TEACHING OF JESUS ON THE KINGDOM.

Perhaps the starting point of that teaching is found in Luke (1:14) where we are told "That after John was put into prison, Jesus came into Galilee, preaching the gospel of the Kingdom," and as Matthew informs us, saying, "Repent ye for the Kingdom of heaven is at hand" (4:17). Jesus went through all Galilee "preaching the gospel of the Kingdom" (Matt. 4:25). This He declared to be His mission (Luk. 4:43). He also declared it to be the mission of the twelve when He sent them out (Matt. 10:5-10).

This Kingdom which He came to establish and which He now declares to be at hand, is a Kingdom of a new order. Its citizens are people of a new kind. When Nicodemus asked Him about His work He said, "Except a man be born again he cannot see the Kingdom of God" (John 3:3). In His sermon on the Mount He declared that the "Poor in Spirit" and the "Persecuted for righteousness' sake" should become citizens of the Kingdom (Matt. 5:3, 10). The establishment of this Kingdom was of such importance that men were to make it their first search (Matt. 6:33) as well as the first petition in their prayer (Matt. 6:10). This Kingdom which He came to establish, and which He now offered to the Jews, was not conditioned upon heredity, for "many shall come from the east and the west and sit down with Abraham, and Isaac, and Jacob" (Matt. 8:11). But it was an empire, a regency, an organic commonwealth in which there will be distinctions among the citizens based upon fidelity in teaching the commandments of God (Matt. 5:19-20); a commonwealth which John the Baptist did not have the privilege of entering (Luke 7:28); a regency which since the days of John the Baptist men, whose minds are made up and who care not what force and power they employ to attain their object, attempt to grasp it for themselves, like rough and violent bandits would seize their prey (Matt. 11:12); an empire, however, that can be entered only by those who do the will of God" (Matt. 7:21).

## WHAT THESE PASSAGES TEACH.

The passages quoted and referred to above include all that Jesus said on the Kingdom up to the twelfth chapter of Matthew. When properly grouped they teach at least three things.

1. That the Kingdom of Heaven is now at hand and ready for the Jews to accept, which acceptance is conditioned upon their acceptance of the Messiah.

2. That the citizens of the Kingdom of Heaven are a specially prepared people, prepared through the preaching of the gospel of the Kingdom, which gospel when accepted gives a new life through the regenerating power of the Spirit, for Kingdom citizenship is not in any way conditioned upon heredity.

3. The Kingdom of Heaven is an empire which had not, before John the Baptist, been organized since he was not in it (See Dr. Broadus on Matt. 11:12), and yet a divine commonwealth in which he must be at last included since Abraham, and Isaac, and Jacob are included (Matt. 8:11).

So far in the teaching of Christ there is no change they must become if they would be citizens of the Kingdom of Heaven. It is a glorious regency, but it is also a glorious citizenship.

## MAN'S FUNDAMENTAL FAILURE.

Christ's teaching in this initial stage of His work in the meaning of the word "Kingdom" from the

currently accepted usage among the Jews. Christ gives no hint of such a change. The Kingdom is still the rule of God in the world foretold by the Messianic prophets. All He does is to broaden and amplify their conception so that they might have a clear idea of the Kingdom. They had looked at the Kingdom objectively. They saw it simply as a glorious regency. They viewed it from the standpoint of the crown. Christ turned their thoughts towards the citizens of the Kingdom, and showed them what was directed against the historic misconception of humanity concerning the Kingdom of God. Through all the ages men have conceived that the Kingdom of God was simply an external system of regulative measures by which the lives of men are to be regulated while men continue to pursue their own aims and ends in life. In other words, men have all along thought that they could come into the Heavenly Kingdom without first coming into the Heavenly Life. Jesus would correct this view. The Kingdom of Heaven is an empire held together not by the force of external law, but by the power of an internal life; it is a commonwealth in the earth maintained not by force, but by love; it is a regency in which the scepter of authority is not preserved by the force of military power, but by the dominion in every heart of the Will of the King. Men's lives are not regulated, but changed. Hence Kingdom citizenship is not conditioned upon their race relationship with Abraham, but upon their life relationship with Christ. John the Baptist taught this (Luke 3:7-9), and Jesus in His preaching caught up the same message of repentance (Mark 1:14-15). They were to repent of their sins, accept the Messiah, and look to God for the change in nature that would make them citizens of the Kingdom of Heaven; and then out of that new-life material would the Kingdom of Heaven be established.

The idea contained in the word "Kingdom" remained the same in the usage of Christ, that it was in the current conception of the Jews, but the method of establishing the Kingdom and the citizens of the Kingdom were the points where they verged. The Kingdom in the mind of Christ, so far as the record up to this point shows, is the rule of God, or the empire of God in the earth. This was what the Jews were looking for. But they looked for that Kingdom to be set up by physical force and thought themselves by virtue of their relation to Abraham naturally the citizens. But Christ declared that it was to be set up by a turning away from all sin and by the acceptance of Himself as the Messiah. There was to be no march of armies, but the march of truth; no clash of arms, but the bending of the human will to the Divine will; no display of physical power, but the unconquerable force of love. Against such a method as this in the establishment of the Kingdom the Jews revolted. In all the ages of the past it has been a revolt against God's method in establishing the Kingdom that has staved the coming of the Kingdom off further into the future. Are we revolting against His methods today?

## GREAT BAPTIST PERIL.

Since the days of Paul to the present, the hearts and ears of godly men and women have been open to the Macedonian cry—"Come over and help us." Because of this, we are encouraged to appeal to our Baptist brotherhood and sisterhood, in behalf of Oklahoma State Baptist College in the darkest hour and greatest crisis in our denominational history in this new State.

We have only this one college in the State, the only school owned by our State Convention, and now it is in imminent peril. Through a series of unfortunate circumstances for which the present administration is in no way responsible, this property became encumbered with a \$38,000 debt, and will be sold to the Roman Catholics in July, unless we can make a payment of \$10,000. If that much can be obtained we will be given until January 1, 1914, to raise the balance. The property is worth \$100,000; this valuable plant has been obtained, and the school maintained by heavy sacrifice and self denial on the part of our people during the past thirteen years. If it is sold and snatched out of our hands, then our educational work in Oklahoma is completely ruined. Our people will be disheartened. Our hundreds of Baptist boys and girls will be deprived forever of the advantages of a higher education in a Christian school. This amounts almost to a calamity.

We have had three or four crop failures right in succession over a considerable part of the State and times have been hard. Our people are heavily burdened; they have made heroic sacrifices; and many have given to the limit to save the school. To raise \$10,000 between now and July 1, and \$20,000 more by

January 1, to save our college is almost an impossible task unless we have some outside help, for this is a hard time to raise money in Oklahoma.

So, beloved, we your brethren and sisters in the same faith, come to you in this great crisis and ask your help. In times of peril and great public disaster we should help one another. We have facing us as a denomination here in Oklahoma a disaster that is State-wide in proportions and eternity-large in its influence. To lose our school will be more calamitous in its far reaching effects than anything that could possibly befall us. Does this not appeal to you? We are of the same "household of faith;" many of us are from your own State, perhaps from your own community and maybe from your own home. If you help us you may be helping closer home than you think.

This is no ordinary appeal. We are not asking you to help save an institution that has only a small local influence. This enterprise is more than State-wide in its work and influence. Moreover, we are not asking you to help build a school, but to help save a fine college property and equipment already here, with thirteen years of splendid history demonstrating its possibilities and usefulness. We are not asking you to help save it because we are not willing to make a tremendous sacrifice to save it ourselves, but because we have about given to the limit of our ability and expect to do so again and again until all debts are paid and the charter is changed so that the property can never be mortgaged again without the consent of our State Convention.

Please send a free will offering Now. If you can't give a large amount send what you can. If all who read this will send from \$1 to \$100, our great school will be saved and nobody will be damaged financially. You cannot make a better investment of money.

Oklahoma State Baptist College,  
B. A. LOVING, Cor. Sec'y

Woodward, Okla.

## DESTITUTION, IN LOUISIANA.

Your correspondent from Knoxville says Dr. Crutcher and I are unfair and untrue in our appeals for Louisiana. His ground of objection is that (1). We do not count the Negroes when we count the Baptist Churches, and (2). That all the destitution we talk about is in the Southern part of the State, and (3). That they are Latin people who can never be done anything with. Now—

1. There are nearly 750,000 Negroes in the State, about 100,000 of them Baptists. But this does not lessen the destitution, for with over 600,000 unconverted Negroes we have tremendous responsibilities.

2. All the destitution of the white Churches is not in the Southern part of the State. One of the Parishes (counties) that has no white Church is on the Arkansas line. It is one of the wealthiest Parishes in the State, too, with 1,500 white people. Another Parish on the Arkansas line has only six Churches, and yet another has only seven; other Parishes in the Northern part of the State with from 1,200 to 2,000 white people have no white Baptist church.

3. Of course, the greatest destitution is in the Southern part of the State. There are large Parishes with large towns and great populations which have not a Church. For example, Donaldsonville with 5,000 people, New Iberia with nearly 8,000 people, Houma with 7,000 people and 80 other towns in the State with populations from 1,000 to 7,000 that have no Baptist Church.

I have not seen such destitution, no, not even in Mexico. And those Southern Latin people of whom your correspondent speaks rather disparagingly, are by no means a set of poor, unworthy ignoramuses. United States Senator, Brissard, is a full blooded Frenchman, and United States Representative Pujo, of the famous Pujo Commission is a Frenchman. And among the 400,000 French speaking people of the State, there are large numbers of similar type. And among them we now have self-supporting Churches, where a few years ago they had never heard a gospel sermon.

Our destitution is great, the opportunities are mighty, and the workers are few.

M. E. DODD.

Shreveport, La., First Baptist Church.

With real pleasure I send you another subscription for the Baptist and Reflector. I know of equal amount of money that we invest that gives us so much pleasure. Every item of news is interesting to us, and the splendid development going on in Tennessee is a constant joy.

J. H. SNOW.

Dallas, Texas.



## WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

"Oh! why should the spirit of mortal be proud?  
Like a swift fleeting meteor, a fast flying cloud,  
A flash of the lightning, a break of the wave,  
Man passeth from life to his rest in the grave.

"The leaves of the oak and the willow shall fade,  
Be scattered around and together be laid;  
And the young and the old, the low and the high,  
Shall moulder to dust and together shall lie.

"The hand of the king that the scepter hath borne;  
The brow of the priest that the miter hath worn;  
The eye of the sage, the heart of the brave,  
Are hidden and lost in the depths of the grave.

"The peasant whose lot was to sow and to reap;  
The herdsman who climbed with his boats up the steep;  
The beggar who wandered in search of his bread,  
Have faded away like the grass that we tread.

" 'Tis the wink of an eye, 'tis the draught of a breath,  
From the blossoms of health to the paleness of death.  
From the gilded salon to the bier and the shroud—  
Oh! why should the spirit of mortal be proud?"

—Selected.

## OUR BROTHER IN BLACK.

The readiness shown by the Baptist and Reflector to aid in the work done in behalf of the negro, especially in the States of the South, and the spirit of sympathy shown by the editor, prompt me to present some phases of that work in the columns of that excellent journal.

Almost without exception, the Southern press, both secular and religious, opens its columns to the discussion of this subject. This is to be construed in no other way than that it indicates a decided turn in the tide of public sentiment, for certainly this was not so universally true a few years ago.

In 1909 I surrendered my work in Texas, and without the aid of organization or means at command, save the small earnings husbanded from my previous work, I assumed this undertaking voluntarily. I did not organize, for there was nothing to organize. Sentiment seemed deep and intense against the negro. The secular press was against him, the religious press was saying but little, friendly voices were few, and our civilization was shamed by mob violence, not for one cause alone, but for many, and sometimes the most trivial.

It was not the question of the negro alone that appealed to me, but the common cause of humanity. Ten million human beings made in the image of their Creator were the victims of a dominant race, many of whom were his silent friends, while many others were his pronounced foes. The negro was without the means of appeal or of redress. He had to take what was meted out to him. Not that he was not sometimes a criminal and worthy of death, but never worthy of death at the hands of an irresponsible mob of violent men.

Then, too, I was in position to know that the negro was often a victim of many of the worst elements of my own race in the commission of crime; was often an agent of the saloon, and conditions were growing gradually worse. My first thought was to array the negro against the barroom, but I soon saw that this was only an incident of the general situation, and if anything of consequence was done, it must assume a compass much wider. Accordingly this phase of the work, while not abandoned, was broadened so as to embrace the whole subject and situation.

Besides, still, I recognized the fact that none other than a Southern white man could do this difficult and delicate work. So far as I was able, I intended to probe to its bottom, and to bring into the field of vision the situation just as it was. The work which I proposed could not be done by a Northern man, for he would have been tabooed; nor could it be undertaken by a negro, for under the prevailing tension of sentiment that would have been dangerous. These and other considerations became a burden to me, and I felt that some one must espouse the cause of the negro, not as a mere expression of sentiment, but by actual labor of the heaviest sort.

I consulted a few friends without encouragement, but so far from these things moving me to abandon the undertaking, they emphasized the more its importance. I counted the cost in advance, I fully knew what it meant—intense and unrequited labor, misapprehension, some alienation, opposition from certain quarters, and much expense. I weighed well

the conditions and resolved to enter with absolute frankness and honesty on the work. Much friendly advice was offered me by well-meaning brethren. I was written to that I would ruin myself, was told that it was dangerous to tamper with the subject, and one eminent brother dolefully told me that I was throwing my life away. Still I persisted from a sense of duty, laboring no more for one race than for the other, for if I could aid the one it would be for both.

I soon saw that there was a strange ignorance concerning the situation. The eyes of not a few were holden with prejudice. They declined to see but one side of the question, and that the worst. This led to the preparation of the little book, "The White Man's Burden," with three objects in view—to enable both races to see their mutual relations, to stimulate each in the right direction, and to demonstrate the worth of the negro by showing what he had achieved since his emancipation. That book was carefully conned three times before it was ready for the press. By the time I was ready to print it, I was without means. The last dollar was gone from my earnings. I had to borrow \$750 from a negro bank with which to print the work, entirely dependent on its possible sale for reimbursement. Venturing on the first edition, that went at once, though I had to give away many copies in order to cultivate sentiment. The second edition was issued and sold and given away. I replaced the money borrowed, and issued the third edition, and up to this time, the fifth edition has been exhausted. Besides orders from every State in the Union, I have had orders from England, Germany, Panama, Liberia and Madagascar. Of its direct effect, I have nothing to say. I have simply done my best from a profound sense of duty to humanity, and am content to let the consequences take care of themselves. How much my efforts have contributed to the change which has manifestly come to the public, the new conscientious awakening throughout the country, I don't know, and about it I am not gravely concerned. Sufficient is it that it has come, but the revolution in sentiment has but begun. It must be sanely followed up.

Besides distributing the book, I have written ceaselessly for papers, religious and secular magazines, have prepared tracts and distributed them at my own expense, have gone into every State of the South, preaching and speaking on the subject, in no clandestine way, but openly and coolly, sometimes to audiences exclusively of one race or the other, and not infrequently to those in which both were represented. I have been invited to speak to white audiences on the subject in this city, Birmingham; was invited last fall to speak before the Arkansas White Baptist Convention, at Hot Springs; before the faculty and students of the Southern Baptist Theological Seminary; twice in New York, and am now invited to Texas, by the whites, to deliver two addresses. Nothing but plain, unvarnished facts and principles are dealt with. I talk alike to all, seeking always to say the same thing about the same thing. There may not always be agreement with my views, but since I hold myself to facts and principles the assault must be made on them and not on me.

The works largely written on the subject have not had the desired effect. Writers from without, visiting a few cities, or gazing from the windows of palatial trains speeding over the country, are very different from the labor of one who sees the negro alike in the city and on the far interior plantation, sees him in his shop, store, bank, mine and prison, and quietly and dispassionately studies conditions and their causes, and just as dispassionately airs them to the public. None other than a Southern man, familiar with conditions, can do this, and it is the duty of somebody to do it. If it is no more my duty than that of millions of others, it is as much my duty as it is that of any one of the millions.

One difficulty in the past has been the offense that had been created by unwise and untimely expressions from many who have undertaken to write about the subject. Abuse has stayed the march of sentiment in the past. People cannot be cudgelled into seeing a solemn duty. One must know the sentiment of the region, its traditions, its present situation, its facts in detail, and be able sanely to present them.

During the four years of labor and of privation, for they have been both, I have supported the work by my pen. I have refrained from soliciting aid, for the time had not come for that, if it ever comes. It would have belittled the work, awakened some questions of sincerity, perhaps would have engendered opposition, and in numerous ways would have hindered the cause. No collections have I taken, though not infrequently colored congregations have given voluntary offerings. During the four years I have made and spent \$6,000, and about \$600 of that

amount has been voluntarily given me. Four men, three from the South, have voluntarily given me \$100 each. The other was sent me from the North. Others have given smaller amounts.

I think I betray no confidence when I say that about a year ago, Dr. J. M. Frost, who has been uncompromisingly in sympathy with me from the outset, proposed a correspondence between us, which was published in the Baptist World, he asking for a full explanation of my work, and I giving it, with a hope that it might stimulate some to share with me the expenses of the undertaking. The effort was utterly without effect. Yet I have no complaint to offer, and cheerfully accept the inevitable. Nevertheless to me duty is clear. I have no apology to offer for the interest and labor expended. I have lived, and still do, and shall continue to prosecute my labor so long as it is possible. To be sure, with aid, I could do immensely more, but the sense of obligation to afford it by individuals must come to them. The work could now be organized into a great annex to the missionary efforts in the South, but this must rest with others. It is a work of humanity and therefore one of divinity, for the two are inseparable. That I am rendering a much-needed sacred service, and one acceptable to the Master, I have no more doubt than I doubt my existence. With duty prompting, I am content to follow its dictates, be the thoughts of others what they may.

B. F. RILEY.

Birmingham, Ala.

I began to preach at Willow Grove a little over a year ago. When I entered the field the Campbellites gave me the privilege of holding a meeting in their house. After I had preached one sermon, however, they locked their doors and said no man should preach in their house who had formerly belonged to their church, that they did not want their doctrine exposed by an ex-Campbellite. After their doors were closed I got permission to hold my meeting in a log school house, where I had great success. This was the first revival in the history of Willow Grove. Later I organized a church there and we went to work to erect a building. Last Sunday Rev. S. N. Fitzpatrick preached the dedicatory sermon. He held the audience spellbound for one hour and forty-eight minutes. The sermon was great. The Board has done a wise thing in sending Brother Fitzpatrick to this upper country. We need more men like him.

J. P. BILYEY.

I read the Baptist Beacon from its founding till it was united with the Baptist Reflector, and that paper until it was joined with the Baptist, and that to the present—thirty-six years. My wife began reading the Baptist Reflector when she was ten years old—the same age at which I began reading the Beacon, and has read it continuously through its changes to the present. We were brought up on the dear old paper, and mean to bring up our family on it. My boy, four years' old, knows it when he gets it at the postoffice. I don't see how a Baptist family in Tennessee can rear the children without it. May God, bless it and increase its usefulness as the years go by.

GLENMORE GARRETT.

Parrottsville, Tenn.

We are very much pleased with our new field of work and with the good people of Athens. Our work is moving along nicely. We are starting on our third month here. There have been 22 additions to the church since we came, and the outlook is very encouraging. Bro. E. H. Yankee is to be with us soon in a revival. Pray for us that we may lead many souls to Christ. We must not neglect to mention the generous "pounding" our good people gave us last week. They know how to make a preacher and his wife happy. Words cannot express our appreciation of the kindness, hospitality and co-operation of this noble people.

R. A. HALE AND WIFE.

Athens, Tenn.

I appreciate the paper very much. I have it in my lap on which I write. It is a copy of July 3, 1880, which I have just finished reading. If I mistake not, I subscribed for the paper in 1872, and have read it with great interest and profit, and hope to continue the rest of my life. I was 72 years old April 11, 1913. I take the Baptist Record and the Western Recorder, and do not see how I could do without either of the three. May God bless and sustain you in your work is the prayer of one that admires your faithfulness.

W. C. JOHNSON.

Florence, Miss.



## A VISIT TO HALL-MOODY INSTITUTE AND EWING COLLEGE.

By invitation it was my privilege to visit Hall-Moody Institute the First Sunday in this month and preach the baccalaureate sermon, and on the evening of June 3 and the morning of June 5 to deliver addresses before the Logossian Literary Society and the graduating class of Ewing College in Illinois.

Hall-Moody Institute is a great school in many respects. They had some 500 students the spring term in the various departments. The school for the year paid all running expenses and had a balance in the treasury. We found here a great spirit of enthusiasm on the part of the citizens, trustees, faculty and student body. They all seemed to be boosters and were rejoicing in the work of the past year. The large church-house was packed Sunday morning with a fine looking company of people. Both the church and the school are orthodox, spiritual, evangelistic, and progressive along all lines for which we Baptists stand.

Drs. Penick, Watters, Anderson and Prof. Warren are truly great leaders and workers. This school is reaching a worthy class of young men and women, and is educating and training them for a life of usefulness and service. This school has a mission and under God it is doing its work well. Dr. Penick is one of our very best pastors and is a great help to the work of the school.

Ewing College is also a safe and orthodox Baptist school. It is under the control of the Illinois Baptist State Association, which belongs to the Southern Baptist Convention. Dr. E. L. Carr is the president and the school did a fine work this past year. At this commencement the trustees decided to place a financial agent in the field in an effort to raise \$100,000 for the college.

Here we found a fine spirit of enthusiasm on the part of all connected with the college. As the president of the trustees announced from the platform the plans for the next year the audience cheered very much. This school is also reaching and educating a worthy class of young people.

Dr. Throgmorton, editor of the Illinois Baptist, was present. He for many years has been a good friend and supporter of the college. As editor of the Illinois Baptist he is a great leader in all the Baptist forces in Southern Ill. He is large in body, big in soul, warm in heart, orthodox in the faith, and is a natural-born leader in all that is good among the Baptists in the southern half of Illinois. Pastor G. W. Allison of Marion and Dr. E. V. Lamb of East St. Louis, along with many others, are efficient helpers in the work.

Both these schools above mentioned are destined I believe to do a still greater work in the future than they have ever done in the past. We shall long remember our visit to these schools and we pray God's richest blessing upon both of them.

Humboldt, Tenn.

H. A. SMOOT.

## PROGRAM.

Baptist Young People's Federation of the Big Emory Association meeting, to be held with Trenton Street Baptist Church, Harriman, Sunday, June 29, 1913:

- 9:45 a. m.—Preliminary meeting of Federation.
- 10 a. m.—Study of Sunday school lesson.
- 11 a. m.—Sermon for Young People, Rev. A. F. Mahan.
- 12 m.—Noon recess, dinner.
- 2:30 p. m.—Song and devotional service.
- 2:45 p. m.—Report of Federation President, J. D. Burton.
- 3 p. m.—Report of Secretary, Miss Myra Sherrill.
- 3:10 p. m.—Report of Treasurer, Miss Muriel Goldston.
- 3:20 p. m.—Report of Standing Committees.
- 3:40 p. m.—Open meeting, led by L. D. Millican, Rockwood.
- 4 p. m.—Election of officers for year.
- 4:20 p. m.—Adjournment.
- 6:30 p. m.—Devotional services, L. S. Evans, Oakdale.

Theme: "Our Nation's Glories and Perils," papers by Misses Etta Butler, Harriman; Belva Goldston, Oakdale; Hazel Elliott, Rockwood, and Minnie Ellis, Big Emory.

Short talks by Messrs. Richard Ellis, Big Emory, Jack Johnson, Rockwood; Chas. Crowder and Carlisle Evans, Harriman.

All churches are cordially invited to send representatives to this meeting.

MISS MYRA SHERRILL,  
Secretary.  
MISS MURIEL GOLDSTON,  
Treasurer.  
J. D. BURTON, President.  
T. L. CATE, Vice-President.

## ENLISTMENT WORK IN TENNESSEE.

Tennessee Baptists are to be congratulated in that they are among the first in our Southern Baptist Zion to take up the work of enlisting the unenlisted, backward forces. For a year or more, Brother R. L. Motley has been rendering our Baptist cause a splendid service as Educational Evangelist in Tennessee. Recently your State Board has placed this work on a co-operative basis with the Department of Enlistment and Co-operation of our Home Mission Board, and Brethren R. L. Motley and E. K. Cox have been called as Co-operative field workers.

It would be difficult to find two men better suited to the task than these brethren are. Both of them have had a wide and varied experience in the pastorate, in evangelistic work, and in their connection with the general interests of the denomination. Both of them come to the work in the strength and vigor of consecrated manhood and with a vision of the needs and possibilities of the work that fits them for superb leadership in enlisting the unenlisted.

But let it be remembered that they alone cannot do the work. It would bankrupt both Boards to employ enough brethren to do all that needs to be done. These men can only blaze the way, stir up enthusiasm, disseminate information, and here and there show how the advance can be made. Their work is more largely a work of education and exemplification as to principles, plans and methods. It remains for the Executive Committees of the District Associations and pastors and laymen of the central and stronger churches to co-operate heartily in this enlistment work and to lead out in extending the hand of brotherly helpfulness to our weaker churches.

Further, as emphasized in Dr. Gillon's recent article on this subject, these men are not mere State and Home Board agents. They are set for the symmetrical development of our Baptist constituency in all the interests and enterprises of our denomination. Their first and supreme concern will be for the development of the local field, that out of the local field, there shall go forth spiritual power and interest and service, reaching unto the uttermost part of the earth.

With a State Secretary whose leadership has early grasped the value of this development work, with a State Board that has a clear vision of the tremendous possibilities of such service, with two brethren whose hearts are fired with a great passion for the task, with pastors and leaders all over the State pronounced in their call for such an effort and pledged to co-operate to the utmost of their ability, Tennessee Baptists are facing a new day and will early see larger and still larger victories recorded to their credit and the Master's glory.

The Home Mission Board rejoices in the opportunity to join hands with the Baptists of Tennessee in this work and is pledged to the heartiest co-operation in every possible way.

ARCH C. CREE, Enlist. Sec.

## JUDSON MEMORIAL CHURCH.

I have something good to tell you, and I'm telling you because I know you will rejoice with me. Word came to me yesterday afternoon that Deacon Gupton and family were coming over to call on the pastor's family after supper, and that the pastor must not be away. Not a soul of us had enough gumption for the moment to take the hint till we saw some other storm signals pointing toward the possibility of a very heavy storm. Well, it came sure enough, and from half past eight till ten o'clock we completely lost control of the situation. They poured in till we quit talking about seats, and every one seemed to be glad of standing room. After their hands and shoulders were relieved of the heavy burden they brought, and the uproar was ceased or quieted, Deacon Gupton, in a brief but beautiful address, told us the purpose of the gathering. Deacon Jamison, in a very instructive and interesting way, told the history of the church from its organization to the present. The climax of the program was reached when Deacon Gardner, whose prophetic vision seemed to lift the veil of coming years, told us of yet larger and more glorious achievements for the future of the church. Truly, these are the salt of the earth. Our pantry looks like a wholesale grocery. Come quickly!

J. E. SKINNER.

(Thanks. Just set the day. Ed.)

## FIFTH SUNDAY MEETING

Of New Salem Association, at Lancaster, Tenn., Friday Night, June 27:

Organization.

Sermon, W. E. Wauford.

Saturday, June 29:

"Sunday School Attendance," A. E. Johnson.

"Mountain Missions," L. A. Hurst.

"The Commission," J. A. Davenport.  
Sermon, 11 a. m.—S. N. Fitzpatrick.  
Dinner.

Sermon—T. J. Eastes.

"Religious Experience," B. F. Nevels.

"Repentance," L. L. Allen.

"Faith," Calvin Stewart.

"Baptism," J. F. McNabb.

Saturday Night—Sermon, J. H. Grime.

Sunday—Mass meeting.

Sermon on "Missions," J. B. Moody.

Sunday Night Sermon—(To be supplied).

S. N. FITZPATRICK,

L. A. HURST,

Committee.

## PROGRAM

Of the Fifth Sunday Meeting of Riverside Association of Baptists, to be held at Hardy's Chapel, Overton County, Tenn., June 27-29, 1913:

June 27—7:30 p. m.—Devotional exercises, Rev. G. W. Burroughs.

7:30 p. m.—Sermon, Rev. G. M. Phillips.

June 28—9 a. m.—Devotional exercises, Rev. W. C. Elmore.

9:30 a. m.—"The Commission," Rev. G. A. Chunn.

10 a. m.—"Security of the Saints." General discussion led by Rev. W. D. Wilmoth.

Dinner on the ground.

1:30 p. m.—"How Should a Church Secure Its Pastor?" General discussion led by D. J. Copeland.

3:30 p. m.—"What is Scriptural Baptism?" Rev. S. H. Flowers, J. W. Smith and others.

7 p. m.—Devotional service, Rev. Eli Tabor.

7:30 p. m.—"The Church," led by Rev. D. F. Lillard.

June 29—9:30 a. m.—"Sunday School," Rev. G. M. Phillips and F. E. Elrod.

11 a. m.—"Can Salvation be Obtained without Water Baptism?" Rev. G. A. Chunn and J. P. Bilyeu.

W. H. QUALLS,

Chairman of Committee.

## A GREAT MEETING.

Evangelists W. L. Head and J. Walter Boyd are in Ducktown, Tenn., and the people know it, too. Great crowds in attendance. Head is preaching sin and damnation, Heaven and salvation—cleaning up sinners, robbing damnation and melting dross out of backsliders. The people of Ducktown are beginning to see themselves as they really are in the light of civilization and Christianity. Head is a star evangelist, and a preacher of ability and power. Brother Boyd's singing is also a special feature. His solos are reaching many people who have not been in the habit of attending church.

Churches in need of a genuine revival—in the good old fashioned way would do well to get in touch with these men of God and have them hold a meeting in your church.

PROF. J. L. SWANSON.

## AT LAMONT.

All-day service at Lamont, Saturday, July 12. The following is the program, to begin at 10 a. m.: "The Most Efficient Preacher, and Preaching," F. P. Dodson.

"The Possibilities of a Baptist Church," P. W. Carney.

"Brazilian Missions," O. P. Maddox.

"How to Make Churches Spiritual," L. S. Ewton.

"A Church-member's Place in the Church," L. C. Kelly.

"Christian Deportment," J. H. Burnett.

Forty minutes will be given the Missionary Society of Lamont church, to be used as they may choose. Music will be furnished by the Springfield Quartet.

G. A. OGLE.

Springfield, Tenn.

## A TITHE EVANGELIST.

Brother W. M. Burr, of Cleveland, Miss., who succeeded Dr. M. E. Broadus at Greenville, Miss., and who has done very fine pastoral work in the Southern States and other places, is one of the very few men feeling especially called to the work of giving his time and attention to the question of Christian stewardship.

Some time ago he held a series of successful meetings on this subject at the Bellevue Church of this city. He has recently returned to Memphis for a return engagement for this church and spoke four days at Temple Baptist Church and for us at Central Church Sunday morning, June 15th.

Brother Burr presents the doctrine of Christian stewardship in a very sane and convincing manner. I trust he may have a wide hearing among the Tennessee Baptists.

HEN COX.



## PASTORS' CONFERENCE.

## NASHVILLE.

Third—Pastor Lemons is again at home after a visit in Missouri. Rev. Chas. D. Reed preached on "Life's Limitations." A fine service. The pastor preached at night. Very good congregations.

Edgefield—Pastor Lunsford preached in the morning, and Rev. Smith at night to Baracas and Philatheas.

North Edgefield—Pastor Kuykendall preached in the morning on "The Armor-bearer who Backed Jonathan," and at night on "Everlasting Punishment." Good congregations. One received for baptism.

Seventh—Pastor Wright preached on "The Rewards and Punishment of the Christian in This Life," and "The Penitent Encouraged to Seek Christ."

Centennial—The Pastor, Chas. H. Bell, preached at both hours. Very good day. Some splendid talks made by visitors on the Baraca and Philathea Convention. The work on our church is progressing nicely.

Lockeland—Pastor Skinner preached on "The Will of God," and "The Weeping Sower a Joyful Reaper." Fine S. S. and B. Y. P. U. Good congregations. Good day.

North Nashville—Pastor Sims preached on "The Choice of Moses," and "The Man Whom God Calls a Fool." Splendid services at both hours.

Belmont—Rev. Griffith preached in the morning, and Rev. McLeomore at night. Two good sermons. Mr. Fred Savage spoke at the S. S. hour. 128 in S. S. 26 in B. Y. P. U.

Grand View—Pastor Upton preached on "Humility," and "A Visit to Calvary." 169 in S. S. Good B. Y. P. U. Preached at 4 p. m. at Gethsemane to a good congregation.

Calvary—Pastor Linkous preached on "Watchfulness," and "Christ's Ability to Save."

South Side—Pastor Savell is sick. Dr. P. E. Burroughs preached an excellent sermon in the morning. A representative from the Baraca Convention spoke at night. Good day.

Grace—Pastor Creasman spoke on "Real Liberty," and "The Recuperative Power of the Devil." 124 in S. S. Good day.

Rust Memorial—Pastor Foster preached on "Burning Hearts in Christian Service," and at night Rev. C. D. Reed of Pennsylvania preached a most excellent sermon on "A Faultless Ideal." Two baptized.

Eastland—Children's exercises in the morning. Pastor spoke at 11 a. m. A visiting brother from Georgia spoke at evening service. Six additions by letter.

Judson Memorial—Pastor Skinner preached on "Faith the Measure of Our Blessings," and "Coming to Ourselves." Received two by letter. One for baptism. Good S. S. and B. Y. P. U.

New Bethel—Pastor Bragg preached at both hours to good crowds. Five additions. Best interest since taking charge. 70 in S. S. Gave \$10 to Orphans' Home.

Rover—Pastor Poe preached Saturday and Sunday. Fine congregations. The Rover church is one of the churches that was destroyed by storm. We are planning to rebuild at once. Spoke at Foster-ville at night.

Cookeville—Pastor Fitzpatrick preached on "Existence of God," and "The Ten Commandments." Good audiences and interest. Church observed Orphans' Home Day June 8. Collection taken.

## CHATTANOOGA.

East Lake—Pastor O'Bryant preached at both hours to good congregations. 125 in S. S. Fine B. Y. P. U.

Avenue Mission—Rev. W. C. Richardson supplied, preaching from Gal. 6:7, 8. Good congregation.

St. Elmo—Pastor Vesey preached at both hours to good audiences. 139 in S. S.

Alton Park—Pastor Duncan preached on "Everybody's Religion," and "A Great Day, and Why." 119 in S. S. One professed conversion. One baptized.

Highland Park—Pastor returned from two weeks' evangelistic campaign. Rev. W. W. Lee of Texas preached at morning hour. Pastor preached at night. Two additions by letter. Good attendance. Good S. S. and B. Y. P. U.

Tabernacle—Preaching by Pastor Fort on "The Investment of Influence," and "Where the Devil Is and What He Does." Four additions. 348 in S. S.

Ridgedale—Dr. George preached at both hours. Revival meetings will continue until middle of next week. Good congregation. One received for baptism. One other conversion. Interest deepening. 120 in S. S. Pastor supplied Avenue mission.

Rossville—Pastor Tallant preached on "The Ten Virgins," and "Is the Young Man Absalom Safe?" 223 in S. S. \$6.14 S. S. contribution. Home Department and Cradle just begun. Splendid interest taken in both departments.

East Chattanooga—Preaching by the pastor, E. J. Baldwin on "Christ Crowded Out," and "The Conversion of Saul of Tarsus." Good B. Y. P. U. S. S. fair, 154 present. Fair congregation in the morning. Large congregation at night. Five received by baptism. Fine day.

## KNOXVILLE.

First—Dr. Truett is vindicating Prof. Phelps' view, that he is "the greatest pulpiteer in America," and great throngs are waiting on his ministry.

Deaderick Ave.—Pastor Hening preached on "Where to Place our Care," and "The Devil's Hindrances." 524 in S. S. Great men's meeting at 3 p. m. by Dr. Truett of Texas.

Broadway—J. N. Bull preached on "The Call of the Master to Duty," and "God's Love." Good S. S. Bell Ave.—Pastor Mahoney preached on "Our Lord's Supreme Purpose," and "Varying Effects of the Gospel." Three for baptism; five received by letter. Licensed Bro. Roscoe Smith to preach. He enters Carson-Newman College this fall. Started Mission at Race Track section. Promising outlook.

South Knoxville—Pastor Bolin preached on "The Working Christ," and "Heaven Hall of Fame." 246 in S. S.

Lonsdale—Pastor Shippe preached on "A Disposition to Work," and "The Sublimity of Love." 235 in S. S.

Beaumont—Pastor Webb preached on "The Three Commissions," and "How We May Help Others." 162 in S. S.

Fountain City—Pastor Davis preached in the morning on "A Church with Power." Dr. J. M. Anderson preached at night on "How to Get Wisdom." 157 in S. S. Had a great service.

Calvary—Pastor Cate preached on "Helping the Other Man," and "Glorying in the Cross." 101 in S. S.

Mountain View—Rev. G. H. Huleen preached in the morning, and Rev. Harley Rule at night. 238 in S. S.

Valley Grove—Pastor Wolfenbarger preached on "Sowing and Reaping," and "I Can Do All Things Through Christ." 50 in S. S.

Third Creek—Pastor DeLaney preached on "Unthankfulness," and "Choose You This Day Whom Ye will Serve." 150 in S. S. One conversion; one reclaimed; one approved for baptism. The work on our church building will begin at once. Splendid B. Y. P. U. service.

Gillespie Ave.—Pastor Webster preached on "The One Baptism and Its Purpose," and Prof. Smith spoke at night on "Divine Companionship." 140 in S. S. Three baptized; two received by letter. Two good services.

Cedar Ford—Pastor Masterson preached on "Going Forward," and "The Choice of a Master." Our S. S. is growing in interest and numbers.

Rackford—D. P. Branan preached on "Christian Hope," and "Watching the Christian Life." 60 in S. S.

Immanuel—Pastor Jones preached on "God's Benefits," and "Angels Peculiar to Summer-time." 200 in S. S. Two approved for baptism.

Mouse Creek—Pastor Green preached on "When a Successful Man Failed," and "The Borrowed Axe." 125 in S. S. Great day. Four baptized. One request for prayer.

Oak Grove—Pastor Brooks preached on "The Hindrance of Satan," and "No Room for Christ in Literature." Sunday was banner day in S. S. 136 present.

Livingston—Pastor Chunn preached at both hours to good congregations. Good S. S. Five baptized. A very good day.

## MEMPHIS.

First—Pastor Boone preached at both hours. 325 in S. S.

Central—Pastor Cox preached. One received for baptism; one received by letter; two baptized; 381 in S. S.; 152 in Philathea class.

LaBelle Place—Pastor Ellis preached at both hours to good congregations. 247 in S. S.

Seventh Street—Pastor Strother preached on "Enlistment for Life," and "The Strong Overcome by the Stronger." 200 in S. S.

Temple—Pastor Bearden preached on "Faith in God's Protecting Care," and "Building Character." 176 in S. S.

Union Ave.—Pastor Watson preached at both hours to large audiences. Splendid interest. 180 in S. S. 100 in B. Y. P. U.

Boulevard—Preaching morning and evening by Rev. T. N. Hale of Ft. Worth, Texas. Subjects, "Church Membership," and "The Last Invitation." 12 professions and 14 additions to church during the week. Meeting continues.

Binghamton—Pastor Davis preached at both hours. Eleven baptized. Four received by letter; two approved for baptism. Pastor's home almost completed.

Egypt—Pastor Poindexter preached in the morning on "Sowing and Reaping." One baptized in the evening. Preached last night at Raleigh on "Seeking the Lord."

Bellevue—Pastor Hurt is ill and away for his health. Rev. DeLoach preached at both hours. Fine music and good services.

Central Ave.—Pastor Cornelius preached in the morning on "Ye Are All Physicians of No Value." Children's exercises at night. Large congregation and splendid service.

Calvary—Large crowds. Pastor Norris preached on "Command the Children of Israel that They Go Forward," and "Sirs, What Must I Do to be Saved?" 96 in S. S. 56 attended the City Sunday School Union. Closed the session of the Union by baptizing one, who came from a Roman Catholic church.

Rowan—Pastor preached at both hours. 71 in S. S.

Pikeville—Evangelist Yankee is assisting Pastor Rose in a revival. He preached three times Sunday and the meeting starts well. Christians generally will co-operate and we believe the meeting will reach the whole town and country around. Pray for us.

## GROWTH IN CENTRAL SUNDAY SCHOOL.

I am glad to report that our Sunday School is advancing very rapidly under the leadership of our consecrated and faithful superintendent, Emmett G. Moore. Last Sunday, June 15th, we had present 309 pupils, 106 of whom were in Brother Porter's Philathea class.

BEN COX.

After nearly four years of very successful work at Leesville I have recently resigned to accept work here at an increase of three hundred dollars in salary and with a larger field for service. Though I feel wholly unworthy, the Lord has graciously opened up to us gradual advancement, and I hope to so apply myself that each succeeding year shall bring greater advancement. My recent move was only twenty miles, the county-seat of the adjoining parish. The Baptist and Reflector always comes as a welcome friend. It grows better as the years come and go. Among a dozen religious weeklies I regard the Baptist and Reflector the best newspaper that comes to my desk.

C. P. RONEY.

De Ridder, La.

In your issue of the 12th there appeared a cut and a statement concerning the proposed new house of worship at Oakdale. I want to give my hearty endorsement to that appeal. That is a very strategic point and furnishes a great Baptist opportunity. I was there and assisted the pastor in ordaining four fine young men as deacons last Wednesday night. I think money invested there just now will bring great returns. May the Lord open some one's heart who is able to give the needed assistance.

A. F. MAHAN.

Harriman, Tenn., June 20, 1913.

The church, about 40 in number, gave their pastor a pounding, and when the storm cleared away we found every thing good to eat. No pastor has a better people than we have. May the Lord bless them and prosper them in basket and store.

E. J. BALDWIN.

Chattanooga, Tenn.

I must thank you for the splendid Convention report. I enjoyed every line of it. I read three reports and proudly say the one in the Baptist and Reflector was the best and most thrilling of them all.

MRS. WILLIAM ROLLO.

Clarksville, Tenn.

For a year or two there have been some unfortunate differences in the church at Hanging Limb, which were carried into court. The trial resulted in a hung jury. We hoped very much that the matter might be settled out of court. It was, therefore, quite gratifying to receive a note last week from Brother S. N. Fitzpatrick, saying: "The Hanging Limb trouble is settled. George Phillips has agreed for Alex Phillips to have the church house, each man to pay all costs of his side. George Phillips, I understand, intends to build another house."



## 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.

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### "FREEDOM AND AUTHORITY IN RELIGION."

This is the title of a book recently printed by the American Baptist Publication Society. The author is E. Y. Mullins, D. D., LL. D., of the Southern Baptist Theological Seminary.

For some years Dr. Mullins has been known by the American readers as a vigorous, original author. Every book he has written is thoroughly worth reading, and has in it a distinct message for the men of this age. This most recent production of his brain and pen is altogether his best book. It is impossible to give such review of the book as it deserves without writing a lengthy article.

In discussing the modern idea of freedom, the author takes pains to present the views of Sabatier, Martineau, Lobstein and others, and after a clear statement of their doctrine, we have from our author's pen this summing up of their contributions: "By way of summary of the preceding exposition, we have the following as the notes of a criterion of truth in religion as held by the writers whose views we have cited. The criterion is inward and not outward; the truth is mentally assimilated and not accepted on authority; the truth is achieved by us, not donated to us for acceptance merely; it is personally constituted by us and not by proxy; it is inner verification and not unverified acceptance; it is intuitive and axiomatic, not inferential; it is opposed to all externality and objectivity as an authority; it has none of the elements of the Roman Catholic implicit faith which accepts merely on the authority of the church; it is spiritual assimilation rather than mechanical adhesion to a creed; it is scientific in that it confines its assertions to the facts of Christian consciousness and rejects tradition." In the most lucid and satisfactory way our author answers the theories which he thus sums up.

On page 129 of his book, in his discussion on the Intractable Residue of Science, the author says: "Science is competent to deal with the phenomenal aspects of religion, but not with its foundation or essence. Religious practices and ceremonies and forms which may be observed and classified are proper subjects of scientific re-

search. Science may compare religion with religion, the false with the true, the lower with the higher, and learn valuable lessons. In all manifestations of religion science may ply her calling, but beyond this her credentials do not warrant her proceeding. She abandons the role of exact science at once when she does so."

On page 168, in his discussion of the Principle of Authority, we have these words from the author: "Briefly and fundamentally, we state the case as follows: Authority arises as the result of interaction of the individual with the universe. The environment over against the individual, whether it be the human environment of society, or the physical environment of the cosmos, or the spiritual environment of the divine life, inevitably and necessarily, in its interaction with the individual consciousness, creates and validates external authorities of many kinds and degrees. The world and the individual in their mutual interaction and relationships create normative external standards in the form of laws, doctrines, ideals, or world-views." This chapter, from its beginning to its end, is remarkable for its strength and for the justice of its claims. This extract is but a sample of what may be found in the discussion.

In his discussion of the Nature of Religion, page 213, the author says: "We need here to avoid certain errors. Religion and science do not differ in the sense that science deals with facts, with forms of reality, while religion has to do with more beliefs or fancies or forms of unreality. Religion also deals with real objects. It too is empirical in that it starts from actually given data of experience. These refer to an object outside of consciousness. They are not merely subjective. Nor is it true that science is systematic and connected while religion is unsystematic and disconnected, nor that science requires proof while religion accepts without proof. Religion requires the open mind, the absence of prejudice and mere prejudice. It requires a willingness to accept any and all truth from any source." Much of similar nature might be quoted from this splendid chapter. No man who begins to read it will lay the book down until it is finished.

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J. W. GILLON.

### CHATTANOOGA—THE GATEWAY TO THE SOUTH.

By Addison Moore, D.D.

The Gateway City of the Central South has a name as unique as its surroundings are beautiful. A Cherokee Indian chief established a ferry in 1834 at the site of the present great steel bridge over the Tennessee River, and the hamlet which grew about the spot he called in his picturesque tongue Chattanooga, which, being interpreted, means "nest among the mountains."

The nest has grown from a village of 500 people in 1863 to a city whose urban population is now 50,000, with suburban districts which bring the total population of the greater city up to the 75,000 mark.

This enterprising city lies within the historic triangle formed by Missionary Ridge, Waldron's Ridge and Lookout Mountain. Great battles made these names memorable, and visiting veterans of the Civil War find it a source of wonder to witness the development that half a century has wrought in the upbuilding of peaceful industry in the place once devastated by hostile armies.

Men once arrayed against one another in battle are today partners in business in this fascinating city, and at the communion service at which the writer had the privilege of officiating at the First church on June 1 two of the deacons assisting were Captain Tyler, who wore the gray, and Captain Merriam, who wore the blue.

The First church has an imposing building centrally located on Fountain square. The architect was Mr. R. H. Hunt, now chairman of the board of deacons and famous for the genius displayed in many great buildings scattered over a constantly increasing area. His fame is national, and his devotion to his church is marked by many sacrifices of time and personal interest. In the same profession and rapidly winning a high place is Deacon W. H. Sears, whose brothers, A. B., and Charles H., are well known to readers of The Examiner. And also there is the Hon. A. W. Chambliss, who honored the

training given him by his father, Rev. Dr. J. A. Chambliss, beloved in New Jersey as elsewhere, by becoming the popular and efficient mayor of this city; and United States Senator Newell Sanders, whose name rightly belongs in the middle of this article because he is the center of so many interests, and so many good influences start from his warm heart to be engineered to success by his capable head. And there are many others, including the Willinghams, whose distinguished relative, Rev. Dr. Robert J. Willingham, secretary of the Foreign Mission Board of the Southern Baptist Convention, was pastor when the present church building was erected.

His successors have been Drs. J. Whitcomb Brounger, Howard Lee Jones and J. C. Massee, each of whom made a valuable contribution to the growth of the church and left a lasting impression for good upon the life of the city. Dr. E. B. Wise, a beloved physician, is clerk of the board, and with rare grace and tactful speech introduces the "supply preacher" to the congregations, which, since Dr. Massee moved to Dayton last winter, have gathered to listen to visiting brethren.

Out on McCallie avenue, in a building attractive in appearance and well adapted to the needs of a steadily growing congregation, the Central church is shepherded by Rev. Dr. E. L. Grace. He charms by the distinction of his manner as well as by his mentality, and his ministry is scholarly in thought, tender in sympathy, wise in counsel. Dr. Allen Fort is pastor of the Tabernacle, and is a live wire. He has built up a church whose membership of 850 is second only to the 860 reported by the First church. Highland Park church with Pastor Keese, Ridgedale with Pastor Richardson, and Oak Grove Tabernacle with Pastor Brooks are all within the city limits, while seven suburban churches bring the number of Baptists in Greater Chattanooga up to 4,000.

Last, but by no means least, there is E. E. George, Young Men's Christian Association, men and religion secretary, and also secretary of the City Mission Society. His ability and generalship, his zeal and consecrated spirit are abundantly evidenced by the Baptist outposts planted and nurtured under his care.

The Baptist family here is large and lusty, with a hearty welcome for all who come, whether from North or South or East or West. The section from which one comes is not considered of any importance. The great question is, What can you do for the city? For Chattanooga is no longer a little "nest among the mountains," but a cosmopolitan city whose suburbs reach to the very mountain tops.

—The Examiner.



## WOMAN'S MISSIONARY UNION

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

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"Grant us, O Lord, the grace to bear,  
The little pricking thorn;  
The hasty word that seems unfair;  
The twang of truths well worn;  
The jest which makes our weakness plain,

The darling plan o'erturned;  
The careless touch upon our pain;  
The slight we have not earned;  
The rasp of care. Dear Lord, today,  
Lest all these fretting things  
Make needless grief, oh, give, we pray  
The heart that trusts and sings."  
—Selected.

Several new leaflets brim full of information are out and ready for distribution: "Enlistment," by Mrs. Van Ness; "Tithing," by Mrs. W. W. Kannon; and "Why State Survey Committees?" by Mrs. A. J. Wheeler; "Necessary Information," prepared by Miss Buchanan, well, if you read it, get the cobwebs out of your brain, and settle all your doubts.

While we have been sitting peacefully under the shelter of our own vine and fig tree, with a glass of ice water in one hand and a palm leaf fan in the other, keeping cool, our good Corresponding Secretary, Miss Buchanan, has been "on the wing" in West Tennessee, meeting with the Women's Societies in various places, and getting in close personal touch with the work and workers of that section. She writes of her visit to a country church, Pleasant Plains: "Had a large crowd, men and women and children, dinner on the ground. A splendid community, a beautiful church building in an ideal place for a country church." Miss Buchanan adds so sweetly: "I do want to help," which is the real missionary spirit, isn't it?

## STATE MISSIONS.

Again we bring before you the subject of State Missions. Miss Buchanan, in a recent article, speaks of it as our immediate task.

What is our obligation to this work? Those of us who keep in touch with the W. M. U. do realize its vast possibilities, but it is probable that there are many others whom we can reach through this page of our denominational paper. We are told that in Middle Tennessee—within a short distance of our capital city, with its wealth, educational advantages and wonderful opportunities for growth and development along religious lines, there are places without a church of any kind, and others with no Baptist church. There are many places in the mountain region that have not been reached. Many lives, hopeless and degraded, that need the magic touch of Christianity and Christian education to transform them into useful men and women with a high and

noble purpose in life. It must be, in many cases, because we are not aware of conditions, that we do not, out of the plenty that surrounds us, give more to hold up the hands of those engaged in this work. I recently read a story that touched me called "Millions and the Million." Through the chance remark of a friend, a man of great wealth was led to live, unknown, for a month among the struggling poor of New York City. The situation appalled him and the result was that he determined to devote his money and the remainder of his life to ameliorating, as far as possible, these deplorable conditions. If each one of us should spend a month in some one of the waste places of our State, I am sure the result would be far-reaching. A larger number of Christian people are growing more thoughtful and more inclined to give liberally to missions. We have wonderful opportunities (if we will embrace them) of gaining information through literature sent out, and we are often thrilled by the tales of returned missionaries. Sometimes we are more thrilled by these tales, with their tinges of sentiment and romance, than by some story of need nearer home. Our pastors have been urging us to larger gifts, stressing the blessings that we will receive from these gifts. The importance of systematic giving is also emphasized.

Let us keep our State Mission offering on our hearts, through the summer months. The suggested meetings, literature and letters would be of great helpfulness, and if we are to have a part in the work, of which we shall be proud, our efforts must be strenuous and continuous. We must give of ourselves, our time, as well as our money, for the poet says: "Not that which we give, but what we share,

For the gift, without the giver is bare."

Let us give the personal touch to this important work. If we really feel an interest in it, we can not fail to interest others.

This is a simple plea for personal co-operation, and we hope that it will bring a message that will touch some hearts. MRS. C. C. PHILLIPS.

Nashville, Tenn.

The following committee is one of the twelve recently appointed committees which, as a whole, are known as The State Survey Committee. Next week we hope to give the names and addresses of the State Missions Committee:

Jubilate Committee—

Mrs. I. J. Van Ness, Chairman, Monteagle, Tenn.

Beech River Association—Mrs. Walker, Chesterfield, Tenn.

Central Association—Mrs. J. A.

Carmack, Trenton, Tenn.

Chilhowie Association—Mrs. C. M. Ford, Knoxville, Tenn.

Clinton Association—Mrs. Sherman Snodderly, Jackson, Tenn.

Concord Association—Mrs. Austin Crouch, Murfreesboro, Tenn.

Cumberland Association—Mrs. G. T. Smith, Madison Extension, Clarksville.

Ebenezer Association—Mrs. J. B. Mullins, Santa Fe.

Holston Association—Mrs. W. M. Belton, Hotel Franklin, Johnson City.

Nashville Association—Mrs. David N. Gordon, Beechwood Ave., Nashville.

Little Hatchie Association—Mrs. J. F. Nuckolls, Whiteville.

Providence Association—Mrs. John Sparks, Tennessee Chapel.

Tennessee Association—Mrs. J. C. Johnson, 227 E. Scott St.

Watauga Association—Mrs. Clint Smith, Elizabethton, Knoxville.

The summer time has come, and with it large opportunity. The gates of praise are wide open and even lifted up. All may enter in. The above names and addresses are those who have been "set apart," a select company who having been accounted able, were found also willing to speed the messages of praise. Programs for Jubilate celebrations in small communities, in cities, and in Associations are ready to be given to all who ask for them.

The above addresses are given to encourage and induce a brisk missionary correspondence between our women concerning the Jubilate, to deepen and widen the great volume of praise to God which is able to revive and refresh the faint.

The following extract is taken from Mrs. Van Ness' leaflet on Enlistment.

"If, not only all our women could be enlisted in his service, but our young women and all the children, too, what a wonderful power we would be in not only the salvation of Tennessee, but of the world:

"Whenever the call of war has been sounded, Tennessee stood ready to enlist with allegiance to the end, winning for herself the title of Volunteer State. The climax of her zeal was reached when at the call of Gov. Brown in 1846 for 2,800 volunteers, 30,000 responded and so confirmed their right to be known as the Volunteer State.

"Side by side with the patriotism of her men has gone the consecration and unselfishness of her women. They, too, enlisted with full allegiance to all that went to the building up of character and the development of soul. In the home and in the church Tennessee women have been waging the age-long fight for the upholding of truth in its purity.

"Now, in 1913, we are called to step aside and consider, even as Moses was called from the burning bush, about the things accomplished in the silent battles that have been fought. It is our Jubilate year; our year of rejoicing and our year of renewal.

"At the head of all enlisted forces a banner or flag is carried. We needed a banner—one to commemorate the past and to be the stirrer of our efforts for the future. What should it be? The cover of this paper shows what it is. The cross, bearing upon its arms the world even as Christ bore the world in His heart. That world still in the clouds of darkness, yet slowly turning toward the safe enveloping light that streams from the cross, even as men in their extremity turn to the compelling love that flows from the heart of God. Over the cross has been placed our motto for the future, 'Enlisted in His Service.'

"We Baptist women of Tennessee, the Volunteer State, at the call, not

of the Governor, but of the Lord of all, all are urged to volunteer in a service that will claim our unwavering allegiance and our unfaltering faithfulness. Will it pay, this enlistment? Have we chosen wisely our rallying cry? Let us consider for a moment what a short twenty-five years accomplished in enlisted, organized work.

"We all know that in our Baptist South this organized movement of its church women working for the soul emancipation of their heathen sisters began just twenty-five years ago. We do not say that prior to that time woman had not poured out her soul and zeal, but she had been uninspired by the thought that she was one of a great multitude, uninspired by the thought that the little she did would be watched and gathered up into a grand accomplishing whole. The year which marked the turning point, 1888, when the central organization was formed in Richmond by ten States, our own Tennessee being one of the original ten, saw gifts amounting to \$30,773. Small gifts from many, many self-denying women all over the Baptist South, making what seems a fine total. But wait! The years rolled on, the work now organized and bound together, with consecrated officers at the heart, grew and grew. Stirred by letters, leaflets and study, women responded more and more. Their work, they felt, demanded their best loyalty. Now, after twenty-five years of organized work, comes the report of gifts for this last year of \$300,848—ten times the amount given that first year! And the servant said, 'Lord, thy pound hath made ten pounds more.' And the master said, 'Well done, thou good servant: because thou hast been found faithful in a very little, have thou authority over ten others.'

"Inspired by the work of the past, inspired by the words of the master, we, this Jubilate year, urge the holding up of our banner, with its motto ever before us. All Baptist women of our State, volunteers! All enlisted, all pledged to do our part in taking possession of the promise. What do we seek to take? The mind and heart of the world. Both home and foreign lands. To force even the imagination into a captive of love, purity and the knowledge of God! Is it a task too great? Think of the grand work of the past twenty-five years, then think of the fuller powers of the present, and, last, think of our all-powerful Leader."

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## AS TO SCHOOLS.

There are in this country 88 Roman Catholic seminaries, in which 6,169 young men are being trained for the priesthood, 230 colleges for boys, and 684 academies for girls. There are in the various States of the Union 5,258 Catholic parochial schools, with an attendance of 1,360,761. As contrasted with these, there are in this country, according to the American Baptist Year Book for 1913, ten Baptist theological seminaries, with 823 students for the ministry; 97 universities and colleges, with 35,695 students; 91 academies, institutes, seminaries and training schools, with 15,326 students. The reason why the Catholics have more pupils in their schools than Baptists have is because the Catholics in many places refuse to let their children go to the public schools, but have schools of their own, which they call parochial schools, to which they send them.

In this connection the following facts will also be of interest: "Investigation has shown that, in Iowa, there are 4,500 Methodist young people in college, 3,000 Presbyterian, and only 500 Baptist. To get the full significance of these figures, it must be understood that the Presbyterians and Baptists are of about equal strength in the State, while the Presbyterians in college outnumber the Baptists six to one. The Methodists with about four times the number of Baptists in the State, have nine times as many young people in college. Another significant thing is that while the General Education Board draws its income from money given by a Baptist and has Baptists in all its principal executive offices, it has found but one Baptist college from Chicago to the Pacific coast of sufficiently high grade to be an object of its financial encouragement, while it has given many thousands of dollars to Methodist, Presbyterian and Congregational schools in the same territory."

The Presbyterian Advance, commenting on the above facts, says: "The inevitable conclusion is, that Baptist institutions are not holding their own with those of the churches which maintain educa-

tional societies." And for the reason, as shown above, that the Baptist Education Society, now the General Education Board, instead of fostering Baptist institutions, has fostered Methodist, Presbyterian and Congregational schools in the same territory. Oh, if Mr. Rockefeller, with all of his money, would use it in Baptist channels, what a tremendous impetus he could give to Baptist schools and Baptist work and Baptist principles throughout the world. We wonder if in all the world there is a rich Methodist who would give his money to Baptist, Presbyterian and Congregational schools, instead of Methodist schools. And so with Presbyterians. And so with Congregationalists. And yet, they call Baptists narrow. Well, we wish some of them were a little narrower than they are. It would be better for our Baptist cause if they were.



## KNIGHTS OF LUTHER.

The latest organization is known as the Knights of Luther. Its objects are stated as follows:

"To promote the moral and material welfare of our members by every legitimate means.

To care for the sick and distressed, and to protect the widows and orphans.

To protect and upbuild our public schools, so that our rising generation may become intelligent, high principled and capable citizens of a free country.

To abolish poverty, idleness, graft, crime, prostitution and all other forms of destructive vice, by securing social justice for all.

To protect our schools from all interference by any foreign power.

To protect our institutions from the domination of any private enterprise, either ecclesiastical, political, financial or industrial.

To exclude all unfit persons from public office regardless of racial, religious, or political considerations.

To eliminate graft, corruption and favoritism from business and politics.

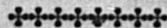
To make the Golden Rule the Supreme Law in all domestic, industrial and public relations.

To promote an era of universal fraternity based upon the Fatherhood of God and the Brotherhood of Man.

To promote higher ethical standards in all walks of life.

To unite all good citizens, regardless of race, religion or sex, in a great militant fraternity, pledged to the above objects and to serve as a rallying point for all other organizations with similar objects, so that we may win through concerted and well directed effort."

This Order is evidently organized in opposition to the Knights of Columbus, a Catholic Order. It seems time that there should be some such organization to withstand the aggressiveness of the Catholics in this country. To that extent we bid the Knights of Luther God-speed. The Commander-in-chief is Capt. William P. Black, 404 Ashland Block, Chicago.



## A GOOD EXAMPLE.

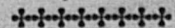
The following letter received from Rev. Felix W. Muse, pastor of the Baptist church at Petersburg, Tenn., is very greatly appreciated:

"By reference to your mailing list, you will find the names of a few Baptists who now receive the Baptist and Reflector through this post office. Their fewness indicates an important duty shamefully neglected—the duty for earnest effort for a more general circulation of our State paper among the membership of our churches. The question is, how can our people be expected to liberally support a work about which they know little or nothing? In my effort for 100 new subscribers, kindly mail sample copies."

We hope that Brother Muse may be successful in getting the full one hundred new subscribers at which he aims. We wish also that his example might suggest to other pastors to go and do likewise.

Oh, if pastors all over the State would only awake to a realization of the importance of having the denominational paper in the homes of their churches, and then would carry that realization into practical application by making an effort to put the paper in

every home, how much it would mean to all of our denominational work. And how much it would mean to the churches. We wish every pastor would follow the good example set by Brother Muse.



## THE DENOMINATIONAL PAPER.

Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, writes to the Religious Herald:

"For a long time it has seemed to me one of the strangest and most self-contradictory things in the world for a Baptist pastor to neglect to put forth active efforts for the circulation of the denominational paper. I have sometimes tried to imagine what would be the state of the kingdom if our denominational papers were all suddenly blotted out of existence. Anyone whose imagination is capable of even a feeble flight would not require long to picture to himself a most sombre result if such a thing should occur. The denominational paper keeps the churches and pastors in vital touch with each other and the ongoing of the kingdom, and comes as a heaven-sent influence each week into the homes of the people to uplift, to inspire and to reinforce everything the pastor is trying to do."

Dr. J. F. Love, Assistant Corresponding Secretary of the Home Mission Board, says in the same paper:

"The religious newspaper is today the preacher's strongest ally and indispensable friend; the chief instrument for the defense of evangelical faith on earth; the strongest bond that holds us together as a denomination, and the most effective agency in promoting denominational efficiency. We would simply fall before our enemies and at our task as a denomination, if the Baptist weeklies were suspended for a twelve-month."

These things being true—and we think no one will be disposed to deny them—then the question comes, why should not the Baptist brotherhood, pastors, laymen and all, make every effort to extend the circulation of the denominational paper? Ought not the paper, as a matter of fact, to be in every Baptist home?



## OLD MAIDS.

In refuting the charge that old maids do nothing for the world, the St. Louis Globe-Democrat offers this list of twelve famous maids of history:

Queen Elizabeth, in whose reign England reached her golden age.

Florence Nightingale, angel of mercy in the Crimean War, and establisher of organized nursing in war times.

Dorothea Dix, pioneer of reform in prison and reformatory methods.

Frances E. Willard, founder of the temperance movement.

Rosa Bonheur, who opened the new artistic fields in the representation of animal life.

Clara Barton, founder of the Red Cross Society and savior of thousands from death and suffering.

Joan of Arc, one of the important factors in French history.

Susan B. Anthony, pioneer in efforts to procure more equal rights for women.

Charlotte Bronte, whose novels are among the best in English literature.

Jane Austen, whose pen pictures of English village life promise to be immortal.

Jane Addams, first citizen of Chicago and head of the Hull House.

Julia Lathrop, chosen from among the women of America to lead in preserving child life and happiness throughout the country.



## DOES IT PAY?

Answering the question, "Will the abolition of the liquor traffic create a labor panic?" Rev. Charles Stelzle, Superintendent of the Department of Church and Labor, gives the following facts and figures:

"Economic Aspects of the Liquor Problem: The United States spent in one year for intoxicating liquor \$1,800,000,000; for bread and clothing, \$1,800,000,000.

"Wage Earners Employed: Intoxicating liquor,



62,920; bread and clothing, 493,655.

Wages Paid: Intoxicating liquor, \$45,252,000; bread and clothing, \$244,196,000.

"Cost of Raw Materials: Intoxicating liquor, \$139,199,000; bread and clothing, \$744,337,000.

"If the money spent for intoxicating liquor had been spent for bread and clothing, it would have employed about seventeen times as many workers. What becomes of the argument that there will be a labor panic if the liquor industry is destroyed?"

In other words, the expenditure for strong drink in this country is about equal to the expenditure for food and clothing. But the same amount of money, if spent for food and clothing, would have employed seventeen times as many workers. The old question comes then, does the liquor traffic pay?



#### CRITICISM OF MISSIONARIES.

In connection with the Adoniram Judson Centennial the following news item, published in the year 1823, will be of interest. It charged that Adoniram Judson's wife wore apparel valued at \$1,200, a cashmere shawl worth \$600 and a leghorn flat (a hat) worth \$150. Patient waiting discovered that the shawl cost \$25 and was a present to Ann Hasseltine Judson, and that the hat cost \$8.50, and was a proper hat for the period. This reminds us of a story which Dr. John A. Broadus used to tell with a good deal of gusto. Some one from this country visited the Judsons in Burmah. Upon his return he wrote an account of his visit, and among other things told that the Judsons had butter on their table, and on inquiry in the market he learned that the price of butter was \$1 a pound. He gave this as an evidence of the extravagance of the Judsons. When it came to the ears of Mrs. Judson, she replied, Yes, she did have butter on the table, and it did cost \$1 a pound, but, as the visitor would perhaps recall, they did not have any butter on the table the first day he was there, and he remarked that he was very fond of butter. The next day she had butter on the table, and if he had observed a little more closely, he would have noticed that he was the only one who ate any of it.

#### RECENT EVENTS

Rev. H. M. Crain, of Arcadia, Fla., has accepted a call to the pastorate of the church at Milan, in this State. He comes highly recommended. He will find an excellent people with whom to labor.

The Christian Index announces that on the 7th of June, Dr. G. A. Nunnally, of Rome, and Mrs. Alla Holmes Cheney, formerly of the same city, were married in Birmingham, Ala. We join the Index in extending very cordial congratulations.

Rev. W. C. Boone, son of Dr. A. U. Boone, pastor of the First Baptist church, Memphis, preached for his father on a recent Sunday. His sermons made so favorable an impression that both of them were reported in one of the Memphis papers. He is now a student in the Southern Baptist Theological Seminary.

The Word and Way states that Rev. R. L. Lemons of this city has been called to the First Baptist church, Charleston, Mo. The church presents a wide field of usefulness. Bro. Lemons, though, is doing a fine work as pastor of the Third church, this city, and we should be sorry to see him leave. He has not yet announced his decision.

As stated in our news columns this week, Dr. Geo. W. Truett, pastor of the First Baptist church, Dallas, Texas, is assisting Dr. J. J. Taylor in a meeting at the First Baptist church, Knoxville. Large audiences are attending upon his ministry, and it goes without saying that they are receiving a great spiritual uplift. The coming of Dr. Truett to Knoxville, we believe, will be felt not only in the First church, but throughout the city and the surrounding country.

On a recent Sunday night we had the pleasure of preaching at the Centennial Baptist Church, this city. Rev. C. H. Bell is pastor, coming from Binghamton, Memphis. He is an able preacher, and a popular pastor. Under his inspiring leadership the church is now making improvements upon its house of worship to cost about \$4,000, and which, when completed, will add very greatly to the convenience of the house as an ecclesiastical workshop. The church is composed of many excellent people.

Dr. Powhatan W. James, of Virginia, has accepted a call to the pastorate of the First Baptist Church, Selma, Ala.

Dr. I. W. Wingo, of Greenville, S. C., died on June 11th. He was one of the most useful and most honored pastors in South Carolina.

Rev. R. J. Williams, of Halls, will preach on next Sunday at Concord Church, in Davidson County. Brother Williams is an excellent man and a fine gospel preacher.

Dr. B. J. W. Graham and party, who have been on a trip to Europe, Egypt and Palestine, returned home last week. We hope to see Dr. Graham sometime soon and compare notes with him.

Mr. and Mrs. William Standifer Strong announce the marriage of their sister, Mrs. Irene Gordon Passmore, to Rev. John Elliot Barnard, Tuesday, June 10th, 1913, Asheville, North Carolina. We extend very cordial congratulations.

We learn with deep regret of the serious illness of Mrs. Dr. G. C. Savage. The many friends both of Dr. and Mrs. Savage throughout the State will join us in earnest petitions for her speedy recovery.

We publish on pages twelve and thirteen this week the full program of the Tennessee Baptist Encampment to be held at Estill Springs, July 4-13. As you see, the program is a very interesting one. It is expected that there will be a large attendance at the Encampment. The editor hopes to be present part of the time at least, and should be glad to meet all of the Baptists of the State there, or as many of them as can possibly go.

In telling of a visit of Dr. W. O. Carver to Bonham, Texas, in a Bible Conference held there, pastor S. A. Cowan said: "He was here eight days and gave a course of lectures that were greatly enjoyed. The simplicity of his style and his sunny disposition drew the people to him in such a way that he did them great good. One good brother who heard all the lectures here, and who had been taught by Dr. Broadus, in referring to Dr. Carver, said: 'The mantle of Broadus has fallen on this man.' Dr. Carver's style is so clear and simple that all who hear him see the truth he is trying to teach."

By special invitation we ran down to Selmer last week to lecture. We delivered lectures there last fall on "The Land of the Lord," and "The Holy City." This time, by request, we lectured on "The Passion Play." The Selmer church we were informed is getting along very nicely. It is composed of an excellent class of people. The only trouble is there are not enough of them. Brother S. H. B. Mayes preaches there once a month. The other three-fourths of his time he gives to Harmony Association as evangelist. He averages about one sermon a day and is enjoying it. We are indebted to Brother John T. Warren and Sister J. L. Smith, for kind hospitality.

In Home Missions, Florida, Kentucky, New Mexico, Oklahoma, Tennessee and Texas, reached or exceeded their apportionment; the other States failed to reach the apportionment. Alabama was asked for \$28,500 and gave \$23,343.50, a decrease of \$5,156.50 from the contributions last year; Arkansas was asked for \$10,100 and gave \$8,137.46, a decrease of \$1,962.54 from last year; District of Columbia was asked for \$3,500, and gave \$2,518.76, a decrease of \$981.24; Florida was asked for \$10,000 and gave \$12,441.56, an increase of \$2,441.56; Georgia was asked for \$54,000, and gave only \$36,881.50, a decrease of \$17,118.50; Illinois was asked for \$3,500 and gave \$3,439.79, a decrease of \$60.21; Kentucky was asked for \$29,000 and gave \$29,483.42, an increase of \$483.42; Louisiana was asked for \$9,500, and gave \$7,723.25, a decrease of \$1,776.75; Maryland was asked for \$9,000 and responded with \$7,191.83, a decrease of \$1,808.17; Mississippi gave \$26,804.48 of the apportionment of \$31,000, an increase of \$1,402.52 over last year; Missouri gave \$11,407.34 of the apportionment of \$15,000, a decrease of \$3,592.66; New Mexico gave \$1,621.41 of the apportionment of \$1,500, an increase of \$121.41; North Carolina was asked for \$32,500 and gave \$26,820.08, a decrease of \$5,679.92; Oklahoma gave \$6,025.08 of the apportionment of \$5,000, an increase of \$1,025.08; South Carolina gave \$32,943.12 of the apportionment of \$35,000, a decrease of \$2,056.88; Tennessee was asked for \$25,000, and gave \$25,230.24, an increase of \$230.24; Texas was apportioned \$71,000 and gave \$71,222.30, an increase of \$222.30 over last year.—Baptist Standard.

Dr. W. J. Williamson, pastor of the Third Baptist church, St. Louis, sailed recently for Europe to be gone until August 1. We wish him a very happy voyage and safe return.

William Jewell College recently conferred the degree of Doctor of Divinity on Revs. D. D. Munro, of Calvary church, Kansas City, and J. E. Dillard of Delmar Avenue, St. Louis.

The State University of Kentucky recently conferred the degree of Doctor of Divinity on Rev. Lincoln McConnell, who has just been called to the Tabernacle church, Atlanta, Ga. Dr. McConnell is one of the finest preachers and most popular lecturers in the country. He came to us recently from the Methodists.

The trustees of Furman University, at their recent meeting conferred the degree of Doctor of Divinity upon Rev. A. T. Jamison, Superintendent of the Baptist Orphans' Home in South Carolina. Dr. Jamison is a Tennessean. He was born and reared in Murfreesboro. He was the son of Prof. and Mrs. R. D. Jamison, and is a brother of Mr. H. D. Jamison, a member of the Judson Memorial Church, this city. He has done a great work as superintendent of the Orphans' Home.

We were very glad to have a visit last week from our friend, Rev. W. J. Malone, of Fayetteville. Bro. Malone is Circuit Court Clerk of Lincoln County, is partner in a store in Fayetteville, and in addition preaches to four churches. He has recently suffered some serious financial reverses, through no fault of his, which have caused him considerable trouble. One thing is certain, though, whatever money he may lose, he will not lose his honor. Bro. Malone is one of the truest and noblest men to be found anywhere.

From Selmer we went out to Adamsville on Wednesday and lectured that night. The house was full and we have seldom spoken to a more attentive and seemingly appreciative audience. We had often heard of Adamsville, but it so happened that we had never been there before. It is a town with a population of about 800 or 1,000. The Baptist church has a membership of some 60. They have recently made extensive repairs upon their house of worship. Rev. John Duncan, of Corinth, is pastor. He is highly spoken of. We are under special obligation to Brethren James and William Littlefield for hospitality and courtesy.

In an address to the graduates of Fisk University recently, Booker T. Washington, President of Tuskegee Institute, Alabama, urged the claims of the South as the most favorable field for them. In pointing out the opportunities which the South affords he called attention to the fact that nine millions of their ten million people live in the South. This Negro population in the South is twice the total population of Australia, more than the population of Belgium, almost twice that of Holland, and almost twice that of Norway, Sweden, Switzerland and Denmark combined. There are 200,000,000 acres of unoccupied and unused land in the South which is as open to purchase by Negroes as by any other race, and he strongly urged the duty of the educated Negro to give his attention to making the 900,000 Negro farmers in the South efficient in their work, and to making the farm attractive and profitable to greater numbers of the race. Answering the criticism that some people would have the Negro remain a hewer of wood and a drawer of water, he said that his chief concern was that he should have plenty of wood to hew and water to draw. Those who did not feel themselves drawn to the farm might find plenty of opportunities for merchandising, banking, certain lines of manufacturing and the practice of various professions, chief among which he urged that of teaching. Repeating his often-expressed opinion that the Negro would find his white neighbor in the South more helpful than anywhere else in the world, he said: "I have studied the white races a good deal in various parts of the world, and if it becomes my task to convert a white man from what I consider a wrong way of thinking to a right way of thinking, I prefer to take the Southern white man as my subject to experiment upon rather than the white man in any other part of the world." He spoke with enthusiasm of the rapid growth of the spirit of toleration and co-operation between the two races in the South, and believes that, with a proper spirit of meekness and manliness on the part of the Negro, the relations between the two races will become increasingly helpful.



## The Home Page

### "ALL NIGHT IN PRAYER."

"All night in prayer"—whilst others slept

Or, heedless, their wild revels kept.  
In lonely spots, oppressed with care,  
The Savior spent his nights in prayer.

"All night in prayer"—'tis joy to know  
I have such comfort in my woe;  
And whilst I watch, his pity share,  
Who often spent like hours in prayer.

"All night in prayer"—I love to think  
His hand doth mix each cup I drink;  
And for my blessing doth prepare.  
Each night of weariness and prayer.

"All night in prayer"—O Savior,  
Christ,  
My sins deprived thy life of rest;  
And love for me didst make thee bear  
The sorrows of those nights of prayer.

"All night in prayer"—soon morn  
shall come

A morn whose light shall guide us  
home;

Its dawn must scatter gloom and care,  
And joy shall crown our nights of  
prayer.

—Elizabeth Annable Needham.

### A TALK TO MOTHERS.

By Gypsy Smith.

There isn't much chance for any child in this world, naturally speaking, if he has a bad mother; and I want, just for a few minutes, to speak to you who are mothers. I would like to say:

"MOTHERS, TETHER YOUR CHILDREN TO JESUS CHRIST"

So much depends on the instruction of the mother. You, before anybody has a chance to get on the job, settle what your child is to be. The preacher has one day out of seven, and only two or three hours then—and if he gets one, he is fortunate in these days. With your child you have seven days in the week. What kind of instructions are you giving? Remember! remember the instruction that is to be for righteousness must not be merely lip-service. It must be life, if it is to tell. Somebody asked Napoleon—indeed, it was one of the French women—"What do you consider the French nation needs?" He looked at her, and replied with one word, "Mothers." And if I were asked what America, Canada, England, and the world needs today, I should say two words: "Godly mothers." Give me the mothers of the continent consecrated to the service of Jesus Christ, and I would capture the manhood for Jesus in a few months.

### INSTRUCTION THAT COUNTS.

Somebody has said that "the hand that rocks the cradle rules the world." It is the instruction that you get into the child's mind before anybody else gets a chance that turns the feet of your child up to Jesus, or turns them away from him. Make no mistake, it is the impress of the mother that lasts longer, whether it is good or bad. I tell you that there have been in my experience so many, I could not begin to count—countless multitudes—have come to me, and said: "If my mother had been a good woman, life would have been different for me. I longed to be better, but I had no help, no encouragement, my mother was wrong." Sometimes mothers wake up when it is too late, and come and ask me to

pray for their boys and girls. They come to meetings of this sort and sing in a sentimental way, "Where is my wandering boy tonight?" till I want to get down straight and ask, "What did you do to prevent him from wandering?"

I was born amongst the birds and the flowers and trees, and if I'm out at this time of the year and hear the birds, I don't hear much of the conversation. I am watching the trees and birds, the habits of which I know so well that I feel myself nearly one of them, and love to be among them. As a boy I have helped them build their nests, I have got little bits of feathers and dry grass, and such things as I knew they would need in the nest making, and put them in their way. Then I have gotten away and hidden, and watched how these things have been picked up and put in the place they desired. I have watched them sit there, and the little eggs come, and then the little birds, the biggest thing about which were their mouths. I have helped to feed those little birds till they hopped from the nest to my finger.

I have seen another little nest broken by the wind, with two or three of the little eggs lying addled, cold and broken, and up above the treetops there has been a bird singing the songs of angels, telling the secrets that angels whispered in their ears, and I thought that if those broken eggs had not been forsaken, what they, too, might have produced. They would have been there singing, too.

### IF THEY COULD HAVE BEEN MOTHERED.

That is just what we need—godly, mothers. Children don't need a doll, a fashion-plate; they don't need a giddy, card-playing, theater-going, dancing kind of thing. They need a mother. O you mothers, if your boys and girls are to grow up to real manhood, it must be because of their strong, brave, true mothers. The world needs mothering. What kind of mother are you? Are you the kind of mother that leads your boys and girls to Jesus? What kind of instruction, what great eternal principles are you instilling into the minds of the boys and girls about you? What conversation do they hear? Are you training a tender, sensitive conscience, a deep reverence? For, hear me, your boys and girls may be dressed to death, but they will never be refined unless they have a deep reverence for God. A deep reverence for God is the base of all refinement. Your boy will never be a gentleman unless he has learned to reverence God. Your girl will never be a lady unless she loves God. What kind of instructions are you giving them, you mothers?—for God will hold you responsible for your children. "The promise is to you and your children."

I wonder if your child has ever seen you pray? I wonder if your child has ever heard you pray? I wonder if you have ever taken that child apart and prayed with her? I looked down at a man in front of a theater in Pittsburg in the month of January. It was a midnight meeting. We had a procession of eight or ten thousand people, and swept through the city, visiting the saloons and giving away tickets for the theater service, and we got three thousand of them there. You could smell them—they were soaked in whisky, and I looked down on those men, saturated in sin as they were, and I could not help thinking of their mothers. I said, "I wonder if your mother would be disappointed in you if she saw you?" One young fellow in the front put his head down as if he had been shot. He was an employe of that theater, and next morning he called on the proprietor, and asked to

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be paid off. The manager said: "Why?" And he said: "You heard Gypsy Smith last night. I saw you on the platform standing in the wing. Do you remember what he said about your mother?" "Yes," replied the manager, "and he hit me hard. "Yes, and he hit me hard too. Do you know, I haven't written to my mother for nine years, and I'm going home." The manager, "and he hit me hard." "Yes, ing to stand between a man and his mother, and paid him off, with a bit extra. When that young man got to his home town it was dark. His sister was celebrating her twenty-first birthday. He knocked at the door, and his mother answered. Then he asked for a night's lodging, but she told him that the house was full, but that if he went to a nearby house they would give him shelter. Then he said, "Mother!" and she recognized him, and threw her arms around her long-lost boy, saying: "Come in, Jack, I have

ALWAYS ROOM FOR YOU."

He never forgot his mother. If you have been a good or bad mother, your boys will never forget. They will think of what they have got from you, good or bad.

In the Old Century a man was condemned to die for murder, and his mother was allowed to see him for the last time. She stood on one side of the bars, and he on the other. She was weeping, and he said: "It's no good crying now." She looked at him, and said: "Well, I never taught you any harm." "No," he said, "and you never taught me any good. If you had, I should not have been here."

What instruction are you giving your children? You may give your child a good time as far as the world is concerned; give them parties, horses to ride, cards to play, and help him to the devil, but God gave you that child to do with him what he meant—something higher and holier. Your boys and girls want something more than books to read;

### THEY NEED TO BE HELPED TO JESUS.

Mother, are you seeking to do that? I saw a mother sitting in front of me with her baby in her arms. That little child, attracted by the voice of my movement, watched me all the time. I spoke to that mother, and she told me it was her first baby. I asked her if she was a Christian, and she said: "Well, no, I don't know, am not a pronounced Christian." Then I asked her if she would give the baby to me. She tightened her arms around her child, and said: "I couldn't spare my boy." I told her: "If you keep that baby, you will lead him away from Jesus, because you don't want to be a Christian." She looked at her baby, and I saw the struggle coming; presently the big tears, and as she kissed the baby she said, "That's a new thought; I ought to be a Christian for

baby's sake." I am pleading for the children, for generations yet to come. Wives, sisters, welcome Christ to your homes. Give him a chance with you. Jesus is waiting to be your friend, your Savior, and your Lord.—Sel.

### FOR SORE THROAT AND CATTARRH.

Here is a treatment prescribed by many leading physicians with splendid results. Dissolve half a teaspoonful of Tyree's Antiseptic Powder in a teacupful of warm water. Spray or gargle every two hours in acute cases and thrice daily in chronic. Try it. The powder can be had for 25c a box at any drug store (or by mail). If not pleased return the empty box and your money will be refunded. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal sample and full directions, free, to any who write mentioning this paper.

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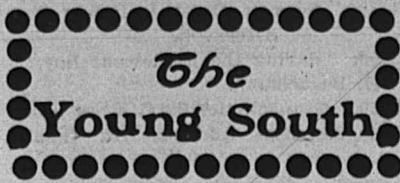
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Address all communications for this department to Miss Annie White Folk, 627 Boscobel Street, Nashville, Tenn.

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

#### TODAY.

Lord! for tomorrow and its needs  
I do not pray:  
Keep me, dear God, from stain of sin  
Just for today.

Let me both diligently work  
And duly pray;  
Let me be kind in thought and word  
Just for today.

Let me be slow to do my will,  
Prompt to obey;  
Teach me to mortify my flesh  
Just for today.

Let me no wrong or idle word  
Unthinking say.  
Set Thou a seal upon my lips  
Just for today.

Lord! for tomorrow and its needs  
I do not pray,  
But keep me, guide me, love me, Lord,  
Just for today. —Sel.

The first letter we have this week is from Gallatin, and says:

"Dear Annie White—For the first time I send you a small contribution. My two girls, Lena and Gracie, have been members of the Young South band since they were small tots, and as Lena is away from home and Gracie is married, I send \$3 in their names. Hope it may do some good in Jesus' name. Give \$1 to Home Missions; \$1 to Foreign Missions, and \$1 to our missionary's salary. Wishing you much success in your work. May God be ever with you.—Mrs. L. C. Smith."

We are so glad to hear from Mrs. Smith, and so much obliged for the contribution. Let this be not the last time, please. We would be so pleased if your daughters themselves, wherever they are, would return to their old allegiance and write to us. We want the old-time friends to come back.

Sweetwater sends the next message: "Dear Miss Annie White—Find enclosed check for \$6. Please renew my subscription to the Baptist and Reflector, and send the Baptist and Reflector to Mrs. W. B. Axley, Madisonville, Tenn. The remaining \$2 is for the Orphans' Home, Gordon B. Hale, Thomas N., Charles P., and Mrs. T. N. Hale, contributors. We hope this little offering will be accepted, as we send it with many good wishes for the dear little children in the home. We hope you may have much success in your new work.—Mrs. Thos. W. Hale."

Thank you so much in the name of the orphans. Your gift will help greatly where so much is needed. This is your work, too, Mrs. Hale, and you and the little boys will help it succeed if you continue in this good way. We turned the subscriptions over to the Baptist and Reflector.

This next one is from Hermitage, Tenn. "Dear Miss Annie White, I am sending you \$1.50, please give it to the Orphans Home, I hope God will bless you in your noble work, and lead you on to higher things. Mrs.

Sam W. Thompson."

He is blessing our work and he will as long as the prayers go with the offering. We thank you so much, Mrs. Thompson, both for the offering and the kind words. Please remember the Young South always.

We welcome Greenbrier again:

"Dear Miss Annie White—I think our band is doing fairly well. We have added three new members to our list since my report to you. We have bought chairs and seated our Sunday school room. I send you \$1 for the Orphans' Home.—Mrs. M. L. Pinson."

We think with you that your hand has done well. We are grateful for the contribution for the Orphans' Home. Hope you will add many more new members to the band. Come again soon. We like these steady workers. They keep the work going.

This next is from Lucy, Tenn., and speaks for itself:

"Dear Miss Annie White—Enclosed find money order for \$1.65 for the Orphans' Home. Harold sends ten cents, and Grace sends 5 cents for her five birthdays. She was five years old May 25, and recited a piece in the Children's Day exercise on that day. \$1.50 is from their father, mother and grandmother, and we hope it will be some help to the dear little children in the Home. We are going to leave dear old Tennessee very soon, and make our home in another State, but I know we will always love old Tennessee, and I for one will always feel an abiding interest in the Orphans' Home and the Baptist and Reflector, and many other things connected with this State. I think you are doing splendidly with the Young South page and I feel sure the Lord has called you to the work, and that great and lasting good will be accomplished through your untiring efforts and your work of love. When I used to read of your contributions to the Young South when you were a wee girlie, I never thought of you as the future editor of our interesting page, but I am very thankful that God has willed it so, and may His richest blessings ever rest upon you, is the prayer of Mrs. M. E. Willoughby."

(Grandmother to Harold, Grace, Mary Louise and Baby Willoughby.)

This letter makes me very sad. I feel a personal loss in their going from our State. "The Willoughby Band" has been so faithful to the Young South, and when I took charge of it gave me a welcome that did my heart good. We will be lonely without them. Dear Mrs. Willoughby, won't you let the Baptist and Reflector go with you to your new home, and won't you continue to write to the Young South as of old? We want to keep in touch with you wherever you go, and I am sure you will want to hear from us. May we not expect a letter from you or one of the dear children when you get settled in the new home? May God go with you and your loved ones and hold you ever in the hollow of His hand.

This last one is from faithful friends at Hannah's Gap:

"Miss Annie White—Enclosed you will find an offering for the Orphans' Home from Hannah's Gap church. The amount is \$10. Wish it were more, but so many of our church-members have gone to sleep. Our Association would be right in calling us the sleepy church.—Ruby Nichols."

If your church being half asleep sends \$10 to the Orphans' Home, what could it not do if all the members were wide awake? I do not know how many members you have but some of them must be very much awake. Any way we are more than grateful to Hannah's Gap church for the splendid contribution.

"Dear Miss Annie White—Find enclosed herewith a receipt for your remittance of recent date from the Young South to the Orphans' Home. I greatly appreciate the interest that you and the many loyal Sunbeams all over the State are taking in our worthy institution. I hope that the returns this month will justify the immediate erection of the Baby Cottage, the end sought so diligently by the W. M. U. and the Young South. Wishing you continued success in your good work, I am

Yours for the Orphans,  
W. J. STEWART,  
Secretary-Treasurer.

We sent Mr. Stewart a check for \$33.12 this month. Since then something over \$20 more has come in, so we can send another good check soon. June is the Orphans' month and we hope every one who is interested in the helpless little ones will send in a generous offering.

Right here I want to speak of a beautiful plan which, if liked by the mothers of the State, will go far toward building the Baby Cottage. The plan is this, to have every Baptist baby in this State, or any other, send in a contribution, and thus let the babies build the cottage for the little orphan babies. Think about this plan, you mothers, who have your own little ones about you in happy homes, and let us hear from you.

#### RECEIPTS.

Previously acknowledged	\$64 95
Mrs. L. C. Smith, Gallatin—	
Japan	1 00
Foreign Missions	1 00
Home Missions	1 00
Mrs. M. L. Pinson, Greenbrier, Orphanage	1 00
Mrs. Sam W. Thompson, Hermitage, Orphanage	1 50
'The Willoughby Band, Lucy, Tenn., Orphanage	1 65
Ruby Nickols, Hannah's Gap, Orphanage	10 00
Mrs. Thos. N. Hale, Sweetwater, Orphanage	50
Gordon B. Hale, Sweetwater, Orphanage	50
Thos. N. Hale, Sweetwater, Orphanage	50
Chas. P. Hale, Sweetwater, Orphanage	50
Total	\$84 10

#### FOR THE NEXT TIME.

By Zelia Margaret Wallers.

The young girl was pulling out basting threads with a sullen air. A fellow-worker in the dressmaking establishment, a woman worn with years of toil and care, looked at her several times. At length she spoke:

"You don't make anything despising your work."

"I don't make anything anyway," said the girl, "I'm not learning a thing. I'm just used as an errand girl, and to baste and rip bastings. Madame doesn't try to teach me anything, and she doesn't give us decent surroundings or wages. I do despise the whole thing. I'd try to do well for anyone that appreciated it; but I'll not here."

"You might do well for yourself," ventured the woman. "I know madame doesn't treat us fair; but it's not fair to yourself to slight things. I've lived a good many years, and seen hard times, and I know it pays to get the habit of doing things right and learning all you can. Now, you could pick up a lot of things if you took an interest, and it would come in handy to know sometime. I can show you how to cut children's clothes, and finish them, if you want to help me on this lot I'm beginning. And Miss Bates would teach you a lot of fine points about finishing things up neat.

It would all come in handy."

The girl shook her head. "I'll never be a dressmaker. I can't stand this sort of thing. And I certainly won't do a thing extra for madame."

The girl spent two more months in the dressmaking rooms. She ran errands, and in her leisure periods looked out of the window. It was quite true that the employees there were not well or fairly treated, and she felt justified in giving scantiest service.

She went into a store to clerk next. Conditions were better here, and she made a good clerk; quick, deft, and obliging. But the work was hard, and summer found her pale and worn, with no prospect of a vacation ahead. Then, one day, came in Mrs. Owens, one of the customers she liked best.

"Miss Curry," said the lady, "I've thought of a splendid plan. You told me once that you used to work in a dressmaking establishment. Well, I want you to go with us to our seaside cottage and do the children's summer sewing. Of course it won't take all your time. You'll have lots of time to get out, and get the roses back in your cheeks. But with five little ones we are always needing some stitches taken, and my dressmaker was too busy to give the children much attention this spring. I've been so anxious about finding someone to sew. You see, she will have to be really a part of the family, and some that I could get wouldn't do at all. But the children like you, and I'm sure we would all find you a pleasant companion. Now, if you'll say you'll come, I think I can arrange it with your employer here so that you can have your place back in the fall."

"Mrs. Owens," the girl confessed with a blush of shame, "I never learned a thing in the dressmaking shop except to pull bastings. I want to go so much, but I wouldn't dare undertake it."

"I'm so sorry!" said the lady. "We really wanted you."

The girl looked after her through springing tears. "If one could only go back and make use of opportunities after one has learned what they mean," she said. "But that's one of the things we can never do. But I know at least what these hard lessons are for. They're a warning for the next time. And I'm very sure my next opportunity shall not slip away while I sit idle. What a stupid I was to think any girl could get along without knowing how to sew! It's no use moping over it now. But I must be wide-awake for the next time."—Ex.

#### HOW TO QUIET A TICKING WATCH.

In the June Woman's Home Companion appears a page called "The Exchange" which consists of practical household suggestions contributed by subscribers. Following is one of the suggestions:

"The ticking of a clock or watch in a sick-room is often most trying to a nervous person. To obviate this, turn a tumbler over a watch on a chair or table beside the bed, and the sound of the ticking can no longer be heard."

#### Mrs. Winslow's Soothing Syrup

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

#### For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.



# EIGHTH ANNUAL ENCAMPMENT TENNESSEE BAPTIST YOUNG PEOPLE'S UNION.

For six years in succession the Baptist Young People of Tennessee successfully conducted an encampment at Estill Springs, possibly the banner meeting being the last one held there in 1911. At the suggestion of some of the committee, and upon the invitation of the management of Tennessee College at Murfreesboro, the encampment was moved to that place last year. While the entertainment there by the hospitable people of Murfreesboro and Tennessee College was all that we could ask, there seemed to be some dissatisfaction because there was not that outing feature which formerly characterized these meetings. For this reason the committee decided to return to Estill Springs for this coming Encampment. The returning to the old camp grounds has created renewed interest in the Encampment, and it now looks like we are going to have a much increased attendance as well as a growing interest in the work done. There are now thousands of persons who understand from personal experience what the Encampment is and what advantages it has to offer. They have experienced the delightful fellowship and been profited by the instructions in the Bible and Christian work; and they have been inspired by the addresses of the leading men of Tennessee and the South. The Baptist life of the State has been greatly helped by these Encampments, which are now regarded as a fixture.

## OFFICERS.

W. D. Hudgins, President.  
E. L. Bass, Vice President.  
Harry McNeely, Vice President.  
James May, Vice President.  
Wilson Woodcock, Secretary.  
E. H. Rolston, Treasurer.

## EXECUTIVE COMMITTEE.

W. D. Hudgins, E. H. Rolston, M. M. Summar, H. B. Alexander, J. W. Cole, J. H. Reed, J. W. Winn, H. W. Virgin, J. F. Jarman, H. A. Smoot, J. Henry Burnett, Wilson Woodcock.

## PLACE OF MEETING.

The return to Estill Springs as a permanent meeting place shows the wisdom of the committee when you study the results of the former meetings held here, and also understand clearly how peculiarly Estill Springs is adapted to the purposes of this meeting. It is centrally located, is a delightful place to spend a summer outing, and every surrounding lends itself to the work we are trying to do.

## TIME.

For several years the Encampment has been held near the first of July, usually beginning on Monday and running over till the following Monday. This time the work will begin Friday night, July 4th, and continue over two Sundays. There are many reasons for this change, which we will not take time to mention here. It is the very time for a vacation, and we believe many will take advantage of this opportunity to spend their outing where they will get most. Those attending can leave from any part of the State in the morning and reach the camping place in time for Dr. Porter's great lecture Friday night.

## THE PROGRAM.

Of course, the essential thing is the program. About this centers the life of the Encampment. The program as arranged is one of the very best ever offered in Tennessee. We shall have a very fine array of speakers. From out of the State we will have Dr. W. B. Riley of Minneapolis, Dr. J. B. Gambrell ("The Great Commoner") Dallas, Tex.; Dr. Harvey Beauchamp, Dallas, Tex.; Mr. Arthur Flake, Baldwin, Miss.; Dr. Henry Alford Porter, Louisville, Ky.; Hon. Jos. G. Camp,

Georgia; Marvin Williams, South Carolina; E. A. Petroff, Kentucky, and in addition to this we will have among the best of Tennessee's talent.

## I. THE STUDY CLASSES.

These study classes will be among the most instructive hours of the entire week. In these classes real teaching will be done. Mr. Flake will teach the B. Y. P. U. Manual to a large class of young people, while Dr. Gillon will have a class of people interested in the study of missions, and Dr. C. W. Knight a class in "New Testament History." Seals and diplomas will be given for this work to all taking either of the books. Text-books will be on hand for all wanting to take the class work.

## II. THE BIBLE INSTITUTE.

We are again fortunate in securing Dr. W. B. Riley, who is so well known by our people for this work. Dr. Riley will give us a week's study of the book of Job. No one can afford to miss this week of instruction and inspiration.

## III. B. Y. P. U. INSTITUTE.

In former years too little attention has been given to B. Y. P. U. work, so this year Mr. Flake, possibly the best known B. Y. P. U. worker at all, has been engaged to conduct this Institute. Besides his inspiring and instructive addresses and the teaching he may do in the text-book, he will put on the platform some demonstrations showing just how the work should be done by the local B. Y. P. U.

## IV. THE ADDRESSES.

The noon day hour will be filled by the best talent we have. We confidently expect this to be the mountain peak of each day. Such men as Dr. H. W. Virgin, Dr. B. C. Hening, Prof. J. T. Henderson, Evangelist J. M. Anderson, Dr. C. D. Graves, Secretary Arch C. Cree, Dr. Austin Crouch, Dr. J. B. Gambrell, and Dr. Spencer Tunnell will speak at this hour.

## V. THE CAMPUS TALKS.

Instead of the usual Sunset Service which has been the custom heretofore, we will have a series of talks by Dr. Riley on "The American Home." This diversion will be enjoyed by all.

## VI. THE DEVOTIONS.

Dr. R. M. Inlow, President of Union University, and Dr. Allen Fort of Chattanooga, will have charge of our Devotions at every service. This, we believe, is a great deal better than in former meetings.

## VII. THE MUSIC.

We have not fallen down on the music, either. Mr. E. A. Petroff will have charge of the music, and with him will be Miss Florence Brantley, who is known by most of the former campers and who knows just exactly how to handle a piano.

## VIII. THE NIGHT LECTURES.

We have never had such a delightful treat to offer our people. Among the names who will lecture at night we find Dr. H. A. Porter, Dr. J. B. Gambrell, Hon. Jos. G. Camp, Dr. B. C. Hening, Mr. Marvin Williams, and Dr. R. W. Weaver.

## IX. THE SUNDAY SERVICES.

The two Sundays will be given largely to Sunday School and preaching. Both days, however, will be full. Our native people will be there in numbers, and we have arranged specially for them on Sunday. The speakers and preachers for the Sunday services will be Dr. Gambrell, Dr. Beauchamp, Prof. J. T. Henderson, Dr. William Lunsford, Dr. A. C. Cree, Dr. J. M. Anderson and Dr. Riley.

## X. THE SOCIAL SIDE.

The social feature will be well cared for, the afternoons being saved for walks and drives, lounging and reading, as well as games and athletics, facilities for which will be at hand, including tennis, bowling, skating,

baseball, croquet, fishing and boating. The acquaintances made and developed during these afternoons are a very important factor in the success of the meeting, and will not be interfered with.

## EXPENSE.

The expense is a very important item to most of us. The railroads have given us a rate of one and one-third fare for the round trip. Folders will be issued by the companies, and same will be on file with your local agent. The other cost will be hotel, which consists of room and meals at a rate of one dollar per day in all the hotels and boarding houses. Besides this there will be a fee of \$1.00 asked from all who attend the entire week.

To those paying this fee will be given a badge, which will admit them to all the services and lectures free. Those not buying the badge will be asked to pay a small fee for each of the two pay lectures.

## BOARDING HOUSES.

The same rates will prevail for board as in the past. Board with meals will be one dollar a day. The Estill Springs Hotel, which has always been the headquarters, will continue to be the central place for the activities of the Encampment. An effort will be made, however, to overcome any undue crowding. The Beard House, situated but a short distance away; the Nelson Cottage, which is also in the immediate vicinity, and the Godard House; also Oak Place, Home, will be open to accommodate visitors at the usual rate. If those desiring accommodations will write in advance, an effort will be made to see that they are given such accommodations as they may desire. It will greatly facilitate the arrangements if parties will notify Mr. W. D. Hudgins, Estill Springs, Tenn., in advance, and tell him exactly what they wish.

## FRIDAY, JULY 4.

### EVENING.

7:30. Organization of choir by E. A. Petroff, Kentucky; song and praise service. Devotions, Dr. R. M. Inlow, Jackson, Tenn, President Union University.

8:15. Lecture, "Making an American," Dr. Henry Alford Porter, Louisville, Ky.

## SATURDAY, JULY 5.

### MORNING.

8:30. Song service, led by E. A. Petroff. Devotions, Dr. R. M. Inlow.

9:00. Organization of classes and announcements.

9:30. Address: "Is America a Christian Nation?" Dr. Arch C. Cree, Atlanta, Ga.

10:15. Recess.

10:25. Address, "Psychology of Infant Baptism," Dr. R. W. Weaver, Nashville.

11:10. Address, subject not given, Dr. J. B. Gambrell, Dallas.

### AFTERNOON.

Recreation and sleep.

### EVENING.

5:30. On the Estill Springs Hotel campus. "The Conservation of Spiritual Resources," Dr. Arch C. Cree.

Supper.

7:30. Devotional, Dr. R. M. Inlow; song service, E. A. Petroff.

8:15. Lecture, subject not given, Dr. J. B. Gambrell.

## SUNDAY, JULY 6.

### MORNING.

9:00. Sunday School on the Campus. Superintendent, J. W. Cole, Nashville, Tenn.

10:00. Address, "Wanted, a Brother," Dr. A. C. Cree.

10:40. Sunday School Institute. Address, Dr. H. Beauchamp, Field Secretary Baptist Sunday School Board, Dallas, Tex.

11:20. Sermon, Dr. J. B. Gambrell. *Afternoon.*

3:00. "Saving the Adolescent Boy," Dr. H. Beauchamp.

5:30. Evangelistic Service on the Hotel Campus. Address, Dr. Gambrell.

Supper.

7:30. Devotions, Dr. R. M. Inlow. Song service, E. A. Petroff.

Ryland Knight, Clarksville, Tenn.

8:15. Sermon, "Tithing," William Lunsford, Nashville.

## MONDAY, JULY 7.

### MORNING.

8:30. Study Classes. B. Y. P. U. Manual taught by Mr. Arthur Flake, Field Secretary Baptist Sunday School Board, Baldwin, Miss.

"New Testament History," by Dr. J. W. Gillon, Secretary State Missions, Tennessee.

9:30. Song and Praise Service, E. A. Petroff. Devotions, Dr. R. M. Inlow.

9:45. Bible Institute. Lecture, "Job, or the Perils of Prosperity," Dr. W. B. Riley, Minneapolis, Minn.

10:40. B. Y. P. U. Institute. Address, "The B. Y. P. U. in Broad Outline," Mr. Arthur Flake.

11:20. Address, "Laying the Foundation," Dr. R. M. Inlow.

### AFTERNOON.

Rest and recreation.

5:30. On the Hotel Campus, Dr. Riley will talk about the "Ideal Young Woman."

Supper.

7:30. Song and Devotions, E. A. Petroff and Dr. Inlow.

8:15. Lecture, subject not given, Dr. J. B. Gambrell.

## TUESDAY, JULY 8.

8:30. Study Classes, Drs. Gillon and Knight and Mr. F. Blake.

9:30. Song and Praise, E. A. Petroff and Dr. Inlow.

9:45. Bible Institute. Address, "Job, or Dogged by the Devil," Dr. W. B. Riley.

10:40. B. Y. P. U. Institute. Address, "The Scope and Power of the Weekly Meeting," Mr. Flake.

11:30. Noon-day hour, address, "The Potter and the Clay," Dr. H. W. Virgin, Jackson, Tenn.

### AFTERNOON.

Recreation and sleep.

### EVENING.

5:30. On the Campus, Dr. Riley will talk about "The Model Young Man."

Supper.

7:30. Song and Praise, Dr. Inlow and Mr. Petroff.

8:15. Lecture, subject not given, Dr. Gambrell.

## WEDNESDAY, JULY 9.

### MORNING.

8:30. Study Classes, Messrs. Flake, Gillon and Knight.

9:30. Song and Praise, Dr. Inlow and Mr. Petroff.

9:45. Bible Institute. Lecture, "Job, or Is Birth a Blessing?" Dr. W. B. Riley.

10:40. B. Y. P. U. Institute. Address, "The B. Y. P. U., the Logical Place to Teach Missions," Mr. Arthur Flake.

11:20. Noon-day hour. Address, "Paul the Optimist," Dr. Ben Cox, Memphis, Tenn.

### AFTERNOON.

Recreation and sleep.

### EVENING.

5:30. On the Hotel Campus, Dr. Riley will talk about "Conscience in Courtship."

Supper.

7:30. Song and Praise, Dr. Allen Fort, Chattanooga, Tenn., and E. A. Petroff.

8:15. Lecture, "Truth and Shams," Joseph G. Camp, Georgia.

(Continued on page 13.)



THURSDAY, JULY 10.

## Morning.

8:30. Study Classes, Messrs. Flake, Gillon and Knight.

9:30. Song and Praise, Dr. Fort and Mr. Petroff.

9:45. Bible Institute. Lecture, "Job; or the Power of Matter Over Mind," Dr. W. B. Riley.

10:40. B. Y. P. U. Demonstration. "A Devotional Program."

11:00. Noon-day hour. Address, "The Sunday School in Denominational Life," Dr. B. C. Henning, Knoxville.

## Afternoon.

Recreation and sleep.

## Evening.

5:30. On the Hotel Campus, Dr. Riley will talk about "Wisdom in Wedding."

## Supper.

7:30. Song and Praise, Dr. Allen Fort and Mr. Petroff.

8:15. Lecture, "Christian Culture," Dr. B. C. Henning.

FRIDAY, JULY 11.

## Morning.

8:30—Study Classes, Messrs. Flake, Gillon and Knight.

9:30—Song and Praise Service, Dr. Fort and Mr. Petroff.

9:45—Bible Institute. Lecture, "Job or the Philosophy of Affliction," Dr. W. B. Riley.

10:40—B. Y. P. U. Demonstration. "A Business Meeting," Mr. Arthur Flake.

11:20—Noonday hour. Address, "The Man at the Bat," Dr. Spencer Tunnell, Morristown.

## Afternoon.

Recreation and sleep.

5:30—On the Hotel Campus, Dr. Riley will talk about "Affinities, or The Devil's Attack on Family Life."

## Supper.

7:30—Song and praise, Dr. Fort and Mr. Petroff.

8:15—An evening of fun; a special program, Marvin Williams, Lyceum Bureau.

SATURDAY, JULY 12.

## Morning.

8:30. Study Classes, Messrs. Flake, Gillon and Knight.

9:30. Song and Praise.

9:45. Bible Institute. Lecture, "Job; or the Prophet of Personal Religion," Dr. W. B. Riley.

10:40. B. Y. P. U. Institute. Address, "Redeeming the Time," Dr. Allen Fort, Chattanooga, Tenn.

11:30. Noon-day hour. "The Supreme Task," Dr. Austin Crouch, Murfreesboro.

## Afternoon.

Recreation and sleep.

## Evening.

5:30. On the Hotel Campus, Dr. Riley will talk about "Divorce, or Progressive Polygamy."

7:30. Song and Praise, E. A. Petroff.

8:15. An old-time entertainment by the campers.

SUNDAY, JULY 13.

## The Great Day.

9:00. "The Model Sunday School," Mr. Flake, Superintendent.

10:00. Great Laymen's Hour, led by Prof. J. T. Henderson, Bristol, Va.

11:00. Announcements, etc.

11:20. Sermon, Dr. W. B. Riley.

## Afternoon.

3:00. Address, "Our Mountains and the Mountaineer," Dr. J. M. Anderson, Morristown, Tenn.

5:30. On the Hotel Campus, Dr. Riley will say "Good-bye."

7:30. Song and Praise, Mr. Petroff.

8:15. Sermon, "The Essential Thing," J. R. Hobbs, Shelbyville.

## SOME SPECIAL SUGGESTIONS.

Those who expect to join either of the study classes need bring nothing from home except a pencil, books and tablets being provided for you on the

## MALARIA DRIVEN OUT

Chills and Fever quickly cured and the entire system built up, restored appetite, clear brain, good digestion, renewed energy if you take

grounds. The only cost to this class work will be the price of the book and tablet. Every one interested in any of this class work should write to Mr. Hudgins and enroll beforehand, so we may know about how many will be in each class.

We suggest that the pastors encourage their young people to come and take the study classes.

If you have any friends to whom you would have programs sent, please let us have their names and addresses and we will see to it that they receive programs in time.

Send in a little fund from your B. Y. P. U. before the meeting of the Encampment in order that we may have money to bear the expense of the meeting as it comes.

The committee has gone to no little trouble and expense preparing this program, and we are confidently depending upon the Baptists of Tennessee to show their appreciation by liberal patronage, both in people and money.

Get your local B. Y. P. U. together and boost the Encampment. Send a large delegation to the Encampment.

Trains will stop at the platform of the Estill Springs Hotel, and Encampment visitors should notify the conductor of their desire to get off at the Hotel, and to have baggage put off there, in which event expense of hack and transfer will be saved. The hotel is a half mile west of the regular station.

## 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.

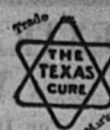
## GOOD POULTRY

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.

To Stop the Cough—Cure the Tickling  
Spray or mop the throat with the wonderful antiseptic, DR. PORTER'S ANTISEPTIC HEALING OIL. It cures in One Day. Full directions with each bottle. 25c, 50c, \$1.00.

## JOHNSON'S TONIC

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.



## PROGRAM

Of the Fifth Sunday Meeting of Shelby County Association, to be held at Egypt Baptist Church, June 27-28-29, 1913.

## Friday Evening.

8:00. Sermon, Rev. W. L. Norris.

## Saturday Morning.

10:00. Devotional service, Rev. Cornelius.

10:20. Organization.

10:30. "Relation of Pastor to Superintendent," Rev. I. N. Strother.

10:45. "Relation of Superintendent to Pastor," E. L. Bass.

11:00. Sermon, Rev. Roswell Davis.

12:00. Dinner served on the grounds.

## Afternoon.

1:00. "Is Tithing Taught in the New Testament?" Rev. E. L. Watson.

1:30. "What Is Russellism?" Rev. D. A. Ellis.

2:00. "Should Baptists Be Politic in Enforcing Church Discipline?" Rev. W. J. Bearden.

2:30. Solo, Rev. Benj. Cox.

2:40. "Shall Shelby County Association Continue Fifth Sunday Meetings, and Why?" Rev. O. A. Utley.

3:00. "Why I Am a Baptist," Rev. Benj. Cox and Rev. Burke.

3:30. "Would It Be Wise to Have the Lord's Prayer and the Ten Commandments Read in the Public Schools?" Rev. T. T. Thompson.

4:00. Adjournment.

## Sunday.

10:00 to 12:00. Sunday School Mass-meeting, led by E. A. Roper.

Pastors and members of every Baptist church within the bounds of Shelby County Association are invited.

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W. C. SAUNDERS, Asst. Gen'l Pass.  
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PHILLIPS—Mrs. Sarah Katharine Phillips, the subject of this sketch, was born in Greene County, Tenn., Feb. 14, 1845, and died May 9, 1913, aged 68 years, 2 months and 25 days.

She was married to John E. Phillips, April 13, 1862. To them were born fifteen children, seven sons and eight daughters. Her husband, seven sons, six daughters, forty grandchildren, and a large number of other relatives and friends survive her. Two daughters and four grandchildren preceded her to the other world. She was saved from sin at an early age under the preaching of Rev. W. A. Keen, one of the pioneer preachers of Upper East Tennessee, whose equal had not been here before him and whose superior has not been here since. When she was a child of only fourteen summers this prince of preachers baptized her into the fellowship of the Fall Branch Baptist Church. It was winter when she was baptized, and the ice had to be cut in order that she might obey the Savior's last command, a manifestation of her zeal for God which characterized her life ever after.

She and her husband, their thirteen children and some of their grandchildren have belonged to the New Hope Baptist Church for some years. Her husband is a brother to the late N. J. Phillips of Blountville, Tenn. Mrs. Phillips would go miles to be at the bedside of the sick and suffering. To her husband she was a good companion. To her children she was all that mother means. To all classes of people she was a friend and neighbor.

She was tired and we laid her down to rest. We shall miss her, but we know where she is. Her "sun went down to rise upon a fairer shore."

Death is but release from duty,

From all earthly cares it frees;  
Now her soul the King in beauty  
With unclouded vision sees.

Her pastor,

R. E. GRIMSLEY.

CHEEK—W. B. Cheek was born in Smith County, Tenn., May 9, 1844; was married to Miss Martha James, Jan. 23, 1868; to this union were born six children, three of them now living and three of them dead. His first wife died May 17, 1898; was married to Miss Ida Baker, Feb. 28, 1899; to the union were born two children, one living and one dead.

He made profession of faith in Christ in early life, but did not join the church until 1890, at which time he united with the C. P. Church, of which he lived a consistent member until his death, May 20, 1913. Aged 69 years, 11 days.

Just before he passed away he spoke lovingly and tenderly to his wife and children, telling them he was ready to go, that he would love to stay with them, but he was willing for the Lord's will to be done. Thus a good man passed to his reward.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."

M. W. RUSSELL.



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Resolutions on death of Mrs. Nancy C. Brown, prepared by committee from the Baptist Woman's Missionary Union:

Whereas, it has pleased God to remove from us our Sister Nancy C. Brown, who had been a member of the Baptist Church for over sixty years, and who was always faithful in the performance of her Christian duty, true to the cause of Christ and loyal to her friends, and being a faithful and true Christian, was loved by all who knew her, and

Whereas, we, as members of the Woman's Missionary Union of Erwin Baptist Church, deeply feel our loss, both as friend and a sister, knowing her to be always ready and willing to respond to the call of duty, al-

ways kind, sympathetic, loving and generous ("By their fruits ye shall know them"). Therefore,

Resolved, That we hereby express our sincere sympathy to her bereaved children, and our tender love to her home family in their great loss and sad bereavement.

It is requested that a copy of these resolutions be published in the Erwin Magnet, and a copy be presented to her bereaved family.

MRS. W. S. TUCKER,

MRS. J. K. HAYNES,

MRS. MARY HALE,

Committee.

April 17, 1913.

**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. E. T. A., 211 E. 11th St., Indianapolis, Indiana.

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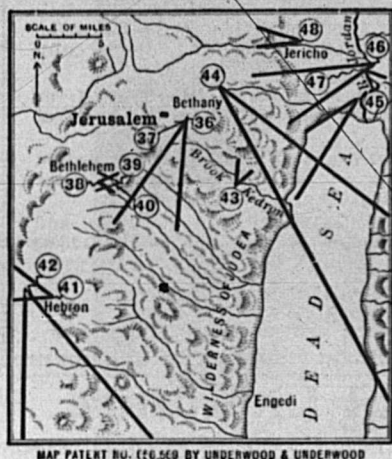


A JOURNEY THROUGH PALESTINE.  
Conducted by

REV. JESSE LYMAN HURLBUT, D. D.

Last week we were at Bethlehem, and now we are to go fourteen miles farther south until we come to Hebron among the mountains of Judah. We shall look at the city first from the east. See the number 41 with its lines branching west on our map of southeastern Judea.

Position 41. Hebron from the east. That tree with dark leaves near us on the left is a fig tree. In the shallow valley farther away, we can see a grove of olive trees with their little grey leaves casting afternoon shadows on the ground beneath. Beyond the olive grove, rising terrace like on the gently rising hillside, we look upon one of the three or four oldest cities



MAP PATENT NO. 126,569 BY UNDERWOOD &amp; UNDERWOOD

in the world. It was standing in the days of Abraham, nearly four thousand years ago, and has maintained an existence ever since.

Do you notice on the right a building somewhat like a castle, with a tower at the corner nearest to us, and another tower, not quite so high, at the further corner? That is a building which we should like to visit, above almost every other place in this land; for without a doubt, it contains the tomb of Abraham, Isaac and Jacob (Gen. XXIII:1-20; Gen. XLIX:29-31). But none save Mohammedans are allowed to enter it; and even to approach it will expose us to some risk of our lives. The Moslems in this city are the most bigoted and fierce in all Palestine. No Christian visitor ever sleeps within the city walls. Some friends of mine who entered the city and went as near as they were able to go to the mosque, were pelted with stones and dirt and filth, and on their return to camp found their clothes covered with saliva that had been spat on their backs! Those boys watching us on the fence would stone us out of the region if they dared.

At this very place Abraham pitched his tent, and built his altar—for the altar is prominent in every encampment of that grand old patriarch (Gen. XIII:18). Here he received news that his nephew, Lot, had been carried away a captive by the marauding kings from the east; and from this place he led his little army on a swift march far northward, "even unto Dan," where he made a night attack, scattered the invaders, and recaptured their prisoners and booty (Gen. XIV:1-16). More than any other place, Hebron seems to have been the home of Abraham. How strange it seems, and yet we know he walked up and down these very slopes!

Step across the gulf of a thousand years, and you find David's capitol here, while he reigned for seven years as King of Judah, before the throne of Israel was tendered to him (II Sam. II:1-4,11). Absalom's conspiracy against David was matured in this city (II Sam. XV:7-12; XVIII:9-17),

and here he was crowned for a brief, inglorious reign, ending in an ignoble death across the Jordan. Another thousand years, and at the opening of the New Testament story we find Zachariah and Elizabeth living in a suburb of this city—for it was a city of the priests (Luke I:5, 6, 39, 40). Perhaps John the Baptist as a boy climbed these hills, and gathered figs and olives from trees like these, and stood with awe at the tomb of his great ancestor, Abraham. Three great men, you see, Abraham, David and John the Baptist, stand before us as we look on this ancient city.

Now let us walk around to the other side of the town, and look down upon the Mosque. See the lines numbered 42 on our map.

Position 42. The mosque of Machpelah, the burial place of Abraham, Isaac and Jacob.

From this elevated point we get a fine prospect over the rounded hills of Judea toward the southeast. We almost believe we can catch a glimpse through that distant valley of the mountains of Edom beyond the south end of the Dead Sea. This was indeed a familiar prospect to Abraham and his family, as well as for hundreds of those who came after him, for we can be assured that the outlines of those distant hills were practically the same as now. How many times they turned their eyes down this valley in early morning and at noontime beneath the same sun that casts its shadows here. But notice more closely this wall, for it is all that you will ever see of the building, even though you should journey half way around the world to visit it. There is no cave on all the earth that the archaeologist and the Bible student so greatly long to explore as the cave that lies within these walls; for while we may be doubtful about many sites, we can be certain that the cave beneath this mosque contains the tombs of Abra-

ham, Isaac and Jacob. Not more than half a dozen Europeans in as many centuries have been able to penetrate within those walls. As you can see, the upper tiers of masonry are very different from the lower. You can scarcely see that those lower stones are dressed along the edges, as we saw them in the wall of the Temple (Position 25). The upper wall is modern, built since the Mohammedan occupation; the lower is very ancient, perhaps of the Herodian age. They tell us that the monuments over the tombs of the patriarchs are not under yonder pointed roof, but the court in front of it. The real sepulchres are below in the cave under the tombs that are shown, just as in our cemeteries the square sarcophagi stand above the graves which they represent.

How far back into the world's annals this old tomb takes us! More than a thousand years before Homer sang, or before Rome was founded; a time when Babylon, even, was young, when Egypt only of the nations was old. Then it was that Abraham bought this hill, and buried in its cave his wife, Sarah (Gen. XXIII:1-20). The stone was rolled away again and again, when Abraham himself was buried here by Isaac and Ishmael (Gen. XXV:7-10); when Isaac was laid here by Jacob and Esau (Gen. XXXV:29); and for the last time when Jacob was placed here by his twelve sons (Gen. I:1-13). The old wanderer was laid here at his own dying request (Gen. XLIX:28-32).

"Not where the Pharaohs lie with incense wreathed  
Round awful galleries grim with  
shapes of wrath,

Hawk-headed, vulture-pinioned, serpent wreathed,

Hued like an Indian moth.

"But lay him where from forest or  
green slope

To Mamre's cave the low wind

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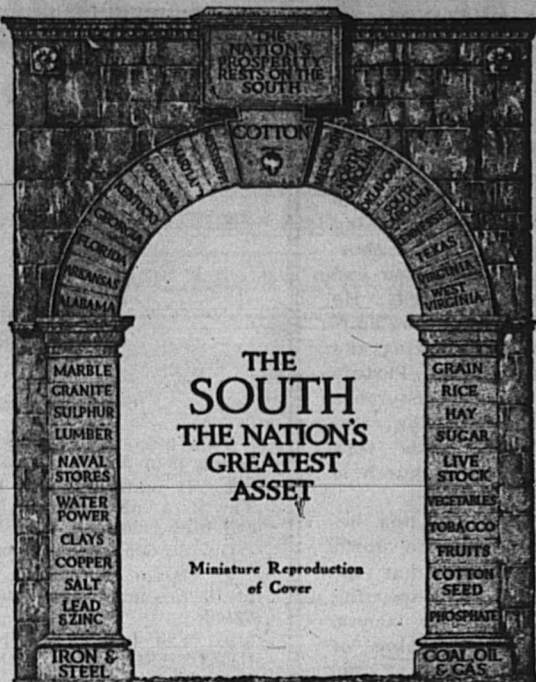
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breatheth balm,

Chanteth a litany of immortal hope,  
Singeth a funeral psalm.

"Bear him, ye bearers, lay him down  
at last

Instill Machpelah down by Leah's  
side.

On the pale bridegroom shimmering  
light is cast

Laid by that awful bride."

—W. Alexander.

To visit Hebron yourself and to see the ancient tomb, use the stereograph (41) "Hebron from the east," and (42) "The Mosque Machpelah, the burial place of Abraham, Isaac and Jacob."

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 stereographs for the year, in a cloth-bound, gold-lettered case, with a guide-book by Dr. Hurlbut of 220 pages (containing full descriptions of each place) and a series of seven patent locating maps, is \$18.75—scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-aluminum stereoscope, \$1.15. Express charges paid. Send order to Baptist and Reflector. Further descriptive matter sent on request.

George Adam Smith, D.D., LL.D., Glasgow University: "I have never seen so true and beautiful reproductions. The stereoscope over comes the great defect of Oriental photographs—the fattening and fore shortening of the landscape under the intense sunlight."



## AMONG THE BRETHREN

## By Rev. Fleetwood Ball

Evangelist T. O. Reese of Birmingham, Ala., and Singer J. P. Scholfield are assisting Rev. Martin Ball of the First Church, Winona, Miss., in a revival which began last Sunday. The outlook is bright for a great ingathering.

The final outcome of the revival at Lexington, Tenn., in which Evangelist Fairley D. King of Raleigh, N. C., did the preaching, was 32 additions, 25 by baptism. Among the number were 15 heads of families. The Home Board is fortunate in having Bro. King one of its corps of evangelists. He is an adept in soul-winning. He is now in Marshal, N. C.

A revival is in progress at Martin, Tenn., in which Rev. E. L. Wesson of New Albany, Miss., is assisting Rev. I. N. Penick. A gracious ingathering is confidently expected.

Evangelist Geo. C. Cates of Louisville, Ky., has sufficiently recovered strength to enter again into evangelistic work. He is with Rev. W. E. Farr at Columbia, Miss. The town is stirred.

Dr. I. P. Trotter of the First Church, Hattiesburg, Miss., has been called to the First Church, Grenada, Miss., and will probably accept. He was formerly pastor at Brownsville, Tenn., and has been in Hattiesburg eleven years. He is a choice and capable servant of God.

Dr. Walter Calley has withdrawn his resignation as pastor of the First Church, Jamaica Plains, Boston, and will continue the successful work begun there.

Dr. Chas. Hastings Dodd has resigned the care of Eutaw Place Church, Baltimore, Md., to become pastor of the Second Church, Germantown, Pa.

Dr. Clark Wells Chamorlain of Vassar College has been offered the presidency of Denison University, Granville, O., succeeding Dr. Emory W. Hunt.

Dr. C. S. Gardner of the Seminary at Louisville is to supply the pulpit of Broadway Church, Louisville, Ky., during the vacation of Dr. W. W. Landrum in August.

President F. D. Perkins of Bethel College, Russellville, Ky., has accepted the position of Corresponding Secretary of the Baptist Educational Commission of Kentucky, succeeding Rev. M. B. Adams.

Rev. R. P. Mahon of Jackson, Tenn., is with a Missionary Campaign of Enlistment and Enlightenment in Daviess County Association of Kentucky. Dr. C. D. Graves of Nashville has charge of the campaign.

The Baptist World has evidenced considerable perturbation for some weeks over the following utterance by Dr. O. C. S. Wallace of Baltimore at the Convention in St. Louis: "When a Baptist ceases to be offensive, he ceases to be effective." The World seems surprised that Dr. Wallace should express such a sentiment. Christ himself was a "rock of offense." Paul, that stalwart Baptist preacher, was effective because he preached "the offense of the cross." We consider Dr. Wallace's utterance orthodox and Scriptural. The World is hard pressed for something to criticize.

Dr. G. A. Nunnally of Rome, Ga., and Mrs. Alla Holmes Cheney were married in Birmingham, Ala., recently. Dr. Nunnally is delightfully remembered to many Tennesseans as pastor formerly of the Central Church, Memphis, Tenn.

## WHITWELL MEETING.

Pastor E. J. Baldwin of the East Chattanooga Church has been with us for eighteen days in a glorious revival that has stirred the whole town. Many say that it is the best meeting ever held in Whitwell, and that it will bear fruit in years to come. Brother Baldwin's preaching was of the very best, being thoroughly Scriptural, and in power and demonstration of the Spirit. He fights sin with the sword of the Spirit, hewing to the line, letting the chips fall where they may. Pastors and members of the other churches co-operated heartily, rendering valuable assistance, which was very much appreciated, as our church is weak.

Bro. Baldwin drew the line between the Christian and the world so sharply and distinctly that the Women in an afternoon meeting resolved to cut out picture shows, cards, dancing, and everything of a worldly nature. Many of the men will join them, and we hope for a better day in Whitwell. Brother Baldwin was invited back this fall, and the whole town will join in and co-operate. A large tent will be provided and we hope for great results. The writer received eight members, six by baptism and two by letter. Eight joined the M. E. Church, South, and others will join later. There were about forty conversions and renewals.

God bless E. J. Baldwin, for he is a great and good man.

W. N. ROSE, Pastor.

I was at Oakland Sunday with a good service and large attendance. I enjoyed preaching from the "Ways of the Ant" (Prov. 6:6).

I preached down at Goodlettsville at night to a small yet very appreciative audience. I like to preach at this place.

Dr. E. E. Folk was with me at Oakland Friday night and Saturday night and delivered his two lectures on "The Land of the Lord" and "The Holy City," to a full house at both hours. The lectures were well received and appreciated by the great audiences that filled the spacious building.

These lectures are certainly of high type, well gotten up and well delivered. They are instructive and entertaining, and one feels after hearing these lectures that he has been where our Lord lived and died and ascended. All our churches ought to have these lectures for the benefit of all who want to know more about the sacred hills and places of our blessed Lord.

G. A. OGLE.

Springfield, Tenn.

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Rev. N. R. Pittman of Kansas City, Mo., associate editor of the Word and Way, is spending three weeks with his brother, Rev. A. McA. Pittman, at Carlisle, S. C. He first saw the light in that neck o' the woods.

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## Baptist Sunday School Board,

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

## LIVINGSTON.

We closed a splendid meeting at the Baptist Church Wednesday night, June 18, 1913. Rev. W. S. Keese did all the preaching. Bro. Keese seemed to be at his best and did some of the best preaching of his life. There were six additions as a result of the meeting. The Livingston saints are a splendid people and before them there seems to be a bright future. They are meeting all their obligations to the pastor and to the Board; in fact, a kinder people cannot be found anywhere.

G. A. CHUNN.

Missionary Pastor.

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President H. G. Brownell of Bethel Female College, Hopkinsville, Ky., becomes President also of Bethel College, Russellville, Ky.

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