

# BAPTIST AND REFLECTOR

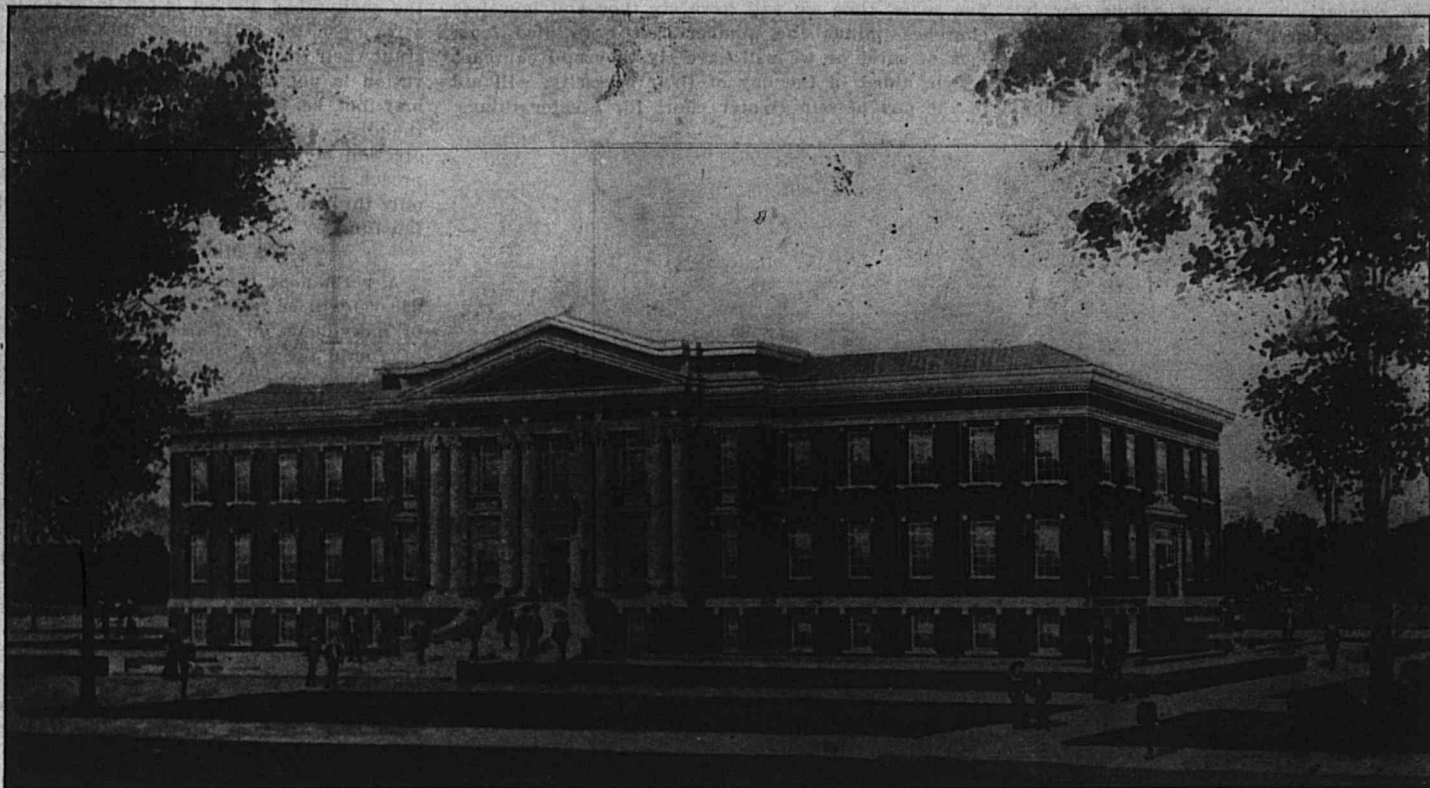
SPEAKING THE TRUTH IN LOVE

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

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BARTON HALL, THE NEW ADMINISTRATION BUILDING OF UNION UNIVERSITY, JACKSON, TENNESSEE.

## A VISIT TO UNION UNIVERSITY.

I had not been on the campus of Union University for more than three years until last week. I was passing through Jackson and having about two hours to wait took advantage of the opportunity to go and see for myself the changes that have come to the old school. I am not a graduate of Union University but three of the happiest years of my life were spent on its campus. In a general way I have kept in touch with the school. I read of the fire and then of the erection of the new building, but I was little prepared for the sight that met my eyes when I reached the campus.

The building was so much larger than I had expected. I sat on the edge of the fountain and looked it over. Two young men, evidently painters, were passing with a ladder and I asked them if it would be possible for me to go through the building.

"Certainly," one of them replied. "The keys are at the office and someone will be glad to show you through."

I went with them and on the way I learned that they were students. They had just finished painting the roof of Lovelace Hall, and were preparing to begin on Adams Hall. One of the younger professors, whose name I cannot at present recall, went with me through Barton Hall, which he told me was named in honor of Colonel O. C. Barton.

We went in by the main entrance. I started to ask a question but my guide anticipated it. "This large room to the right is for the library. Thanks to the loyal work of the boys, we did not lose a single important book in the fire." "The south wing of this first floor," he continued, "is to be devoted entirely to preparatory work. This large room on the east is the study-hall. You will notice that all these seats are adjustable. We feel that it is little short of a crime to have a tall boy humping over a low desk, or a little fellow trying to write on a desk as high as his shoulders. The room in the corner is the principal's room. By the way, Professor Summar, who has so long been at the head of the school at Lewisburg, is coming here to take charge of the Academy this fall. These rooms across the hall are class-rooms. With one exception, all of the class-rooms in the building are furnished with these opera style, tablet arm, chairs."

We went up the broad stairway to the second floor, and as we walked along the broad corridor, stopping to inspect literary society halls, the J. R. G. Hall,

and college class-rooms, I could not help comparing this with the old building and wondering if the fire was not a blessing in disguise. We stopped at the door of a large class-room.

"This room," said the young professor, "is to be occupied by Dr. Barrett, who comes to us this year. He is without doubt one of the leading educators of the South—a Ph.D. from Rochester University, and for years one of the strongest men in the faculty of Peabody College in Nashville. He is the head of the new Department of Education." "And that room," indicating one farther down the corridor, "the band boys hope to have assigned to them. Our University Band is only two years old, but the boys have made remarkable progress. It is one of our most enthusiastic organizations. Several new departments have been added this year besides education. We are to have voice, violin, art, expression, and possibly domestic science."

We went down stairs again at the north end of the corridor and found ourselves in the Science Department. In all my life I have never seen better equipped laboratories. For chemistry the desks are provided with gas and running water. They have acid-proof stone tops with waste troughs in the center and sinks at each end. Individual lockers are provided for sixty students. The lecture room is a model. The seats are elevated so that the desk is in plain sight of every one. This lecture desk is provided with a sink, running water, gas, and electricity and immediately behind it is a window opening into the apparatus room. On each side of this window are cabinets of chemicals.

Across from the lecture room are the offices. "The furniture for these rooms was delayed," said my guide, "and we are still using the temporary offices in Adams Hall. We will be in here in a short time, however, for we received notice from the I. C. freight office this morning that this furniture had arrived."

We next visited the chapel. It is seated with mission finish church pews and will accommodate about five hundred. We left the building by the chapel platform entrance and as we walked across the campus toward the dormitory I asked, "What is the prospect for students?"

"Never brighter in the history of the institution. Already more rooms are engaged in the dormitories than were engaged September first last year, and it is two months and a half yet before time for school to open. This morning I reserved rooms for two young men, one from Nashville, and the other from

somewhere in North Carolina."

"How is the new president taking hold of the work?"

"With both hands," was the answer, and in another minute I understood.

We entered by a side door and went directly to the president's office. It was the first time I had ever seen Dr. Inlow. He was seated at a table dictating letters, and so evidently busy that I was sorry to have interrupted, but his cordial greeting dispelled the feeling at once. We talked for ten or fifteen minutes, and in that time I saw some of his visions.

"Everywhere I go," he said, "I find people enthusiastic about the school. We are expecting the largest enrollment for years. These," he continued, picking up a list of perhaps fifty names, "are the requests for catalogs we have received in the last two days. The financial outlook is also encouraging. The brethren throughout the State are with us."

I rose to go and Dr. Inlow walked with me through the hallway to the main entrance. Carpenters, plasterers, and painters were making the old hall look like new.

"We are going to make this place as home-like as possible for the boys," he said, as we stopped in the door of a double room. "This room here is for the matron, who is also a trained nurse. We pride ourselves on the fact that we have very little sickness here, but if a boy or girl should get sick we are better prepared to care for them than their parents are at home." He shook my hand again as I left. "Send us a list of your young friends whom you think we might interest in the school. May the Lord bless you."

As I walked down the street I thought over all the good things that have come to the old school. The new departments will mean a great deal. Repairing the dormitories will make it much more pleasant for the students, the new building is of inestimable value, but what impressed me most was not any of these things, but the quiet, determined, busy man I met in the president's office. He has indeed, as the young professor said, taken hold "with both hands," and, what is still more essential, he has the happy faculty of making every one else want to take hold and pull with him. I was never prouder of old Union University in my life than I was that day. I firmly believe that she has entered upon a new era of usefulness.

AN OLD STUDENT.



## THE CHURCH BUILDING LOAN FUND.

By L. B. Warren, Sec'y. Church Building D'p't.

This article should have a mourning border as broad as the Phylacteries of the Pharisees.

We are 2,500,000 Baptists with an invested property of \$3,500,000,000; and we have over 3,000 churches without houses of worship.

To lead all the denominations of the South in numbers and in wealth, and also to lead all the denominations of the South in homeless churches, is a swift descent from the sublime to the ridiculous.

## SOME COMPARATIVE HISTORY.

Comparisons are odious only when unfavorable to others. These comparisons are not odious, for by them the laurels are placed upon the brows of our brethren and only sackcloth and ashes are left to us.

Southern Methodists, less than two million strong,

foundation here at home. This is not selfishness. It is sense.

Southern Methodists recently raised \$1,000,000 for missions in a single year, and did it without crippling their operations along general lines. The victory was because of their church extension work in preceding years. One of the leaders of Southern Methodism says: "We met with glorious success instead of dismal failure only because of the giving of thousands of churches which had been brought into being and made prosperous through the efforts of our church building fund."

We have today nearly four thousand homeless churches. We are organizing a church a day. In five years' time we will have six thousand homeless churches, minus the number that have died from lack of care; or we will have six thousand churches which, aided in the day of their necessity, will aid in the day of our greater effort for greater things.



ADAMS HALL, UNION UNIVERSITY, JACKSON, TENNESSEE.

have invested \$3,700,000 in their church extension work, have builded eleven thousand pastoriums and houses of worship, and today have almost a half million dollars in their permanent fund. The Disciples, less than a million in number, have expended almost \$2,000,000; have a million dollars in their permanent fund; and as a result of this marvelous activity in church extension show an increase of 78.2 per cent, from 1900 to 1906, while the Baptist increase for the same years is but 53.5 per cent.

During the years of their activity, we have had no organized church extension work. We have spent much money, but, lacking organization, there is little to show for our expenditure. We have put \$1,000,000 into the work of aiding needy churches. We should have twice that sum in the treasury of the permanent fund. We would have it if we had operated upon the same basis as our brethren of the other denominations.

	Amount Invested.	Present Fund.
Disciples .....	\$1,000,000.....	\$1,800,000
Baptists .....	1,000,000.....	83,000
Baptist loss because of the lack of a permanent Church Building Fund operated upon a business basis .....		\$1,717,000

The Disciples have paid \$1,000,000 into the treasury of their department of church extension, and this has been administered upon the basis of maintaining a permanent fund. We have paid \$1,000,000 out of the treasury of the Home Mission Board, and this has been administered upon the basis of supplying immediate need, and not with the idea of maintaining a permanent fund. As the result of their \$1,000,000 gift, the Disciples have today \$1,800,000 returned loans and interest with which to carry on the work. As the result of our \$1,000,000 gift, we have \$83,000 with which to meet the crying needs of thousands of homeless churches now existent—nothing with which to plan for the prosperity of the 365 churches organized each year.

It is a dark blot upon our otherwise glorious past. It is a knotty problem. The solution of the problem is the establishment of a permanent Church Building Fund of not less than \$1,000,000, to be administered upon a sensible business basis.

## HELPLESS TODAY; HELPERS TOMORROW.

Churches unassisted mean churches unassisting; but churches helped today mean churches helping tomorrow. The best basis for universal missionary operation is the laying of a broad and permanent

Luther Rice was as essentially a foreign missionary as Adoniram Judson, although he worked at home while Judson worked abroad. Rice worked at home in order that Judson might labor abroad, for had Rice not tilled the home field, Judson could not have sown in the lands beyond the sea. The establishment of a permanent church building fund at home is essentially a foreign mission project. The greater the foundation, the greater the superstructure. The greater the number of contributing churches in the home land, the greater the number of dollars to be invested in the work abroad.

## THE SPIRIT OF ADOPTION.

Thousands of members of Baptist churches are being lost to the denomination because of the lack of a permanent church building fund.

A band of Baptists organize a church in which to worship God according to their faith, and in which to raise their children in accordance with their interpretation of His Word. For lack of a church building, which they are unable to procure without assistance, they meet in some hall or school-house. Another denomination enters the field. This denomination has a permanent church building fund which has been growing from year to year. They have the money, and an attractive house is built. The Baptist young people attend the church socials and then the Sunday School, and then the regular services. A revival is held and the young people join the church that seems to be doing something. The houseless Baptist Church has made appeal after appeal for aid in building, and there has been no response. There is no fund, and there can be no response.

Finally, one by one, the heads of families follow their children into another organization. They are lost to the Baptists. They were homeseekers. They had no home. They could not build a home. Their brethren would not help them. So they were received into another home by virtue of that sweet spirit of adoption which was naturally evidenced by the brethren who had builded. We are not in a position to censure the brethren who leave us. We cannot blame the brethren who receive them. The blame is ours, as is the loss, and future loss can be prevented as past loss can be in part recouped by the establishment of a permanent Church Building Fund, which will enable us to help where help is needed.

## HOMELESS CHURCHES AND CHRISTLESS HOMES.

Homeless churches mean Christless homes.

It is true that most of the homeless churches are

in the rural districts, but the problem of the rural district is now the problem of the crowded centre. The country is in vital touch with the city. No longer do they keep the noiseless tenor of their way, far from the madding crowd's ignoble strife. The temptations in rural living are the temptations in city life. Without homes made Christly by vital touch with the church of the living God, the rural character will be Christless. The Christless countryman coming to the city will but add to the power of that sea of sin whose waves are breaking at our urban doors.

Moreover, there are many churchless sections of our cities that must be evangelized. The influence of the unchurched district is felt in every home, is operative upon the children as they grow, and tends to stunt their growth toward better things. Self-preservation is not the highest law, but it is a law that may not be ignored, and self-preservation demands the discovery of a remedy. That remedy is in the erection of churches in which servants of God may preach the gospel of his Son, and this can be done only through the agency of a permanent church building fund.

## THE MILLION DOLLAR FUND.

A permanent Church Building Loan Fund of \$1,000,000 will be raised. It will come through the gifts of individuals, or churches, or Sunday Schools, and of Young People's Societies; through the legacies of those who have it in their hearts ultimately to give more than is permitted by their present means; and through the annuities of those who desire to see their money doing good, though of necessity at the same time receiving an income from their funds.

A million dollars is but a drop in the Southern Baptist sea of wealth.

We have money to burn and we are burning it—though the odor is not a sweet savor to Him who sitteth in the heavens. In one of the wealthiest States in the South the sum invested in automobiles is double the amount of the stock of their national banks; yet in this State there are hundreds of homeless churches. Of a truth, the auto has its garage and the gasoline in its tank, but the Son of Man has not where to lay his head. The joy-rider must be indulged, though the joy of salvation be denied the needy.

We have the money, and under the proposed plan its gift will work no hardship on the giver. This is the plan:

1000	giving	\$ 100
500	giving	200
400	giving	250
250	giving	400
200	giving	500
100	giving	1000
50	giving	2000
40	giving	2500
25	giving	4000
20	giving	5000

These payments will be made in five equal annual installments, the \$100 subscriber paying \$20 a year, the \$1,000 subscriber paying \$200 a year, the \$5,000 subscriber paying \$1,000 a year. Thus the fund will be established.

It will be a permanent fund, not to be expended today and gone tomorrow, but lasting until the return of Him in whose name we seek to build.

It will be an automatically increasing fund. A gift of \$5,000 to this fund will in five years' time increase to \$6,680, and during this time will aid fourteen churches in the sum of \$1,000 each. A gift of \$2,500 will in five years' time increase to \$3,318, and during this time will aid fourteen churches in the sum of \$500 each. A gift of \$1,000 will in five years' time increase to \$1,336, and during this time will aid eleven churches in the sum of \$250 each.

It will be a memorial fund. A gift of \$5,000 to the Southern Presbyterian Church is known as the Moore Fund. In nineteen years is has built seventy churches, and its power for good increases with every year. No grander monument can be built in perpetuation of a noble life or in memory of a loved one gone.

Information as to the form of gifts and legacies, and as to the percentage paid on annuities, furnished by the Department of Church Building, Home Mission Board Rooms, Atlanta, Ga.

## CHRISTIAN SERVICE.

By Randall Stewart.

## CHRISTIAN SERVICE DEFINED.

Christian service may be considered as consisting in the propagation, either direct or indirect, of the principles of Christianity, which is best accomplished through evangelism, telling the good news, Missions, giving the gospel to the people of the earth, education, training lives for the Kingdom, and social ser-



vice, applying the basal truths of our religion to the whole life of man.

#### IDEAL OF SERVICE.

In seeking the ideal of service, we need look to none other than Jesus of Nazareth. In his life among men in his atoning sacrifice on the cross, in his resurrection from the tomb, and in his ascension to heaven, there was that pervading and permeating spirit of service in love and obedience. Our Lord declared his position in the world uncompromisingly when he said, "I am among you as he that serveth." On earth the Savior was not one of the aristocracy or plutocracy, encumbered with a retinue continually in waiting to do his bidding. He was a working man, a carpenter, and in spirit, a servant of servants. In the circle of his own disciples, he was indeed Master, yet at the same time an humble servant. Notwithstanding the fact that he was naturally and essentially Lord, that he was infinitely superior in wisdom, holiness, and power to those about him, Christ invariably assumed the position "as he that serveth."

#### SERIOUS HINDRANCE.

One of the most serious hindrances to the progress of Christianity today is a failure on the part of Christians to properly appreciate the significance of Christ's exemplary life of service, and to zealously strive to emulate his noble deeds of ministration to mankind. Members of our churches seem to forget that they are saved to serve, that faith without works is dead. If men would study Jesus more, and the poor representatives of his church, less, they would be rid of many difficulties and doubts, and would realize to the fullest that the purpose of emancipation and consecration is the service of their fellow-men.

#### CHRIST'S SYMBOL.

What is it that Christ has left us as a symbol of himself and of his doctrines? Not a jewel-studded crown or a garland of roses. Not a coat of arms, suggested brute force and cruel warfare. Not an exalted throne from which a sceptered monarch issues his immutable decrees. Not a mountain top above the clouds where one may isolate himself from the troublesome world and delight in the purity, beauty, and sublimity of his lofty environment. But Christ's symbol is a cross.

#### SYMBOL'S MEANING.

Let us not mistake the true meaning of this symbol. The cross stands for the profound truth that a man should not live for himself, but should live for others. The cross does not represent suffering primarily; nor does it signify happiness fundamentally; but the cross does stand for obedience and faithfulness. It is not ours to reason concerning our enjoyment or sorrow. It is not ours to question divine providence about that with which we are rewarded. Ours only to give ourselves without reservation to dutiful and faithful service.

#### FREEDOM AND SERVICE.

"But is this not slavery over again?" you say. "If Christ gives us freedom, why should I be a slave again?" Phillips Brooks said that the purpose and result of freedom is service. A paradox, to be sure, yet surprisingly true. Man is freed from the thralldom of sin in order that he may enter into service and into duty. The freedom of a man consists in the larger opportunity to be and do what God has made him capable of being and doing; thus it is only by the acceptance of this mission of service that man enters into the fullness of his freedom.

#### EFFECTIVE SERVICE.

How shall we make this service most effective? By self-cultivation. In this Christian training, however, these wondrous words of Christ should be before us continually, "For their sakes I sanctify myself, that they also might be sanctified." Shall a man cultivate himself? No, not primarily. Shall a man serve the world? Most assuredly, and he will be of the most service when he is best fitted for his work. He is his best not for himself primarily, but for the world.

#### REWARD FOR SERVICE.

The faithful servant is not without his reward. "Whoso keepeth the fig tree shall eat the fruit thereof; so he that waiteth on his Master shall be honored." His service will bring honor among his co-laborers, among his enemies who will be compelled to admire and commend his sincerity and fidelity, and from his Lord who will pronounce the "well done thou good and faithful servant" at the judgment seat.

#### LOVE THE MOTIVE FOR SERVICE.

Rewards are incentives, but should never be governing motives. While the servant may rejoice in the honor and praise that is his, nevertheless, dutiful and faithful service should be prompted primarily by the spirit of love. It is difficult indeed to

subordinate this love of praise which is so strong in most of us, which many declare is the most powerful motive actuating men to noble deeds, but the true Christian finds it possible to make the desire to receive glory to the desire to do good. Napoleon sounded the keynote of Christian service when he declared: "I think I understand somewhat of human nature, and I tell you that Jesus Christ was more than man. Alexander, Caesar, Charlemagne, and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day, millions would die for him."

#### RESULTS.

Allow me now to mention briefly some results of Christian service.

#### RELIGION REAL.

Christian service makes our religion real. Too often have we considered our faith as a vague, intangible theory. Too often have we dreamed of a

vants shall secure the propagation and perpetuation of his blessed gospel. The Great Commission has lost none of its original stringency. It imposes a task that "ennobles the flights of the highest genius," and illuminates with heavenly glory the sacrifices of the humblest disciples.

#### QUOTATION.

In conclusion, allow me to quote the memorable words of Thomas Chalmers on "The Life Worth While:"

"Thousands of men breathe, move, and live; pass off the stage of life, and are heard of no more. Why? They did not a particle of good in the world; and none were blest by them, none could point to them as the instrument of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man, immortal? Live for something. Do good, and



LOVELACE HALL FOR YOUNG LADIES

#### UNION UNIVERSITY, JACKSON, TENNESSEE.

heaven in the skies and have forgotten to build up a City of God on earth. Too often have we, as hermits and anchorites, retired to the seclusion of our cloistral cell, there to cultivate the spirit and engage in unceasing worship. We wonder that apathy and monotony are so conspicuous in our church life today. We marvel that the young lack vision and aspiration that the old need confidence and enthusiasm. The difficulty is, we have confined our religion too exclusively to the passive existence of the pew, to the little formalities of Sunday routine, that we have not made it real.

Christians are called upon today as never before, to apply the fundamental truths of the gospel to life in its entirety, to crystalize their faith in service, to make Jesus Christ a reality, an entity, a fact in the world. Take the political question, for instance. The leading men of our country, by refusing to accept political office, surrender it to unworthy men; many Christian voters by absenting themselves from the polls, permit the inauguration of a lawless and Godless governmental administration. The time has come for Christian business men and college professors of the first rank to actively assist in the cause of municipal, State, and national righteousness. The time has come for us to make our religion real by hearkening to the call to service, not as to a vague, sentimental, impractical summons, but as to a definite, rational and irresistible appeal.

#### TRUE HAPPINESS.

Christian service not only vitalizes our religion, but also gives true happiness. All men wish to be happy, but all men by no means agree upon the nature and cause of happiness. Christ said, "If ye know these things, happy are ye if ye do them." Hence, knowledge is fundamentally necessary to happiness, but must be supplemented by service before joy can come to the individual. To know the things of the Bible and the conditions of the world, and at the same time not to engage in labors of love must surely be conducive to the deepest discontentment. It is only through a correlation of knowing and doing that man can experience true happiness in all of its fullness and sweetness.

#### EVANGELIZATION.

Finally, the paramount and ultimate purpose of Christian service is the evangelization of the world. God in his omniscience has provided that his ser-

leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love, and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of heaven."

The following paragraph from the Christian Index will be read with great interest by the Baptist brotherhood throughout the bounds of the Southern Baptist Convention, of which Dr. Dargan is the honored President: "Dr. E. C. Dargan and the great First Baptist Church, of Macon, have been celebrating the sixth anniversary of their union as pastor and church. He stated to his people that he had never been longer than six years with a church, but hoped to remain much longer with the one he now had. Arrangements have been made for the employment of an assistant pastor, and the church is looking out for the right man. In the six years over \$100,000 have been contributed by the church, \$54,000 of which went for missions and benevolent causes. While there have been 431 additions, there have been so many deaths and withdrawals to strengthen other churches, that the old First remains at about the membership of six years ago, 796. We extend our best wishes to the couple, and hope that they may spend many years happily together yet."

Would you know the secret of the success of President Woodrow Wilson, what it is that has given him his strength of character, his dignity, his self-poise, his disposition and ability to say and do the right thing? Read it in the following paragraph taken from a recent address: "The opinion of the Bible bred in me, not only by the teaching of my home when I was a boy, but also by every turn and experience of my life and every step of study is that it is the one supreme source of revelation, the revelation of the meaning of life, the nature of God and the spiritual nature and needs of men. It is the only guide of life which really leads the spirit in the way of peace and salvation. If men could be made to know it intimately and for what it really is, we should have secured both individual and social regeneration."



## A VISIT TO FRANKLIN AND COLUMBIA.

By Herbert Whiting Virgin.

During the Convention at St. Louis, Pastor C. W. Knight of Franklin, Tenn., asked the writer to assist him in a series of meetings with his church people, and I consented.

Some twelve days ago I found myself in one of the most attractive and one of the most historic spots of Tennessee, and was immediately charmed by the physical surroundings, and later by the graces of as delightful a people as I have met in a long time.

I knew that Franklin had been a sort of Waterloo for the Baptists, and that through the years the heroic band there had struggled for a firm foothold in that town, a town practically owned by Methodists, Presbyterians and Disciples; that fact had an attraction for me, an attraction to help break up such a combination, a combination good in its way, but I know one better!

I found that Pastor Knight was a veritable beehive of activity, and that the people, all the people there, had found out he was in town.

Royally is he standing for Baptist principles, and right royally are his people standing with him. I predict that in a very short time Franklin will not be asking aid from the State Board, and that under the leadership of Brother Knight, the church will go on from victory unto victory.

When by the consent of the pastor I was permitted to present the cause of education and to make a plea for Union University, the pastor led with a generous subscription, and quite a few others followed. I was a guest in the home of the estimable Mrs. Atha Thomas, and took my meals, or a goodly number of them, with Mr. and Mrs. Cowan, splendid Presbyterians. I shall not soon forget that fine body of people and the splendid pastor and his gracious wife. Since Pastor Knight went on the field in April, over thirty have united with the church. Knight is a product of Union University.

On Saturday, June 21, I ran over to Columbia, and had the joy of preaching to that fine body of people. Pastor T. V. Shoemaker has only been on the field about seven weeks, but it doesn't take a prophet to see what the future of that church, under his splendid leadership, is going to be. Already there have been a number of additions to the church. The Sunday school is on the increase; the congregations are growing and interest everywhere is on the upgrade. Of course the pastor has an enthusiastic superintendent and fine deacons, such as Brownlow and others, and that helps, but that pastor has the shepherd heart and is a good organizer, and that helps!

How royally did he pilot me to his people, himself having generously subscribed to the needs of Union University. Notwithstanding Columbia had contributed to the serious needs of this splendid school before, the people responded even more generously, yes, much more generously this time, and in addition promised to send their children to us.

I am greatly encouraged by the reception the great needs of the school has found in the hearts of the people of Franklin and Columbia. Blessings on the glorious pastors and their blessed people. I was the guest of Mrs. Deadman of Columbia, a saint of God now nearly 82; she is the "mother" of that church.

God bless the Baptist and Reflector.

HERBERT W. VIRGIN.

## NOW THE SPIRIT SPEAKETH EXPRESSLY.

By S. E. J.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

Does not this prophecy by the great apostle have at least a partial fulfillment today? The Spirit of God revealed this to Paul. "Now the Spirit speaketh expressly." What is the entrance wedge to all sorts of doctrines "expressly" contrary to the scriptures? Departing from the faith is. The phrase, the faith, stands for the whole body of Christian doctrine. The present danger for Baptists is a departure from the faith once for all delivered to the saints. The devil is hard at work trying to have us become more liberal in our views. This liberality, or taking the edge off of our doctrine, is doing us a vast amount of injury. Every defection from the "old paths" is a step toward disintegration and utter absorption by others. Every move toward union with other denominations, therein ignoring our distinctive views, or depreciating them, is a straight course to annihilation of us as a denomination. Some talk about middle grounds, and conservatism. There is no middle ground to our position as between us and others. We are willing to rejoice in any good work of any denomination or individual, but we are not ready to surrender one jot or tittle of

what we hold as truth plainly expressed in God's Book.

The Baptist people must teach and emphasize their distinctive views or they are doomed. It is not necessary for one to be an Ishmaelite in his methods. Paul and others spoke the "truth in love." So can we, and we must. If our co-operation with other people logically leads to compromise of doctrine, or gives others a cudgel with which to fight us for our "narrowness and bigotry," then the less of co-operation the better. "Come into my parlor, said the spider to the fly." And I am sorry to say, that many sad evidences of silliness on the part of some Baptist files are already in and on file. Every temptation to compromise, weaken or ignore any doctrine of the New Testament is diabolical. No other word is adequate to convey the Bible idea. Seducing spirits are devilish spirits, and if the Holy Spirit has given us a doctrine and any palpable or impalpable teaching rises up in opposition, the latter is fiendish. Charity rejoices in the truth, yet there are some people who think they are most charitable when they fall in with the silly slimpings of some very "charitable" sentimentalists.

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the word of faith and of good doctrine, whereunto thou has attained." "Take heed to thyself, and unto the doctrine."

## MEMPHIS SUNDAY SCHOOL UNION.

The City Sunday School Union of Baptists met Sunday at 3:30 p. m., June 22, with the Union Avenue church. With a reception committee like this one everyone always feels at home. Pastor Watson, Superintendent Pentecost, and Associate Superintendent Mayfield greeted the folks in great style, and a crowd there was.

President Bass occupied the chair and a majority of the city superintendents were there. The weather was very much against the meeting, but the house was taxed to its seating capacity. A good musical program was rendered, a number of which was the giving of "Angel Serenade," by Master Chas. Archer on the violin. During the baptismal service at the close of the meeting an eight-year-old member of the orchestra played on the violin, "Where He Leads Me I will Follow."

Roll call showed that all but three schools were represented, and registered as follows: Bellevue, 12; Boulevard, 7; Calvary, 56; Central, 4; Central Ave., 1; First, 2; LaBelle, 9; McLemore, 8; Seventh Street, 7; Temple, 11; Union Ave., 145. Total, 262.

Rev. T. W. Hale of Ft. Worth, Texas, was the speaker of the day, and used as a theme, "The Supreme Task of the Sunday School." His remarks were well confined to the subject and address will long be remembered.

He mentioned some things that are taught and pronounced them good, but laid much stress on the fact that the first and supreme task was that of leading the soul of the pupil to a knowledge of Jesus.

The regular monthly summary of the Secretary shows that the enrollment of the schools represented is 2,672. The average attendance is 1,809, and the average collection is \$58.72. Last and greatest and best, the reports read 23 conversions.

The Union meets on the fourth Sunday in July at the Bellevue church, to which meeting Union Avenue school will bring the coveted banner. This school having won it from the Calvary folks at this meeting. The contest was close. Union Avenue had present 48% per cent of its enrollment, while Calvary could muster but 40-1-3 per cent of its membership.

F. G. FETZER.

Memphis, Tenn.

## A GREAT MEETING.

It is thought that the most remarkable meeting in the history of Roanoke has just closed, and Dr. Henry C. Risner of the Broadway Baptist Church, Knoxville, Tenn., did the preaching. The meeting seemed to start at high spiritual tide and never once waned, but every service exhibited not only great power, but power in peculiar newness of life. The quick interest in the meeting was likely due to Dr. Risner's established reputation in this town, as he was pastor here for four years and did a glorious work, the most conspicuous of which is to be seen in the unique and magnificent church building, which is the gem structure of the town. Two services a day were held. The business men closed their stores. I do not remember to have seen any church or town quite so greatly blessed as Roanoke has been in this meeting. At the

morning services the large auditorium was filled. At night every available space was taken. Men and women held prayer meetings whose attendance and power surpassed any I have ever witnessed. In the morning service the congregation would often spend two hours in the remarkable testimony—the confessing of sins, the renouncing of material interests to the exalting of godliness. After the second Sunday it was considered absolutely calamitous to close the meeting without going through the third Sunday. Dr. Risner, being pastor of a large church, would not consent to remain, but the pastor and deacons took it upon themselves to ask the Broadway Church to allow their pastor to remain another Sunday, which they graciously did. That great church can never know the wonderful contribution it is making when it lends the service of so masterful a preacher as Dr. Risner. The people here knew the high spirit and lofty ideals and abundance of soul that he puts into every service. Truly, Bro. Risner is a great preacher, with a great mind and a still greater soul. Through the three Sundays he did not preach one uninteresting sermon. There were many additions to the church, but the high quality of such service as this man brings will be felt for years to come in this community. When Dr. Risner was being urged to remain he was met with a statement which seems to be characteristic of his life: "Bro. Risner, you will always create conditions from which you can not get away."

We affectionately thank the Broadway Church for their bountiful service to us.

J. WILEY RUCKER, Pastor.

Roanoke, Ala., June 24, 1913.

## CHATTANOOGA'S WAY OF BOOSTING THE ENCAMPMENT.

We know you would enjoy a pleasant, healthful and profitable vacation and outing.

Therefore, we are writing you to call your attention to the B. Y. P. U. Encampment which will be held at Estill Springs, Tenn., July 4 to July 13, 1913. You see the time is at hand.

Special rates will be given on the railroad as well as by the hotels. The fare on the round trip from Chattanooga will be only \$3.20. The hotels charge \$1.00 per day. These will be about all your expenses, so you can easily see the trip can be made for very little.

And think of the benefit! That fine fellowship, those long hikes, the fishing, and those straw rides. Then look at the program and see the practical subjects to be discussed. You can hear as many of these as you wish, and you will enjoy them, too.

Plan to join us. We will be glad to answer questions about the trip, and about a special car for our party if enough of you will attend.

Let us hear from you, and let us put your name on the list. Why can't we of Chattanooga and suburbs carry the largest and best delegation of any place? Will you do your part?

Yours fraternally,

E. H. ROLSTON,

J. H. REED,

ALLEN FORT,

C. C. EDWARDS,

## JUNE COLLECTIONS FOR OUR ORPHANS' HOME.

About 350 of our 1,800 Baptist churches in the State have been heard from with remittances for the Orphans' Home, as a result of our special days in June. Many of the contributions have been small. We must have speedy financial relief. The banks are not only refusing to lend us money, but are refusing the renewal of the notes they hold against us. If your church has taken its collection, please send it in immediately. But if the collection has not been taken, let me beg of you that you take it at once. This is the call of the orphan children that are committed to us. May the Lord help us to hear the call.

Yours for the Orphans,

W. J. STEWART.

Nashville, Tenn., July 1, 1913.

## LEBANON BAPTIST CHURCH.

We had a very enjoyable day. Good services and congregations. Preaching by pastor on "There is a Sin Unto Death." The afternoon was devoted to the Sunday school and its work. After reading the 103rd Psalm the pastor in a short talk introduced the subject, followed by W. C. Smedley, moderator of the Ocoee Association. Bro. Smedley earnestly, faithfully, pathetically and logically impressed on the minds of the people the importance of the Sunday school work. I think great good will come out of the meeting.

SAM EVANS, Pastor.

Cleveland, Tenn.



## PASTORS' CONFERENCE.

## NASHVILLE.

Third—Pastor Robert L. Lemons preached at the morning hour on "The Companionship of Jesus in Service." In the evening the text was, "But He a Leper." The pastor resigned at the morning hour to accept a call to the First Baptist Church of Charleston, Mo.

Edgefield—Pastor Lunsford preached at morning hour to Junior congregation. Splendid service. The Junior congregation enthusiastic and strong.

North Edgefield—Pastor Kuykendall preached in the morning, subject, "Christians All One in Christ Jesus." Bro. T. J. Ratcliff preached a very helpful sermon at night, subject, "The Judgment." Good Sunday School.

Seventh—Pastor Wright preached. Subject, morning, "Seeking Lost Joy; Lost Influence; Lost Power." Evening, "Last Message of Jesus to the Sinners."

Lockeland—C. L. Skinner preached at the morning service on "Love of Christ," and in the evening on "Acquaintance with God." Church and S. S. gave \$625.00 to building fund. A fine S. S. and B. Y. P. U. A great day.

Belmont—Pastor M. E. Ward preached. Very good day. One saved.

Grandview—J. T. Upton, pastor. Bro. R. J. Williams, pastor of Halls, preached at both hours. Morning, subject, "The Durability of the Works of God." At night on "Being a New Creature in Christ." 178 in Sunday School. Good B. Y. P. U.

Rust Memorial—Pastor A. I. Foster preached at both hours. Morning, "Christ Meeting the World's Need." Evening, "A Message to the Tired." Good day.

Eastland—Pastor W. T. Ward spoke at both hours. One addition by letter. Baptized three young men at evening service.

Judson Memorial—Pastor J. E. Skinner preached on "Safety and Happiness" and "The Prodigal." Received three by letter. Good day all around. Baptized one since last report.

Donelson—Pastor W. M. Bragg preached at both hours to good crowds. Three additions by letter. Good interest in S. S.

Christiana—Pastor J. N. Poe preached at both hours. Fine congregations and good interest.

## KNOXVILLE.

First—Pastor Taylor preached. Subjects: "Stages in Knowing Christ," and "Standing for Jesus." 11 additions.

Baumont—Pastor Webb preached on "Rewards at the Last Day," and "That We May Know Christ." 138 in S. S.

Broadway—Pastor Risner preached on "Border Lines," and "Window of Royalty." 350 in S. S. Dr. Risner returned from meeting in Roanoke, Ala.

Gillespie Ave.—Pastor Webster preached on "The Unsearchable Riches of Christ." Children's Day services in the evening. 142 in S. S.

Deaderick Ave.—Pastor Henning preached on "What We Think of Ourselves," and "How to Work." 478 in S. S.; 3 baptised; 2 received by letter.

Third Creek—Pastor DeLaney preached on "Co-operation in Church Work." Evening service was given over to B. Y. P. U. 141 in S. S.

Fountain City—Rev. S. G. Wells preached on "Sin and Its Remedy." Pastor Davis preached in the evening on "The Two Builders." 148 in S. S.

Mountain View—Rev. John A. Jenkins preached in the morning, and Pastor Wells at night on "Things New and Old." 248 in S. S.

Bell Ave.—Pastor Mahoney preached on "Some Life Principles," and "An Old Question." 482 in S. S.; one for baptism; three received by letter. 81 in Burlington Mission. Bro. Roscoe Smith is serving as pastor of the Mission.

Island Home—Pastor Dance preached in the morning on "The Struggle that Brings Strength." 230 in S. S.

Calvary—Pastor Cate preached on "Jesus Humbly Himself," and "Being Delivered from the Power of Darkness." 88 in S. S.

Lonsdale—Pastor Shipe preached on "Inquiring for the Old Paths," and "The Only Foundation." 222 in S. S.

Euclid Ave.—Pastor Phillips preached on "Watchfulness," and "The Unfailing Word." 155 in S. S. One by experience. One approved for baptism.

Immanuel—Pastor Chas. P. Jones preached on "What Shall I Render Unto the Lord for All His Benefits?" and "Devil's Peculiar to Summer-time." 191 in S. S.

South Knoxville—Pastor Bolin preached on "The Serpent and the Rod," and "Remembering God." 254

in S. S.

Grove City—Pastor King preached on "The Personality of Jesus," and "How to Obtain Power as a Christian."

Mt. Harmony—Pastor Williams preached on "The Christian's Advocate," and "What Manner of Man Is This?" 76 in S. S. Two received by letter.

## CHATTANOOGA.

First—Dr. B. D. Gray of Atlanta supplied at both hours. Good congregations. S. S. attendance off some because of excessive heat.

Central—Pastor Grace preached at both hours. S. S. and congregations reduced on account of hot weather.

Alton Park—Pastor Duncan preached on "God's Gift to the World," and "A Cowardly Coward." 135 in S. S. Observed Children's Day. One by letter and one approved for baptism.

Ridgedale—Pastor Richardson preached on "Marred, but Made Again," and "Power Hindered." Good congregations and S. S. Attendance off because of intense heat.

Tabernacle—Pastor preached on "The Cloud of Witnesses," and "Demons and Demon Possession." 334 in S. S. Enthusiastic reports from delegates who recently attended the Baraca-Philathea Convention at Nashville.

St. Elmo—Pastor Vesey preached on "The Child in the Midst," and "Death of Lazarus." One addition. Fine S. S. Observed Cradle Roll Day.

Highland Park—Pastor Keese preached on "For or Against God," and "The By-Products of Life." Fair congregations. One baptised. 151 in S. S. Good B. Y. P. U.

Chamberlain Ave.—Pastor Edwards began series of short sermons for hot weather. Subjects: "Sabbath Desecration," and "The Christian and Amusements." 60 in S. S.

Avondale—Preaching at both hours by Pastor Sprague. Rev. Sam P. White of Cleveland has been with us for a two-weeks' meeting. Our people were graciously blessed by his ministry, and he made many friends in our community. He is a preacher of power.

East Lake—Preaching at both hours by J. C. Richardson of Newton, Miss. Good S. S. and B. Y. P. U.

East Chattanooga—Pastor, E. J. Baldwin. The service in the morning was in charge of the Jr. O. U. A. M. Sermon by Rev. Joe Delzell, on "Brethren, I Commend You to God." Preaching in the evening by the pastor on "Fruits of Regeneration." Good B. Y. P. U. 139 in S. S. Good congregations and fine day.

## MEMPHIS.

First—Pastor Boone preached at both hours. Five received by letter. 315 in S. S. Very warm, but a very good day.

LaBelle Place—Pastor Ellis preached at both services. Two additions. One by letter. One for baptism. 271 in S. S.

Central—Pastor Cox preached. Five received by letter; two for baptism; one baptised. 266 in S. S.

Seventh Street—Pastor Strother preached at the morning hour, and Bro. Will Cooke Boone preached at night. 200 in S. S.

Union Ave.—Rev. Frank Anderson preached in the morning, and Pastor Watson at night. Two received by letter. 176 in S. S.

Binghamton—Pastor Davis preached on "What We Are, and What We Shall Be," and "Come and See." Preached in afternoon at Raleigh on "The Macedonian Call."

Boulevard—Pastor Burk preached to two large audiences. Two approved for baptism; one addition by letter; nine baptised; 73 in S. S.

Bellevue—Pastor Hurt preached at both hours. One received by letter.

Rowan—Pastor Utley preached at both hours. Fine congregations and good interest.

Temple—Pastor Bearden preached at both hours. One conversion; one for baptism. 215 in S. S.

Central Ave.—Pastor Cornelius preached on "An Unfaithful Church is in Danger of Extinction," and "Flight Unto God." 60 in S. S. Wedding in the evening.

Cookeville—Pastor Fitzpatrick preached at Allgood in the morning, and Post Oak in afternoon. Good audiences, and the people hear the gospel gladly. Pastor attended a good fifth Sunday meeting at Lancaster Friday night and Saturday.

Dickson—Pastor McPherson preached. Three baptised. One received by letter. Splendid audiences. Good interest in B. Y. P. U.

We began a meeting at our church Sunday, June 8, and closed the following Sunday, which resulted in 33 professions and 22 additions to the church. Bro. E. H. Yankee, our State evangelist, did the preaching to the delight and satisfaction of all who heard him. He is a great preacher, and I wish every Baptist church could have him in a meeting.

The work here is moving forward. Fifty have united with the church since we came on the field in March. The people are willing, social, liberal and aggressive in every department of church work. Last Sunday they gave \$50 to State Missions.

It is the joy of my life to have the honor of leading such a noble band of Christian workers, and they know how to care for and appreciate their pastor and wife, for which we are very grateful.

R. A. HALE.

Athens, Tenn.

We are moving along very well. I have a pleasant field, and God has blessed us in all things needful. Wife, children and myself will spend ten days in Knoxville and Maryville the last of this month and first of July. Then from Maryville I will run over to Happy Valley to attend the funeral of D. G. Matheson, who died some time ago, and I could not get there then. Brother Matheson was one of the best men I ever knew. Let me say, although I am in Georgia, I preach in Tennessee half the time. At Chickamauga we have a noble people that are moving on. We have a fine Sunday school with Bro. S. M. Howard, superintendent. With much love to all the brethren and readers of the Baptist and Reflector, and our own Brother Folk, I am gratefully,

Yours for Christ,

J. H. FULLER.

Cohutta, Ga.

Since my last report I have conducted three funerals, married Mr. H. D. Jacob of Washington City to Miss Camille Fitzpatrick, daughter of the late Hon. Morgan Fitzpatrick, buried my dear old father at the age of 92 years; and all this in addition to my regular work. I was certainly grieved over the departure of Brother W. P. Phillips. I was his pastor for 19 years, and I know he was a noble man of God. One of the funerals was that of T. R. Ashworth of Watertown. I was his pastor more than 20 years. The passing of father the last week was the removal of the last of his father's family. Father and mother, three brothers and three sisters are on the other side, and by the grace of God, I aim to see them again.

J. T. OAKLEY.

Hartsville, Tenn.

Four months ago I took charge of the church at Rockwood, as a supply, until they could get in shape to call a pastor who could move upon the field, since then God has blessed us wonderfully. Our congregations have been growing steadily and our Sunday School has nearly doubled. We are now launching plans to raise money to remodel our church building, and have \$300 of the amount pledged. We need \$600, and hope to have this amount by the first of August.

Three have been added to the church by letter, and one by baptism. The Baptists ought to take Rockwood, and by God's help, we mean to try it. Pray for us.

J. L. EDINGTON, Pastor.

Rockwood, Tenn.

Am at Trion, Ga., in a meeting. I found conditions here, religiously, in a very lamentable state. There is division, discord and bitterness everywhere. Am preaching on brotherly love almost every night. Last night we had a great handshaking; many hatchets were buried. The devil trembled, the best people shouted. But there is no little to be done yet. This is a great field. The church has no pastor. Brethren, pray for us.

W. L. HEAD.

The Shelby County Association will convene at the First Baptist church, Memphis, on Wednesday, July 16, at 10 a. m. This is the first Association to meet this year, and there should be a large gathering of the Lord's hosts. The representatives of the schools, the papers, the mission interests, and the Orphans' Home are urged to give us the benefit of their presence.

I. N. STROTHER.

Memphis, Tenn.

I have been in my room for six weeks sick, but I am able to be out and at my work again. I am making my arrangements for my summer and fall meetings. Any church or pastor wanting me for meetings this summer or fall will please address me at Johnson City, Tenn.

R. F. SWIFT.



## 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.

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

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

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

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

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

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

## BAPTISTS CO-OPERATING WITH BAPTISTS.

By J. W. Gillon, Cor. Sec.

One of the strong points with the Baptists is their independence. They have developed individualism and the independence of the individual beyond the point reached by others. The independence of the individual and of the local church is the thing in which every Baptist glories. Some have charged that this is their weakness. They get balance, however, and effectiveness in their co-operative work for as much as they glory in the independence of the individual, they glory in their right and privilege of co-operation. There is the co-operation of freemen, the co-operation of volunteers. There is no power to coerce. The only coercive power they know is the coercion of common doctrine and love. The spirit of co-operation with Baptists takes root in doctrine. Doctrine is the soil out of which it springs. Love is the life of the plant when once it springs. There is great power in Baptist doctrine for producing Baptist co-operation. Give any saved man the Baptist doctrine and Christian love, and, in proportion to his information, he will co-operate with other Baptists. If he believes all of the Baptist doctrines, has as much love and knowledge as any other Baptist, he will co-operate with other Baptists as far as any Baptist believes in and practices co-operation. These things being true, it is all important that Baptists should study closely the question of co-operation.

For this reason, this series of articles is written.

In dealing with Baptist co-operation, our first task will be to take a look at the things in which one Baptist may, in keeping with his gospel independence, co-operate with other Baptists.

First. He can co-operate in forming a local church.

The creating of local churches is one of the tasks assigned by Jesus to the church which He organized and in which He most likely held fellowship while He was here among men. It would seem that, since this is true, the most natural thing for every regenerate soul would be to seek to take part either in enlarging the local

church accessible, by taking fellowship in it, or in creating a church where no church existed; but as the result of the insane criticism by many modern evangelists of the church and the local pastors, many people who claim conversion refuse to join the church. This is an act of glaring disobedience and hurtful inconsistency. The church is not human in origin, but divine. The same divine Savior that saves the individual organized the first church and sent it forth to create other churches. He has said in His Word to each believer "Come ye out from among them and be ye separate and distinct," clearly calling the individual to break fellowship and alliance with the men of the world, and to seek fellowship and alliance with the men of the Kingdom. The mission of the church is not human, though it is humane. The church is not a thing to be merely tolerated. It is a human and divine necessity. Without it the world would be in a poor way in every direction. To be in its fold is not burdensome, but burden lightening. Its exactions are not galling but pleasant. Its prohibitions are not unreasonable but rational. It does not put upon its people grievous yokes, but assigns to them pleasant tasks. It is the privilege and ought to be the joy of every real Baptist in sentiment to hold fellowship in a local church. It ought to be counted by each one to be an unspeakable pleasure to co-operate with his fellow Christians in making the church in his community the mighty institution it ought to be for the good of men and for the glory of God. This, each one can do best by holding fellowship in a local church. If the individual Christian is a man who has high principles and counts them holy and God given, he will co-operate with others to whom the same principles are dear. His co-operation will go so far as to form an alliance for the propagation of his principles; or, in other words, it will lead him into the fellowship of the church and he and his fellow churchmen will count it their joint business to make other disciples and other churchmen. If he cares for his principles, if they are as dear to him as they ought to be, he will not go into an alliance in any organization

which despises and belittles his principles. He will treasure his principles as he does his own life, if he be the right kind of man, and before he would lay down his principles he would lay his head upon the block, as many Baptists have done for principle's sake.

Second. A second thing in which a Baptist may co-operate with other Baptists is in the maintenance of the church.

Surely, if a man has gone so far into co-operation for the creation of a church, he will not stop at this, but will also, in his co-operative spirit and act, give himself wholly and heartily to the support of this church. He will count it no grievous burden to bear his share of the cost of maintaining the stated services of the church. To him it will be a high and holy privilege as sacred as his life, and as binding as is the maintenance of his family. He will count it an unthinkable piece of inconsistency if he should allow others to support the church in which he holds fellowship while he does nothing. He will consider the bearing of his part of the expenses of the stated services of the church a heaven-given opportunity to express his love for the Master who is the foundation of the church, and who is its life as well. He will treasure highly his privilege to co-operate in expressing the Christian's and the Master's love for his community by properly maintaining public worship. He will give full recognition to the fact that public worship is one of the mightiest agencies used of the Holy Spirit for bringing men to reverent and worship God.

*Third. The third point in which a Baptist may co-operate with other Baptists is in performing all the tasks that Christ has given to the individual and to the local church.*

If the individual Baptist is wise, he will seek to know what Christ has given to him and the church as a mission. He will want to know it all that he may have part in it all. He will like the things that Jesus Christ has assigned to him. He will glory in them. He will quickly learn Christ's demands that he make disciples and that this disciple making be carried on in all parts of the world. When he takes in the breadth of the requirement, he will know at once that the task is too great for him while he works and stands alone. He will know full well that no one Christian can, single-handed, go into all the world making disciples. He will most likely ask who is equal for all these things. He will know that it does not matter how rich he is nor how much money he can put into the undertaking, he cannot go alone into all the world to make disciples. He will understand that, while he meets the expense of others that they may go where he cannot go in person, such act upon his part is merely an act of co-operation, for the man who goes in his stead furnishes mind and body and heart and activities while he furnishes support. If he is to do the great task by co-operation at all, he will at once see it must be co-operation with the people who believe as he does and not with those who hold contrary views. Naturally he will give his heart and purse to co-operate with Baptists in their chosen way of obeying the Saviour's command to go into all the world. He will not have one tithe as much concern about other people as he will about the people with whom he is in doctrinal and principle agreement. He will have sense enough to know that it is infinitely more important that he and other Baptists get along and keep step together than it is that he and any other people on the earth should get

along. He will see that the expense of maintaining adequate going demands that God's children who believe alike should put their purses together to meet the expense of the going. He will also see that, since he has gone in the co-operative way, the man who went for him and in his stead must be maintained, and that if he is maintained he must co-operate with those who helped him, to send him, to maintain him, while he makes disciples. The business of making disciples to the end of the earth has ever been an expensive business, more expensive, infinitely more expensive, to God than anybody else. Besides all else that he gave, it cost the blood of His Son. If our individual Baptist is wise, he will see that, inasmuch as he sends and maintains the man who goes in his stead, he is himself, in his representative, on the field, and that maintaining his representative is really meeting his own expenses. If he is wise, he will know that no local church can of itself alone meet the expenses of this world wide going and disciple making. He will know that the local church must co-operate with other local churches. He will know that the going is a divine command and is obligatory, but that the *how* of the going is a matter for the exercise of common sense. He will know that the command to go was originally delivered to a local church, but he will know also that, in obeying this command, the local church which first received the command soon created other churches and the command at once became as personal to the newly created churches as to the original church. He will also know that these churches must bear some relationship to each other in carrying out the common command which is felt to be binding upon each of them. He will also know that relationship must be co-operative and not antagonistic, since they hold to exactly the same truths and bear the same message. He will see at once that, if the co-operation is to be effective, it must be because there is some kind of organic union. The parties to the co-operative union must enter into an agreement of some kind with each other which will be scrupulously and painstakingly adhered to by each of them and all of them in their effort, singly and collectively, to carry out the commands of Jesus Christ.

Being a modern Baptist, he will know that the wisest way to co-operate is to line himself up with the denomination's organized work. He will see this to be the wisest, because it avoids all confusion that might arise in the occupancy of the territory, were any other method adopted in carrying out the Commission, and because it really gets the work done which Jesus Christ demanded should be done, while no other way does succeed in any one of these things, he will know that the only hope for either the individual or the local church to maintain the greatest usefulness and meet, in the largest, broadest sense, the requirements of the Commission, is to be found in each of them giving themselves to the fullest co-operation with their brothers.

Not merely will he find it necessary to enter into co-operation in order to make disciples in all the world, he will find co-operation necessary to the baptizing of disciples. In making disciples, he has set man right for eternity. How all important is this work! More important is it by far than that any man should live here upon this earth; but hard by the side of the importance of making disciples is the importance of baptizing disciples, for in baptism we set a man right with reference to the resurrection.

(Continued on page 14.)



## WOMAN'S MISSIONARY UNION

Headquarters—710 Church Street, Nashville, Tenn.

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

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## FACTS THAT WILL INTEREST YOU.

Of the 180,000 white Baptists in Tennessee, only 35,000 are doing anything toward saving the world.

From July 26 to August 8 Miss Mallory will be at Monteagle, where she will teach a Home Mission Study Class. Their text-book will be "The New America."

Miss Elsie Gilliam was recently elected editor of the W. M. U. department of the Foreign Mission Journal. She will prepare the material for the July number.

The booklet containing the Jubilate music is now ready for sale. Write to the Baltimore office.

Miss Woolford, chairman of the Foreign Baptist Committee, reports the recent organization of an Industrial school in the Polish settlement of Baltimore; also a large mother's meeting for another part of the city. She adds: "The tide of immigration in 1912 brought to our shores 54,229. Of this number, the South received 55,897, New Mexico, 757; Illinois, 67,118; making a total of 123,772 within the borders of our Southern Baptist Convention. Thus the problem deepens and our responsibility to give them the Gospel grows greater."

The Prayer Calendar for 1914 will be prepared by Mrs. Richard Taylor, Alabama, mother of two medical missionaries to China.

The twelve chairmen of the State Survey Committee now have a fine opportunity to show the Baptist sisterhood at large of what stuff they are made. This rather new committee will present their reports at the woman's annual meeting in Memphis, and have only a few months in which to show how smart they can be, and to cover themselves with glory. These twelve "apostles" of missionary endeavor are members of the Executive Board, and having been married, most of them for some years, wear a chastened, contented look, as if they have "ceased struggling" and are now bent on following in the path of duty. But, as chairmen of these very important committees, they cannot follow, but will be leaders. There are numerous letters to be written, information sought and disseminated, and oh, they are going to be so busy from now on that the husbands of these saints are going to get the idea that after all, his Mary Jane has literary tendencies. Then, if he is a true man, he will say, when he recovers from the shock, "Go it Mary Jane," and proceed to darn his socks and "hern," too. When we think of the wonderful power the State Survey Committee is going to be, in arousing missionary zeal, we almost wish we were on some of the committees—or all of them. Our husband, we can frankly say, needs no

discipline, however, having lived with us seventeen years! From time to time we will give the names of the members of all these committees, so that we can all "learn them by heart," and thus save ourselves the trouble of explaining the Who, What and Why, of the State Survey Committee when we go to Memphis. We gladly give the following letter from Mrs. J. O. Rust, Chairman of the Committee on State Missions. Next week Mrs. Alfred Leathers will be heard from, as Chairman of the Committee on Standard of Excellence.

Our State President of the Woman's Missionary Union, has worked out a wonderful plan for an awakening, and a revival of the Mission Spirit. This plan properly executed will manifest itself in broader information, more generous contributions, an increase of souls in the Kingdom, and a deeper spirituality in our own hearts.

It can only be a blessing by receiving the hearty co-operation of all, and cannot be at all effective without the aid and support, first, of all Associational Superintendents. The pamphlet, which can be secured at the Board rooms, entitled "Why State Survey Committees," explained fully and concisely the purpose and plans of the work. It is earnestly desired that assurances of support and co-operation may be received from all over the State.

Let it be the prayer of every Baptist woman in the State, that we may willingly and prayerfully take up this work which will so greatly bless us.

The time is short until the State Convention, so let us put forth a double effort in that direction—studying the minutes of the last State Convention, and in other ways, learning the needs, what we have done, what we should do, and then by prayers and offerings, go to the Convention with a splendid report—that we may know, through our efforts, some of the waste places in Tennessee have been made to blossom as the rose.

The following ladies are on the Committee of State Missions:

Beech River Association—Miss Spellings, Darden, Tenn.

Central Association—Mrs. J. T. Early, West Jackson, Tenn.

Chilhowee Association—Mrs. W. M. Williams, Maryville, Tenn.

Cumberland Association—Miss Mary Northington, Clarksville, Tenn.

Clinton Association—Mrs. E. L. Dawn, Andersonville, Tenn.

Ebenezer Association—Mrs. D. T. Foust, Pulaski, Tenn.

Holston Association—Miss Eva Crouch, Jonesboro, Tenn.

Little Hatchie Association—Mrs. A. P. Rose, Grand Junction, Tenn.

## FOR MOSQUITO BITES.

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Nashville Association—Mrs. Harvey Eagan, East Nashville, Tenn.

Ocoee Association—Mrs. W. S. Keese, 506 Elmore Ave., Chattanooga, Tenn.

Providence Association—Mrs. C. N. Seton.

Sweetwater Association—Mrs. Dr. Copenhagen, Englewood, Tenn.

Eastanallee Association—Mrs. J. H. McClerry, Benton, Tenn.

Tennessee Association—Mrs. P. O. Kidd, 30 East Hill Ave., Knoxville, Tenn.

MRS. J. O. RUST,

803 Shelby Ave., Nashville, Tenn., Chairman.

It was our good fortune and great pleasure that we, with three other ladies of the Newport Baptist W. M. S., accompanied our Associational Superintendant, Mrs. John F. Neas, of Rankin, to Clay Creek, a country church six miles distant, on last Sunday, where a Woman's Missionary Society of eighteen members was organized. The pastor, Rev. C. N. Huff, is intensely missionary, which accounts for the eagerness his members manifested in wanting to be organized and begin work.

Mrs. W. S. Clark is president; Mrs. — Bible, vice-president; Miss Clyde Stevenson, secretary, and Miss Hattie Marshall, treasurer of the new society. Mrs. Neas is certainly the best superintendent we ever saw, and with her clear, forcible and helpful talks, is a fine organizer indeed. We hope to assist her in organizing two more societies in our Association in the near future, and feel much encouraged to know that the missionary spirit is growing among us.

MRS. C. T. BURNETT.

Newport, Tenn.

## DO PEOPLE BEHAVE WORSE AT WEDDINGS THAN ELSEWHERE?

The following is taken from the July Woman's Home Companion:

"There has been a good deal of discussion lately about the misbehavior of young people at weddings and the rude jokes perpetrated on the bride and groom. Isn't it just possible that the reported conditions have been exaggerated or taken over-seriously? The editor of the Companion has been to weddings of various kinds in both city and country, most of them among folks in modest circumstances, a few of them among people of wealth, and on none of these occasions has there been anything but wholesome fun—a shower of rice, a few fluttering ribbons, and an old shoe or slipper, thrown after the departing pair for good luck.

"The rowdy element, of course, indulge in weddings, just as they indulge in other pursuits less holy and sacred, in a rowdy way. The point is this: people who are rowdies are apt to be rowdies at weddings. Surely there is nothing inherent in a wedding which makes people rowdies."

## VISIT TO OLD COG HILL CHURCH.

Last Friday Cousin John H. Lusk and I went to Cog Hill. Saturday had been set apart by the church to work on the graveyard. We arrived at the church about nine o'clock, and found a goodly number present, and hard at work. At eleven o'clock the pastor, Rev. H. K. Watson, preached a very interesting sermon, from Matthew 13: 24. "Strive to enter in at the straight gate; for many I say unto you will seek to enter in and shall not be able." Saturday night we enjoyed the hospitality of brother and sister T. P. Dugan. We attended Sunday school Sunday morning. The attendance was very good. Of late the attendance has not been as good as usual, owing to the fact that there has been Smallpox in the neighborhood. At eleven o'clock the pastor preached an able sermon, using as a text, "Our Savior's Last words, 'It is Finished.'" The Cog Hill Baptist Church was organized in August, 1872, with sixteen members. Only three out of the sixteen are living, Mrs. John B. Cook, E. D. Brown, and John H. Lusk. The presbytery was composed of the following ministers: C. Denton, C. R. Hoyle, E. H. Eaton, I. R. Chestnut, James M. Watson. I think the present membership is about one hundred and forty. After partaking of the Lord's Supper, the pastor suggested an old time hand shake, and a song. The writer started an old tune that our fathers and mothers used to sing; "Away over in the promise land." The feeling was good. We visited Sister Cook, who is in poor health, and trust she will soon be restored to perfect health. Cousin John and I both lived at Cog Hill for a number of years, and we are quite sure we have a host of friends in that part of the country. Brother E. D. Brown is suffering of rheumatism and I hope he will soon be at himself again. This was as enjoyable trip as I ever made.

The Inman Street Baptist Church, have bought a beautiful lot on which they hope to build an elegant church house in the near future. The finance committee is hard at work securing pledges. Mrs. Varnell reports a good day yesterday. Good Sunday School and good church services. Brother White is assisting Brother Sprague, in a meeting at Avondale. He reports the prospect is good for a good meeting.

R. M. VARNELL.

Cleveland, Tenn.

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## THE BAPTISTS FROM A CATHOLIC STAND-POINT.

The new Catholic Encyclopedia, under the head of "Baptists," gives the following statement of our principles:

"Distinctive Principles.—The Baptists consider the Scriptures to be the sufficient and exclusive rule of faith and practice. In the interpretation of them, every individual enjoys unrestricted freedom. No non-Scriptural scheme of doctrine and duty is recognized as authoritative. General creeds are mere declarations of prevalent doctrinal views, to which no assent beyond one's personal convictions need be given. The two principal Baptist confessions of faith are the Confession of 1688, or Philadelphia Confession, and the New Hampshire Confession. The Philadelphia Confession is the Westminster (Presbyterian) Confession (1646) revised in a Baptist sense. It first appeared in 1677, was reprinted in 1688, approved by the English Baptist Assembly of 1689, and adopted by the Baptist Association at Philadelphia in 1742, a circumstance which accounts for its usual name. It is generally accepted by the Baptists in England and the Southern States of the Union, whereas the Northern States are more attached to the New Hampshire Confession. The latter was adopted by the New Hampshire State Convention in 1833. Its slight doctrinal difference from the Philadelphia Confession consists in a milder presentation of the Calvinistic system. Baptists hold that those only are members of the church of Christ who have been baptized upon making a personal profession of faith. They agree in the rejection of infant baptism as contrary to the Scriptures, and in the acceptance of immersion as the sole valid mode of baptism. All children who die before the age of responsibility will nevertheless be saved. Baptism and the Eucharist, the only two sacraments, or ordinances as they call them, which Baptists generally admit, are not productive of grace, but are mere symbols. Baptism does not bestow, but symbolizes, regeneration, which has already taken place.

In the Eucharist Jesus Christ is not really present; the Lord's Supper merely sets forth the death of Christ as the sustaining power of the believer's life. It was instituted for the followers of Christ alone; hence Baptists, in theory, commonly admit to it only their own church-members and exclude outsiders (close communion). Open communion, however, has been practiced extensively in England and is gaining ground today among American Baptists. In church polity the Baptists are congregational, i. e., each church enjoys absolute autonomy. Its only officers are the elders or bishops and the deacons. The elder exercises the different pastoral functions and the deacon is his assistant in both spiritual and temporal concerns. These officers are chosen by common suffrage and ordained by 'councils' consisting of ministers and representatives of neighboring churches. A church may, in case of need, appeal for help to another church; it may, in difficulty, consult other churches; but never, even in such cases, can members of one congregation acquire authority over another congregation. Much less can a secular power interfere in spiritual affairs; a State church is an absurdity."

The Biblical Recorder, from which we copy this statement, thinks that this is "a remarkably fair and adequate statement of our denominational principles," and that it is "exceedingly interesting, not to say surprising and gratifying, as coming from a loyal Roman Catholic scholar and appearing in what is doubtless the greatest literary work ever issued under papal authority."

We agree with the Recorder. We confess that we hardly expected such a fair statement of Baptist principles from a Catholic source. Nothing is gained, however, by misrepresenting the principles of an opponent. It should be noted that while the writer of the Catholic Encyclopedia states Baptist principles accurately, it is evident that he considers them as in contrast with Catholic principles. In this he is correct. They are exactly at the antipodes from Catholic principles.

## AN INTERRUPTED PRAYER.

Rev. John R. Henry, pastor of the Immanuel Baptist Church, Indianapolis, was invited to open the House of Representatives and also the Senate of Indiana with prayer, in accordance with the custom of the Legislature of Indiana of inviting ministers of different denominations to open the sessions with prayer instead of having a regular Chaplain to do so. In this prayer Mr. Henry said: "Oh, Father give these men strength to take their place to stop the accursed rum traffic—the filler of our jails, our penitentiaries, our asylums"—Just then the gavel of Lieutenant-Governor O'Neil, the presiding officer of the Senate, came down with a bang. Then he roughly growled "Say a prayer and not a political speech," and turning to the clerk, commanded, "Call the roll." Mr. Henry concluded, "Lord, lead these men right, for Jesus' sake. Amen"—and left the hall. Lieutenant-Governor O'Neil defended his very strange course on the grounds that the prayer of Mr. Henry was a political speech. It turns out, though, that Mr. O'Neil is a Catholic and that on Jan. 14th the prayer in the Senate was offered by Father James A. Coulter, pastor of Holy Angels church. Attired in cassock and surplice and carrying a diretta in his hands, Father Coulter knelt on the floor and prayed:

"On this occasion, the opening of the Senate of the State of Indiana, it is fitting, Almighty and Eternal God, with bowed head on bended knees, to return thanks for the great success of the Democratic party. We thank You for the thirteen representatives, the Democratic Legislature, the Democratic Lieutenant-Governor, the Democratic speaker of the House, and the Democratic Governor. And also for the two United States senators, the Democratic Congress and for the President-elect Woodrow Wilson." This was a political prayer of the most political sort. To

this prayer, however, Mr. O'Neil, being himself a Catholic, uttered no word of objection. The only possible explanation of the course of Gov. O'Neil is that he, himself, is thoroughly in sympathy with the liquor traffic and did not care to have it arraigned, even in a prayer. The further implication is also that the Catholics and the liquor traffic go hand in hand.

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## AN AMUSING STORY.

The following story is credited to Billy Sunday, the distinguished evangelist:

"Jim," in addition to being in need of regeneration of every kind, was hard-headed and stubborn, and he resisted all the missionary work that was done in his behalf. At last a leading citizen of the little town made a desperate attempt to save the sinner's soul.

"Jim," he asked, sadly, "do you mean to tell me you ain't teched by the story of the Lord that died to save your soul?"

"Humph!" commented Jim, in disgust. "Do you mean to tell me the Lord died to save me, when He ain't never seed me or knowed me?"

"Jim," responded the neighbor hotly, "it waz a sight easier for the Lord to die for you because He never seed you than if He knowed you as well as we alls do!"

The story is amusing. But, as a matter of fact, the Lord does know us all better even than our neighbors do. And yet, despite the fact that He knew us and knew us to be sinners, "He loved us and gave himself for us." "Christ died for the ungodly." "God commended his love toward us in that while we were yet sinners, Christ died for us."

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## CURE AND PREVENTION.

The New York Salvation Army celebrated Washington's Birthday by a general movement to reclaim drunkards. They visited saloons of the city and dragged away the drunkards; more than one thousand men were taken to the Army headquarters, and after being given something to eat, were talked to. At the same time the army held a parade in which a "water wagon" was conspicuous. Some of the banners in the parade read: "Washington would not lie; whisky is a liar," "Don't let the booze help you down and out; cut it out," "Bubbles on top; bitterness at the bottom."

That is all right. We endorse very heartily the work of the Salvation Army, and especially along the line of the reclamation of drunkenness. But, let us ask, is not an ounce of prevention worth a pound of cure? Is it not better to save the boys from becoming drunkards than to save the men after they become drunkards, as laudable as that is? And yet, curiously enough, the world will applaud the man who saves the drunkard and condemn in unmeasured terms the man who tries to save the boys from becoming drunkards.

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## SOUTHERN AUDIENCES.

Rev. G. Campbell Morgan of London, who has several times visited Atlanta and other points in the South, is quoted as having expressed the following opinion of the churches in the South: "Congregations there always seem to me to be composed of people 'lulled by the languor of the land of the locust.' They impress you with the feeling that no bolt that was ever forged could have surprised them, and nothing you can say wake them up. Yet, again, no man has preached often in the Southern States without discovering that beneath that apparent languor there is passion and there is power. The preacher who would preach in the Southern States must lure his congregation after him, leading them along the line that he would have them go, until presently they will rise, shake themselves, march with him, and conquer anything. I prophesy that in another fifty years we shall see the men of the Southern States of the United States of America marching to the most marvelous



victories in every single department of human life."

Is this a true estimate of Southern people? Our own observation is that they are more sympathetic and responsive than Dr. Morgan gives them credit for being.

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#### WATAUGA SUNDAY SCHOOL CONVENTION.

It so happened that we had never attended the meeting of the Watauga Association. For twenty-four years, ever since we have been editor, we have wanted to attend the Association. But on account of the distance of the Association and the railroad schedules, and the fact that several other Associations usually meet at the same time, and consequently that attendance on the Watauga Association would prevent attendance on two or more other Associations, we have found it impracticable to attend. The brethren have been telling us for some time, though, about the Sunday School Convention of the Association, which they said was about equal to the Association. So we decided to accept the cordial invitation of the brethren and attend the Convention this year. This was its 31st annual session, making it, we believe, the oldest Associational Sunday School Convention in the State. It met at Little Doe church in Johnson county. There was a large attendance composed of representatives of most of the churches in the Association.

Brother John A. Lowe was elected chairman and Brother A. J. Gamill secretary and treasurer. Among the visitors in attendance were Brethren R. L. Motley, W. D. Hudgins, R. S. Skaggs, J. W. Watson. Rev. W. H. Hicks, pastor of the church, delivered a very cordial address of welcome, to which Rev. H. F. Burns made an appropriate response.

Rev. James Stout preached the introductory sermon, and did it well. The program was an excellent one. Some of the best speeches were by Brethren James Shull, on "Home Influences on the Sunday School Work;" H. F. Burns and L. C. Tilley on "Formality and Other Hindrances to the Sunday School Work;" W. H. Hicks and James Stout on "The Ultimate Aim of the Sunday School;" W. J. Potter, Stacy Stout, John M. Stout on "The Influence of Wholesome Literature on the Lives and Character of Men;" W. W. Worley, F. C. Dougherty and W. D. Hudgins on "The Necessary Qualifications of a Sunday School Teacher."

On Friday night Dr. R. L. Motley preached a strong, practical sermon. On Sunday morning a Sunday school mass meeting was held, after which the editor preached to a very large and attentive audience.

The Little Doe church is a strong country church, with a membership of 300 or more, composed of a fine class of people. Rev. W. H. Hicks is the able and beloved pastor. He preaches to three other churches—Butler, Sugar Grove and Cobb's Creek. He is justly held in very high esteem, and is doing a fine work. It was a pleasure to share the kind hospitality of Brother Hicks, and also of Brethren Wm. Morley and W. B. Robinson. Altogether, we enjoyed very greatly our visit to the Watauga Association, and hope to be able to go again some time.

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#### RECENT EVENTS

Let us have a "safe and sane fourth."

At Sharon, Tenn., Rev. Floyd Crittendon begins a meeting next Sunday, to be assisted by State Evangelist S. W. Kendrick.

State Evangelist S. W. Kendrick assisted Pastor Chunn in a meeting at Monterey, Tenn. There were 15 professions and 12 additions.

The meeting at Chamberlain Avenue, Chattanooga, Tenn., Rev. C. C. Edwards, pastor, was postponed after Evangelist Kendrick arrived on account of 40 cases of smallpox in the territory of the church.

Well, we managed to get up the June Hill pretty well, thanks to many friends. But the July incline is just ahead of us. And it looks steep. Will you not give us a lift up that?

The Texas Baptist Standard announces that Miss Blanche Walker, a noble Texas woman, who went to China as a missionary, supported by the Gospel Mission force, has received an appointment from the Foreign Mission Board. Thus the utter impracticability of the Gospel Mission method is again demonstrated.

At Tellico Plains, Evangelist Kendrick helped Pastor Nelson in a splendid meeting. There were 18 additions.

At the meeting of the Tennessee Bar Association in Memphis last week, Mr. John Bell Keeble of Nashville was elected president. This was an honor worthily bestowed. Mr. Keeble is a grandson of Hon. John Bell, who ran for the presidency against Abraham Lincoln. He is District Attorney of the Louisville and Nashville Railroad. He is president of Montague Assembly, is a prominent member of the Immanuel Baptist church, and withal is a high toned Christian gentleman. In honoring him the Tennessee Bar Association has honored itself.

Dr. W. J. Cox of Memphis and Miss Willie E. Boone were united in marriage on June 18. The ceremony was performed by Dr. A. U. Boone. The couple took an ocean voyage to New York. They also visited other points of interest. They expect to be back home by July 1. Dr. Cox is one of the most prominent and useful members of the First Baptist church of Memphis. His bride is a noble Christian woman. We extend cordial congratulations.

On July 1, 2 and 3 the 50th anniversary of the battle of Gettysburg will be celebrated on the battlefield by a reunion between representatives of both sides. It is ordered that no old battle flags shall be allowed at the reunion for fear of arousing old animosities. A very large attendance is anticipated. Gettysburg was the greatest battle of the war between the States. It was the turning point of the war. After Gettysburg there was little question as to the ultimate result of the war. It dragged its slow length along for nearly two years more. But the Confederacy had received its death blow, and the end was only a question of time. Pickett's charge on the third day of the battle marked the high tide of the Confederacy. We shall have more to say about the reunion next week.

In connection with the reunion at Gettysburg the following story told us recently by Dr. R. W. Weaver will be of much interest. He and other North Carolinians had gone to Gettysburg to see the ground where the North Carolinians had fought, and to verify the claims that the North Carolinians were farthest at Gettysburg. At a certain point a North Carolinian, who had been a captain in the Confederate army, stood up and said: "It was right here that I turned around to cheer my men. As I did so a Yankee shot me through the back of the neck. And now I want to introduce to you the man that shot me." The Federal soldier arose and said, "Yes, he shot Captain —, but he was glad he did not kill him. We imagine that many such stories will be repeated at Gettysburg this week.

We heard recently of a preacher in Tennessee saying that the Baptist and Reflector has too much praise of the brethren. Well, maybe so; but we believe that every person has a good side and a bad side. If you hunt for the good you can find it. If you hunt for the bad you can find it. The question is, What do you want to find? For our part, we prefer to find the good. In early life we were taught that if we could not say anything good about a person, we should not say anything at all, and we have tried to adhere to that rule through life, editorially as well as privately. Take the very brother who made the remark referred to above. We know many good things about him, and we know some bad things. We would rather tell the good things than the bad things. And we imagine he would rather we should do so.

On our way to the Watauga Sunday School Convention, by previous arrangement we stopped over in Elizabethton for a day and preached at the Baptist church that night. Dr. R. L. Motley had been in Elizabethton since Sunday, and from reports had been preaching a series of strong, practical, helpful sermons. Owing to the prevalence of smallpox in Elizabethton a short while previous, and the suspension of all public gatherings, the attendance was not large. Brother H. F. Burns has been pastor of the church at Elizabethton about two years. During that time extensive repairs have been made on the house of worship at an expense of \$5,000, greatly improving the house both in looks and in convenience. There have also been a considerable number of additions to the church. Brother Burns is a fine gospel preacher and a noble Christian man. We enjoyed the hospitality of Brother and Sister Burns.

A dispatch from Cleveland, under date of June 24th, states that the members of the Inman Street Baptist Church are pushing plans for the erection of a magnificent house of worship to cost \$25,000. It will be erected on a lot recently purchased by them at a cost of \$6,000. As we stated on the occasion of our recent visit to Cleveland, a movement was then on foot for the erection of a new house of worship, which is very greatly needed. It is gratifying to know that the movement is likely to materialize. We congratulate Pastor Sam P. White and his noble people in advance upon their achievement.

The Chattanooga Times of June 25 told with disgust how four hours after a negro had been sentenced to five years in the penitentiary for stealing a Waterbury watch, twelve jurors marched into the criminal court room yesterday and recommended an indeterminate sentence of from one to five years for a white man, whose only defense for a cold-blooded assault with intent to kill was that he had been drinking.

Even the Chattanooga Times, strange to say, could not stand for a thing like that. It adds rather sarcastically: "There was no proof that the negro had been drinking when he stole the watch. Twenty-four hours previous a negro had been given three to ten years for stealing chickens. He hadn't been drinking, either."

The Christian Observer states that an offer has been made by Mr. John D. Rockefeller through Dr. John R. Mott, General Secretary of the Young Men's Christian Association, who has lately been visiting Japan in the interest of the World's Christian Federation, to give one million dollars to establish a Christian university in that country. The establishment of such a university in Japan has been desired for many years, and Dr. Mott, after a thorough examination of the field, reports that the project is practicable. He spent some time in Tokyo in consultation with the government authorities, who view the plan favorably. Then a conference of missionaries was called at Selyoken, Tsukiji, at which details were considered and assurances of co-operation pledged. Dr. Mott has recently returned from Japan, and preparation for the establishment of the university will be carried on as rapidly as possible.

The following paragraph in the Examiner is very pointed and timely:

"At the convention of the Associated Advertising Clubs in Baltimore, Dr. William Shaw, of the Christian Endeavor World, made a great address on the value of the religious press as an advertising medium. The time will come when our Christian business men will awake to the fact that it is not only poor religion, but poor business, to discriminate against religious papers in the matter of advertising. Our religious papers go into the best homes of the country. After being read they are often passed on to other families. They are not quickly destroyed, like secular papers. They reject unworthy advertising. Why should not every Baptist business man in New York speak to the people through the advertising columns of the Examiner? We shall be glad to advertise every decent business, and Baptists should not be in any other kind of business."

We hope that many of our Baptist business men of Tennessee may take the hint.

On our way to the Sunday School Convention of the Watauga Association, we had several hours at Johnson City. Pastor L. B. Stivers kindly showed us through the new church building, now nearing completion. It is a handsome structure, in the style of Grecian architecture, somewhat on the order of the First Baptist church, Memphis, except made of red brick. The auditorium will seat down stairs and in the gallery some 1,200 or 1,500. It has Sunday school rooms around the auditorium. The main Sunday school department will be in the basement. The building will make an ideal meeting place for the State Convention next November. The Central church at Johnson City, which is the union of the First and Roan Street churches, has grown wonderfully under the ministry of Pastor Stivers. It now has a membership of over 700, with five mission stations in different parts of the city. The brethren of Johnson City are anticipating the coming of the Convention with much interest. They are expecting about 500 in attendance, and are proposing to furnish homes for at least that many. Let us see that they shall have the opportunity to do so.



## The Home Page

### TIME AND ETERNITY.

I have launched my bark on the stream  
of Time,

Whose current is swift and strong;  
I know its portals are life and death,  
And yet I must glide along.

I have no fear of the mighty stream,  
By tempest and storm-wave cast;  
My bark will ride o'er the raging wave  
For Faith at the helm stands fast.

I feel no dread of the port called Death  
Though bound for its fatal strands;  
I know it is only a stopping place,  
And Faith at the rudder stands.

'Tis there my bark on the stream of  
Life,

Unseaworthy must remain;  
But lo! another awaits my soul,  
To sail the eternal main.

Unlike the stream of relentless Time,  
Eternity river flows;

In peace it glides through its verdant banks  
And realms where light ever glows.

Upon its shores are departed ones  
Who have waited my coming long;  
I know some day I shall meet them  
there

As one of the happy throng.

Elizabeth Mac Crosby.

### "NEARER, MY GOD, TO THEE."

"It was the gayest night of the trip among the diners on the 'Titanic,'" says Thomas Whitely, assistant steward. "We had made great time, and the probability was the trip would be a record-breaker. Orders had been issued Sunday to make the dinner the finest ever served on a ship, regardless of expense, and the orders were carried out."

"Soon after the dinner was served the fun commenced. Wine was served at the Astor table, and the conversation was very animated. The captain talked and joked with Mr. Astor, and occasionally spoke. The one topic of conversation was the new boat and the speed she was making."

They drank one toast, says Whitely, to "Mighty Titanic." Another toast was drunk to "Speed." The wine flowed.

George Bradley, one of the first cabin passengers, said:

"A number of parties were playing bridge whist in the saloon. We went on deck to learn what had caused the shock which disturbed us. The steward told us that they had struck an iceberg, but that we need not fear—they had passed the danger line. Later he told me there was danger, but for the sake of the women and children to make no sign. The orchestra struck up 'Alexander's Ragtime Band' and we went on playing cards. There wasn't a man in the game who didn't realize the stakes we were playing for; there wasn't a man who didn't know what those hysterical musicians were playing for. They played on, played anything they had a mind to, and finally struck up 'Nearer, My God, to Thee.'"

"Then we knew that the time had come and that is wasn't any use to bluff any longer. People crowded around us and watched and watched us play the game out, feeling that there could be no danger. When that old hymn sounded a different feeling possessed them. They knew that it was time to go, if any one of us hoped for a chance to get off the ship."

"I ran between decks and waited there until the lifeboat was lowered. I jumped up on the rail and as it was lowered I sprang in. There wasn't anybody to tell me to get out, and I doubt very much that I would have paid much attention to such an order. There were other men in the boat, but of the party that played cards up to the last minute not one."—Alabama Baptist.

### THE SALOON AND THE BROTHEL.

The liquor and white slave traffic are not only all commercialized and shrewdly promoted with greed as the motive, but are also cunningly and powerfully entrenched politically. These vices are bound together in an indissoluble bond of iniquity. The saloon and the brothel work in unison in robbery and debauchery. A student of crime says:

"The destruction of one of these destroyers of the people, the liquor traffic for instance, would not in itself destroy the other assassins of our girls and boys. Mahomet prohibited liquor to his converts, and the Moslem world is comparatively free from alcohol—but submerged in lust. China, with a very great degree of success, suppressed drunkenness 4,000 years ago, and has remained relatively sober. But in China all through those 4,000 years little girls have been sold to be brought up as harlots, and that inhuman traffic in the tender flesh of children was probably never more extensive than it is today."

And yet the declaration of the vice commission of Chicago stands uncontradicted:

"In the commission's consideration and investigation of the social evil it found that the most conspicuous and important element in connection with the same, next to the house of prostitution itself, was the saloon, and the most important financial interest, next to the business of prostitution, was the liquor interest. As a contributory influence to immorality and the business of prostitution there is no interest so dangerous and so powerful in the city of Chicago."

When John D. Rockefeller, Jr., was made foreman of a grand jury in New York City and was convinced that there has been and is a traffic in girls, and with his boundless wealth he founded "The Bureau of Social Hygiene," whose object is to get the facts, and the first of several books on the facts is "Commercialized Prostitution in New York City," by George J. Kneeland, who has the assistance of a trained body of social investigators

### AN ARTICLE OF VALUE FREE.

Readers of this paper who are troubled with burns, bruises, boils, carbuncles, old sores, ulcers, felons, poisonous bites or from skin diseases of any nature, will welcome the following news. Dr. W. F. Gray Co., 817 Gray Bldg., Nashville, Tenn., manufacturers of the celebrated Gray's Ointment, will be pleased to send a free sample of this preparation to anyone who will write, in order that those suffering may test personally and without cost the great value of the ointment in relieving such troubles. Mr. G. S. Byrd of Williamsburg, Ky., says this of Gray's Ointment:—"My wife suffered for more than three years with chronic sores on her lower limbs. She tried a number of doctors without benefit. One advised scraping the bone as the only cure. We purchased and used one box of Gray's Ointment and the one box cured the sores entirely." This is strong evidence, but more convincing proof is an actual trial, so send for free sample. Regular size 25c at druggists or by mail from the above company.

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and detectives—men and women. He holds that "The facts obtained regarding vice resorts in New York City prove clearly that prostitution is widely and openly exploited as a business enterprise." The author holds that:

"It is idle to explain away the phenomena on the ground that they are results of inevitable weakness in human nature; human weakness would demand far fewer and less horrible sacrifices. Most of the wreckage and the worst of it is due to persistent cunning and unprincipled exploitation, to the banding together in infamous enterprises of pimp, procurer, brothel-keeper and liquor vender to carry on deliberately a cold-blooded traffic for their joint profit—a traffic be it added from which the girl involved procures at the most, with few exceptions, her bare subsistence and that only as long as she has a trade value."—Alabama Baptist.

### A WORTHY PROPOSITION.

By

A Layman to Laymen.

Recently it was my privilege to preach twice on a Sunday to one of our Middle Tennessee churches. During the day, in a conversation with my host, I told him some things about the destitution in Tennessee and the need for all the State Mission work we are doing and more. I also called attention to the fact that just now we are embarrassed with a \$12,500 debt on the work, \$4,000.00 on the work of last year and \$8,500 on this year's work. After thinking the matter over, he made the proposition to be one of 125 individuals who would pay the whole debt off. This brother is not one of our most wealthy men, but a man who has the kingdom's interests on his heart. This is a worthy proposition. I am sure there are more than 125 individuals in the State who are able and will be willing to join this brother in this glorious task. Let the pastors who see this proposition read it to their congregations and ask if some one will not join this brother and thus put our State Mission work beyond all present embarrassment. Let each layman who reads this, who is able to do so worthy a thing, ask the Lord if it is not His wish that he be one of this worthy number. Let the brethren know that it will take at least \$30,000 to bring us to the end of the year without debt, \$12,500 to pay present indebtedness and \$17,000 to pay bills that will yet fall due. If we had the \$12,500 paid, we would yet have to get \$17,500 to pay the third and fourth quarterly bills.

If there are brethren who will join this good brother, who asks that his name be withheld until others have agreed to it, write me at once promising to pay \$100 on the present debt.

J. W. GILLON, Cor. Sec'y. and Treas.  
710 Church St.  
Nashville, Tenn.

### "THE LAW OF THE OFFERING."

By Andrew Jukes.

Published by Fleming H. Revell & Co. Price 50 cents net.

This is a reprint of a book which found publication first in 1847. It is not strange that a book of such merit should find new life through the great publishers who gave it the reprint. There are seven chapters in the book on the following topics: The Type in General, The Burnt Offering, The Meat Offering, The Peace Offering, The Sin Offering, The Trespass Offering, The Offerings as a whole. In the chapter on The Burnt Offering, the author gives us his method of presenting his theme. He says, "In each offering there are at least three distinct objects presented to us, the offering the Priest, the offerer." In his interpretation, he clearly sees Christ as offering, Priest, and offerer to the Christian. In developing each separate topic suggested by the several kinds of offerings, he first draws a contrast between the offering with which he deals and the other offering showing wherein they differ. Having done this, he deals with the varieties, that is the different measures of apprehension with which the offering may be seen. He has a wonderful insight into the significance of the offerings and with a master hand he unfolds and applies the truth which clusters about the several offerings. The man who reads the book will come to the close of its message with a greater appreciation of Christ than he has ever had. He will also have a more intelligent understanding of the offerings and will appreciate more than ever their significance and their merit. More than this, the Bible will have an enhanced value to him. The book has evidently in its original form had a wide circulation, and now that the popular publishers, Fleming H. Revell & Co., have taken it up, there ought to be many other thousands of copies sold. Any man who reads it will have his spiritual life enriched by it.

J. W. GILLON, Cor. Sec.  
State Mission Board.

### PRESCRIBED BY DOCTOR FOR CATARRH.

Dr. Lafayette Bennett says: "Tyree's Antiseptic Powder will effect a cure in most cases of catarrh. I have patient spray the nasal passages with a solution of one teaspoonful to a pint of water. It is pleasant and patients like to use it." Also invaluable in cases of head colds, sore throat as well as other inflammations of the mucous membrane and skin. Get a 25c box at any drug store (or by mail) and if not pleased return the empty box and get your money back. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal sample of his powder with full directions, free, to any who write mentioning this paper.



## The Young South

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

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

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

### "TRIFLES."

One small life in God's great plan,  
How futile it seems as the ages roll!  
Do what it may, or strive how it can,  
To alter the sweep of the infinite whole.

A single stitch in an endless web,  
A drop in the ocean's flow and ebb.  
But the pattern is rent where the  
stitch is lost,

Or marred where the tangled threads  
have crossed;  
And each life that falls of its true in-  
tent

Mars the perfect plan that its Mas-  
ter meant.

—Susan Coolidge.

Here is the long-desired letter from our own missionary. We have been looking for it so long. Read it thoughtfully and prayerfully:

"79 Yamashita Cho, Kagoshima, Japan. My dear Young South Friends: It is too bad that our Board has to carry that debt over again, isn't it, and we didn't do our part either. Let us wake up now and work our hardest this year. I will have to confess that I have felt somewhat discouraged about seeing our church built before we have to leave on furlough a year from now. A letter came a few days since, though, which gave me courage to believe that God is sending us the money with which to build. Now I want your help. I want you to raise \$25 to put in a baptistry. We have been having to go about two miles out to baptize in the bay. That is very inconvenient; as nearly all our people are too poor to hire jinrickisha, so have to walk all that distance. The bay, too, is so shallow that to get in deep enough water for baptism, Mr. Medling has to take the candidates so far out that we can hardly hear his voice. Now I know you are going to help. Aren't you?"

"I wish you could have seen the converts whom Mr. Medling baptized a week ago. Muratasa, a young man who graduates soon from the Agricultural school. He had the brightest and most shining face I ever saw, and made the happiest confession of faith I have ever heard in Japan. He said he had no idea what sins he was committing until he began studying the Bible. He said he thought even adultery not wrong (this is what nearly all Japanese think). Now I believe he is fully trusting in our Saviour who has saved him from sin.

"Two others who were baptized were Mr. Tane and his wife. They have been earnest inquirers for a year and on the third anniversary of their marriage joined our church and were baptized. A beautiful way to celebrate the day.

"We have had such a treat this month. A party of American Sunday school workers passing through Japan on their way to Zurich to the Sunday School Convention, came to Kagoshima for three days' meetings. They are such consecrated workers,

They are all business men, but using their time and money in our Lord's work. We enjoyed their visit so much and the Japanese got a new view of what Christianity means in America, and would mean to them if more would accept it. The mayor of our city was very kind to them. He went to meet them with many prominent men of the city, and gave them a cordial welcome. Then he gave them a banquet which was attended by over a hundred of the business men of the city, the governor and his wife and other high officials. The speeches were strongly Christian, but were listened to attentively by all. One of the meetings which we enjoyed, was the Sunday School rally for all the schools of the city. About five hundred came, so it makes the children feel that they are not a small band at all. We hope to hold one every year from now on. Today I read a letter from one of the party who had a long talk with the governor of this province just before they left. He expressed himself as being very much interested in Christianity and said he was studying the Bible every day. The mayor, too, enquired particularly about Sunday school work in our city. With these people interested we feel that our work will take on new life.

"Another treat we have had these last few weeks was the coming to Kagoshima of Mrs. Yajima, the leader of W. C. T. U. work in Japan. She is 81 years old, but so bright and active and such a worker. Is a most interesting speaker. By her coming we have decided to organize Royal Temperance Leagues for the children. The Japanese children in other places have been working so faithfully for the league. So many of them have fathers, and mothers even, who drink 'sake' that they are glad to do what they can to persuade them to give it up. In Japan, too, even more so than in America, the wrong of tobacco smoking is emphasized among Christians. Dr. Asakara, a prominent surgeon here, told a few days since the reasons why he gave up smoking. He was sitting in his study late one night studying and smoking. After a time some one called him to the gate. It was a beautiful, clear winter night, and the air was so pure. He stood a while drinking in the pure air, then returned to his room. On entering he was surprised at the foulness of the atmosphere in which he had been sitting all the evening. Then he happened to think of how the atmosphere must be in the adjoining room where his wife and children were asleep. The Japanese rooms have a kind of lattice work over the sliding doors, which, of course, permits the air to pass freely. On entering the bedroom he found the air just as full of smoke as his study. It impressed him so that he decided not to smoke again. Not for his own sake, as he expressed it, but for his children. He has four lovely children and his wife is one of the sweetest ladies I have met in Japan. How I have learned to love some of our women! She, with twelve other ladies has been coming to me for lessons in foreign cooking and sewing. In this way I have gotten in touch with them and hope to influence them for Christianity. How happy I would be to see all who are not Christians accept our Saviour.

"In this letter I must tell you of our Sunday school at Tarumiza, a two-hours' ride across the bay. I went over with my helpers this week to see the work. Found 300 in Sunday school, and they seemed so interested. They were so quiet and well behaved all through the songs and the temperance talk which Satosan gave them instead of the regular lesson. I was so

pleased with the work there that I came back ready to move all our forces over. Ours is the only work there, a place of almost 20,000. It is one of the prettiest places I have ever seen. Every street looks alike, all level and clean, and bordered by green hedges. In calling, we entered some beautiful homes, as well as some of the poorer people. All were so cordial and seemed so glad to see us. I took Boy with me, though, and he will open any door for us.

"Now, didn't I do well not to mention the babies until I got to the last of my letter? Of course they take the greater part of my time. All three are just as well and happy as can be, and are giving me new Japanese words every day. Sincerely and lovingly,

"Your missionary,

"LENNA RUSHING MEDLING."

Are you not glad that she did not forget to mention the babies? Of course we wanted to hear from them, and rejoice to know that they are such good little missionaries.

This first message is short, but much to the point and comes from Etowah:

"Miss Annie White—Enclose find \$1.75 from the Cog Hill Baptist Sunday School for Orphanage.—Louise York, Secretary."

We have had contributions before from these earnest workers, and feel so grateful for their continued interest.

No. 2 forbids me to mention her name, but the post office is Toone, Tenn.:

"Dearest Annie White: As I am a constant reader of the Young South and find it still interesting, I enclose you check for \$1 for Mrs. Medling's salary. Praying God's blessing on our missionary, as well as upon our editor. May the mantle of our former editor fall upon your shoulders and the Christian graces of love guide you, is the prayer of a Friend of the Young South."

I am so glad that you read our page and are still interested in it. When we work and pray for anything we are bound to be interested in it. Thank you for the \$1. I am sure you will enjoy our missionary's letter.

The Sunday school at Andersonville, Tenn., sends the next:

"Our Dear Young Editor: Enclosed you will find \$1.20 for the Orphan's Home from the Baptist Sunday school.—Della M. Carden, Secretary and Treasurer."

May this school be richly blessed. We are so much obliged, and we shall be glad to hear from this Sunday school again.

The next one is from Bluff City:

"Dear Miss Annie White: Enclosed you will find \$1.25. Give 25 cents to the Orphans' Home, 25 cents each to Home, State and Foreign Missions, and 25 cents to Mrs. Medling's salary. With best wishes to you. Hope the good work will still go on.—A Friend."

The good work will still go on if you continue to help us this way. Thank you so much. The money shall go as you designated. Please come again soon.

The next is from an old-time friend at Smyrna, Tenn.:

"My Dear Miss Annie White: I have some money I have had for some time, that I want you to dispose of for me. Enclosed you will find \$5. Give \$2 to our missionary's salary, \$2 to the Orphans' Home, and \$1 to the Old Ministers' Fund. I have been away so long because I am an invalid, and have been for some time. I also have a cataract over my eye, which threatens to make me blind. I can't see now to write. I miss Mrs. Eakin so much, but love to greet you as her successor. I believe you will accomplish much

good.—Mrs. Julia T. Johns."

We are so glad to welcome you back, and so grateful for this reminder of your interest in our work. We regret the cause that kept you from writing to our page, and pray that if it be our Father's will you may be restored to health and sight. We all miss dear Mrs. Eakin, but I know it will please her if all her friends will continue their interest in the work which she loved and carried on for so long.

No. 6 is from Puryear, and brings a large gift for the Orphanage:

"Dear Miss Annie White: You will find enclosed \$7 from the Sunbeam Band of High Hill church. Please send to Orphans' Home at Nashville. Best wishes to you and the Young South.—Stephen G. Miller, Treasurer."

Not very long ago we had a check for \$10 from this Band. They are certainly good workers and we prize their help more than we can express. We hope to have them with us always.

Hickory Valley, Tenn., sends the next:

"Dear Miss Annie White: Enclosed is \$3, our Sunday school collection for June for the orphans. We are small in numbers, but our hearts are big with love and sympathy for the orphans; not homeless, no thank God, and our best wishes and prayers are for them, their home, and all connected with them. God bless each one of you.—Mrs. Mary Lou Wells, Secretary and Treasurer."

In the name of the Orphans we thank this Sunday school for so generous a contribution. We wish every other Sunday school in the State would do as well.

And now comes this interesting letter from Andersonville, Tenn.:

"Our Dear Young Editor: Having read and enjoyed the Young South page, we, a few of the W. M. U., want to send a small contribution to the Orphans' Home through you. One of our older members, Mrs. Prater, spoke of enjoying reading the Young South page, so I imagined old people are like children; they sometimes enjoy seeing their names in print. Mrs. J. W. Prater, Mrs. J. Allen Carden, and myself are sending the amount of our Sunday eggs for four Sundays. The other members of W. M. U., as well as these, have sent some before, through our church, to the Orphans' Home. We as a Union are working very hard to help erect a pastorium, as we have learned to call it. We hope through the able management of our pastor, Rev. F. M. Dowell, to have a pastorium in the near future. Thinking Miss Northington might chance to read these lines, we would like for her to know that the Union at Andersonville is progressing in some ways. I remember when the all-day meeting, Clinton Association, convened at Clinton, while she was Field Worker, there was only one delegate attending from here, and that was the writer, but last April at the all-day meeting at Oliver Springs there were twelve, including Sunbeams, Y. W. A.'s and W. M. U.'s. September 12, the all-day meeting of Clinton Association will meet with Andersonville W. M. U.'s. I enjoy reading the pages of the Baptist and Reflector. We may learn so many things and it is our duty to read it. We read of the W. M. U. officers and others, and when we meet them at Conventions we feel that we already know them. In writing of revival last spring, some one asked me why I didn't write my name instead of saying, 'A Member,' so I shall write my name this time. Wishing the Young South much success, I am Yours sincerely, Mrs. E. L. Dawn, President of W. M. U."

Thank you for this letter, and for the gift to the Orphanage. Would it



not be a grand thing if all the women in the State who have chickens, would set aside the Sunday eggs for our work? How it would count up, and how much good could be accomplished. I know Miss Northington will be glad to hear from you through the Young South. Please let us hear from you again.

## RECEIPTS.

Previously acknowledged	\$75 10
Hickory Valley S. S., Mrs. Wells, Treasurer, Orphanage	3 00
Mrs. Julia T. Johns:	
Mrs. Medling	2 00
Orphanage	2 00
Old Ministers	1 00
A Friend, Bluff City:	
Orphanage	25
Home Missions	25
State Missions	25
Foreign Missions	25
Mrs. Medling	25
"Friend of the Young South," Mrs. Medling	1 00
Cog Hill S. S., Louise York, Treas., Orphanage	1 75
W. M. U., Andersonville, Orphanage	1 40
Andersonville S. S., Della M. Carden, Treas., Orphanage	1 20
Sunbeam Band, High Hill S. S., Puryear, Stephen G. Miller, Treas., Orphanage	7 00
Total	\$96 70

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Lv. 5:30 a. m., Chattanooga for Washington.  
D. C. BOYKIN, Passenger Agent, Knoxville, Tenn.  
WARREN L. ROHR, Western Gen'l Agent Pass. Dept., Chattanooga, Tenn.  
W. C. SAUNDERS, Asst. Gen'l Pass. Agent.  
Lv. 8:45 p. m., Memphis for Washington.  
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

Evangelist Lincoln McConnell of Kansas City, Mo., who goes Sept. 1 to be pastor of Tabernacle Church, Atlanta, Ga., lately held a revival in Cape Girardeau, Mo., which at last account had resulted in 150 professions, with 50 additions to the church.

### GRAPHIC PORTRAYAL OF THE INSIDIOUS POWER OF JOHN BARLEYCORN.

The insidious power of John Barleycorn has never been more vividly and forcibly portrayed than in the serial story recently concluded in the Saturday Evening Post and written by Jack London. It is a graphic description of a husky lad who started drinking, not because he cared for it, but for sociability's sake. He was a non-alcoholic. His system neither needed nor craved stimulants. He could drink like a fish but when he was away from saloons and from his old companions he neither thought nor cared for it. He became a man but not a drunkard, although he was frequently drunk. For weeks and months he never tasted the stuff and then again he drank heavily. He did not learn to like the taste of liquor but he did like its "kick." He never through John Barleycorn was all the time fastening his grasp upon him.

The young man married and devoted himself to literature. He continued to drink when with drinking friends and to let it alone when by himself. By and by he thought he needed a cocktail before his noonday meal whether he had drinking visitors or not. He did not like the taste of the stuff but he liked the effect. He thought he enjoyed his meal better and life took on a rosier hue. Then he found that in order to get the "kick" he needed two cocktails and then three or four.

His literary work was done in the morning hours. At last he thought he needed a "bracer" before beginning work as well as when it was over. For a long time he did not realize John Barleycorn had trapped him because constitutionally he was so emphatically a non-alcoholic. When he did realize that he had become a subject of the gravest and most heartless despot on earth he was yet strong enough to break the spell and escape being a confirmed drunkard.

The story is a powerful portrayal of how John Barleycorn hoodwinks his victims until he has them firmly within his grasp, and then only the strongest can escape. Throughout the story Jack London never lets his readers forget that the accessibility of alcohol and the social drinking habit is the combination which brings ruin to young men. He also makes it clear that if this strong non-alcoholic man fell a victim, how easy must be the overthrow of those not so strong in will power.

Jack London believes alcohol should be banished, that women should be given the ballot to help in the overthrow and that in the years to come men and women will look back to the days of the saloon and think of it as a barbarian institution and wonder why their ancestors tolerated it so long. A clear idea of what London thinks of John Barleycorn may be gleaned from these paragraphs in his closing article:

We have with great success made a practice of not leaving arsenic and strychnine, and typhoid and tuberculosis germs, lying round to destroy our children. Treat John Barleycorn the same way. Stop him. Don't let him lie round licensed and legal, to pounce upon our youth. Not of alcoholics or for alcoholics do I write, but for our youths, for those who possess no more than the adventure stings and the genial predispositions, the social man-impulses, which are twisted all awry by our barbarian civilization that feeds them poison on all the corners. It is the healthy, normal boys now born or being born for whom I write.

It was for this reason more than any other, and more ardently than any

### CARSON & NEWMAN COLLEGE and PREPARATORY SCHOOL.



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

Write for illustrated catalogue.

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There is no Need of Any Man or Woman Having Aching Back, Kidney or Bladder Troubles, or Rheumatism.

50 Cent Bottle (32 Doses) FREE

Just because you start the day worried and tired, sore, stiff legs and arms and muscles, an aching head, burning and bearing down pains in the back—worn out before the day begins, do not think you have to stay in that condition.

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For any form of bladder trouble or weakness its action is really wonderful. Those sufferers who are in and out of bed half a dozen times a night will appreciate the rest, comfort and strength this treatment gives.

And here is the best part of it all, it need not cost you a penny to see whether this treatment will do this for you or not, as a full-sized 50c bottle (32 doses) will be sent you by mail without charge, if you simply send the coupon in other column.

There is no impossible thing required of you, no need of staying away from your work, no drastic diet necessary. All you have to do is to take four times a day just a little of the famous Williams' Treatment for kidney disease and rheumatism, the new uric acid solvent and eliminator, then you see yourself grow young and strong.

This new treatment absolutely conquers uric acid and the troubles it causes on a thoroughly scientific principle, and gives the comfort that

always comes to those who have perfect health. It overcomes the effect of uric acid poison, drives it from the system and prevents its cause so as to give perfect health and strength.

To prove The Williams' Treatment conquers kidney and bladder diseases, rheumatism and all uric acid troubles, no matter how chronic or stubborn, we will give one 50c bottle (32 doses) free if you will cut out the coupon below and send it with your name and address, with 10c to help pay distribution expenses, to The Dr. D. A. Williams Company, Dept. 853 East Hampton, Conn. Send at once and you will receive by return mail a regular 50c bottle, without charge and without incurring any obligations.

This coupon (please send 10c in stamps or silver to help expenses of distribution) is good for one 50c bottle (32 doses) of The Williams' treatment for rheumatism, kidney and bladder troubles. Good for ten days only. The Dr. D. A. Williams Co., Dept. 853, East Hampton, Conn.

other, that I rode down into the Valley of the Moon, all ajangle, and voted for equal suffrage. I voted that women might vote, because I knew that they, the wives and mothers of the race, would vote John Barleycorn out of existence and back into the historical limbo of our vanished customs of savagery. If I thus seem to cry out as one hurt, please remember that I have been sorely bruised, and that I do dislike the thought that any son or daughter of mine or yours should be similarly bruised.

The women know. They have paid an incalculable price of sweat and tears for man's use of alcohol. Ever jealous for the race, they will legislate for the babes of boys yet to be born; and for the babes of girls too—for they must be the mothers, wives and sisters of these boys.

And it will be easy. The only ones that will be hurt will be the toppers and seasoned drinkers of a single generation. I am one of these; and I make solemn assurance, based upon long traffic with John Barleycorn, that it won't hurt me very much to stop drinking when no one else drinks and when no drink is obtainable. On the other hand, the overwhelming proportion of young men are so normally non-alcoholic that, never having had access to alcohol, they will never miss

it. They will know of the saloon only in the pages of history, and they will think of the saloon as a quaint old custom similar to bull-baiting and the burning of witches.—American Issue.

### BIG DEAL ON STERLING HOSE.

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

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

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

Dr. B. F. Riley of Birmingham, Ala., serves notice that he is going to nominate Dr. Lansing Burrows of Americus, Ga., for President of the Southern Baptist Convention at Nashville next May. Yes, and he will be beaten for that office, because everybody wants him for Secretary.



### SECY DANIELS MAKES THREE TEMPERANCE SPEECHES IN ONE AFTERNOON.

On Sunday afternoon, May twenty-fifth, a great temperance procession and rally was held in Washington, D. C., in which more than three thousand Sunday School children under eighteen years of age participated. The children formed a line six blocks long which was viewed by throngs of people along the sidewalks. They marched about eight blocks, headed by an escort of mounted police who cleared the way and also added to the imposing appearance of the procession. The Commandant of the Marine Corps kindly sent all available drummers and buglers who furnished martial music for the parade. The Boy Scouts acted as honorary escorts at the front and as guards at the rear. Mr. P. H. Bristow, Superintendent of Calvary Baptist Sunday School, with aides from that School, was Grand Marshall.

Hon. Josephus Daniels, Secretary of the Navy, attended by officers of the Sunday School Association, reviewed the procession at Mt. Vernon Square, as did also crowds of people seated in automobiles.

Two monster mass meetings were held simultaneously at Mt. Vernon M. E. Church, South, and at McKendree M. E. Church, only a block apart. A splendid program was rendered and by a clever arrangement of the schedule, the speakers and soloist went from one church to the other, thus giving practically the same program at both meetings. The main floor of both churches had been reserved for the young people who were in the procession, the gallery being reserved for the adults. Owing to the crowd an overflow meeting was held in the basement of the church, but several hundred were turned away for lack of room.

Secretary Daniels was the chief speaker, it being his first appearance as a part of a temperance demonstration in Washington. We quote the following pointed utterances from his address: "Drunkness is the crime which embraces every other crime." "We have lived to see that no one longer glories in the attributes of a drunkard." "The old doctrine that a young man must sow his wild oats is folly." "Men who drink, are not capable of holding Public Office." Mrs. Don P. Blaine drew a lesson from colors and their symbols illustrated by ribbon in the various hues.

The thought and plan originated with Mrs. Blaine, national lecturer and organizer of the W. C. T. U., who has had wide experience in arranging temperance demonstrations among the young people in different States. It was held under the auspices of the Sunday School Association of the District of Columbia, the W. C. T. U. co-operating in the arrangements.


One gratifying feature of this splendid occasion was that some Sunday Schools participated, who had never

### A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers free. You can cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 24, South Bend, Ind.

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before united in a temperance meeting.

Mr. W. W. Milan, President of the Sunday School Association of the District of Columbia, and who is an officer in the International Sunday School Association, and Mrs. Blaine are planning to have similar demonstrations in the cities and towns throughout the country. They are preparing a leaflet setting forth the plan, which under the Sunday School Association and temperance agencies, ought to result in splendid meetings, and be a factor in crystalizing sentiment among the youths of the Sabbath Schools in favor of temperance.

### GRAINGER COUNTY BAPTIST S. S. CONVENTION.

A meeting of Baptist S. S. Superintendents and other Sunday School workers was held with the Avondale Baptist Church on June 13, 1913. Rev. J. N. Layel was elected Chairman and J. A. Greenlee, Secretary.

The following Sunday Schools belonging to the Nolachucky Association were represented:

Avondale, W. D. Phillips.  
Bean Station, Rev. J. N. Layel.  
Blue Spring, G. N. Russell.  
Buffalo, G. M. Shockley.  
New Prospect, S. J. Webster.  
Narrow Valley, H. A. Bradley.  
New Corinth, A. R. Williams.  
Rutledge, W. B. Talley and J. A. Greenlee.

Dr. C. A. Atkins represented the following Sunday Schools belonging to the Northern Association: Punchoon Camp, Oak Grove, Washburn, Dutch Valley, Locust Grove, Mount Eggar, Powder Spring.

J. D. Norton, W. S. Stone and Mrs. W. S. Stone represented the following Sunday Schools belonging to the Tennessee Association: Little Valley, Indian Ridge, Mouth of Richland and Block Spring.

Dr. C. A. Atkins delivered an interesting talk, explaining the purpose of the meeting.

A Committee on Resolutions was appointed as follows: Dr. C. A. Atkins, W. B. Talley, W. S. Stone and J. D. Norton.

A Committee on Nominations was appointed as follows: H. A. Bradley, G. N. Russell and A. R. Williams.

The Committee on Resolutions read their report, which was discussed and adopted.

### Resolutions.

Whereas the Baptist churches of Grainger County are divided in their Sunday School work by being grouped under different associational management, and whereas we feel that a greater amount of good can be accomplished by the union of Baptist churches and Baptist Sunday Schools, under Baptist management and control; therefore, be it

Resolved by the Baptist churches and Sunday Schools, by their representatives in mass assembly with the Avondale Baptist Church, that the Baptist churches and Sunday Schools of Grainger County, Tenn., be organized into a Baptist Sunday School organization, to be known as

the Grainger County Baptist Sunday School Convention.

Be it further resolved, That the several Baptist Sunday Schools of Grainger County shall be represented in said Convention by delegates appointed by said Sunday Schools.

Be it further resolved, That the officers of said Convention shall consist of a Chairman and a Secretary, who shall be elected annually by said Convention.

Be it further resolved, That said Convention shall meet in May and October in each year.

W. B. TALLEY,  
DR. C. A. ATKINS,  
W. S. STONE,  
J. D. NORTON,  
Committee.

The organization was completed by electing Bro. W. B. Talley, Chairman, and J. A. Greenlee, Secretary.

A Committee on Program was appointed as follows: J. A. Greenlee, Miss Mollie Morgan and Mrs. Ettie Clark.

The place of the next meeting was left in the hands of the Committee on Nominations, to be reported later.

The thanks of the Convention were given to the Avondale Church for their liberal entertainment.

Then adjourned with prayer by Bro. Layel.

REV. J. N. LAYEL, Chairman.  
J. A. GREENLEE, Secretary.

### MRS. ELIZA WILLIS.

Mrs. Eliza Willis was born in Grainger County, Tenn., in 1845, and died at Jefferson City, Tenn., April 8, 1913. She was the daughter of Jacob and Nancy Beeler. She was converted and joined the Locust Grove Baptist Church early in life, but finally moved her membership to Washburn, Tenn. She was married to W. C. D. Willis in 1869. She moved to Jefferson City several years ago for the sake of educating her family. There survive her two daughters, Mrs. J. D. Bible of Jefferson City, Tenn., and Mrs. U. S. Thomas, Rogers, Ark. Also one brother, Barton Beeler, Powder Springs, Tenn., and one sister, Mrs. William Cadle, Dallas, Ore.

Sister Willis was a lovable character, full of kindness and quiet good works. Her last illness revealed her deep and abiding faith in her Savior. Many friends mourn the loss of one who was ever ready to lend a helping hand in trouble.

The interment took place at Washburn. Funeral services were conducted by Rev. T. J. Carr and were largely attended.

After a while when ends the strife,  
At the end of the last long mile,  
Under the shade of the Tree of Life  
We shall rest, after a while.

After a while when all duty is done,  
And we pass out in single file,  
We shall find a path at set of sun  
Leading home, after a while.

After a while, dear heart, not long,  
The morn will break with a smile,  
And with loved ones gone we will  
Join in song

Of reunion, after a while.  
WM. HENRY FITZGERALD.

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To introduce the beautiful "La France" silk hose for ladies and gents we offer 3 pairs 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe, with durable, elastic top, heel and toe for long wear. Sizes 8 to 10 1-2; in white, tan or black, assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

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We are mailing, absolutely free of charge, our recipe book, "Dainty Desserts for Dainty People," to anyone applying and mentioning the name of her grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest desserts, jellies, puddings, salads, candies, ices, ice creams, etc. No good housekeeper can afford to be without it. If you send a 2c. stamp we will also send you full pint sample of KNOX Pure, Plain, Sparkling Gelatine, or for 15c, a two quart package, if your grocer does not sell it. Charles B. Knox Co., 301 Knox Avenue, Johnstown, N. Y.

### PHILADELPHIA, TENN.

I am becoming more and more attached to the Baptist and Reflector as I continue reading it. It's a great Baptist and a great Reflector. It reflects gospel truths as expounded by able divines; it repletes Christian progress; brings its readers in touch with the great work our denomination is doing, inspires them to do something and to touch somebody. It reflects clean, wholesome news; it reflects the missionary spirit, which should be reflected most frequent, farthest and widest. It reflects the fruitful labors of friends and brethren that often we had lost sight of; for instance, I had wondered what had become of Bro. Elbert Hicks, whom I had known as the "Boy Preacher," in old Carter County, and I learned from the Reflector of his good work in the State of Oregon, and, too, with little surprise, receiving, as he did, his early inspirations among the grand old mountains of East Tennessee, the very birth-chamber and nursery of great preachers; the land of the Taylors and Haynes, Ruths and Hyders, Baughmans, Sullins, Coxes and Vines. Tennessee has ever been proud of her title, "Volunteer State," but prouder still should she be of her many illustrious volunteers who are waving King Immanuel's banners throughout this great nation. Yea, unfurling them on other continents.

But another word for the Baptist and Reflector; it should be in every Baptist home in the land that hasn't got some other good denominational paper. It's well worth the price of the paper to note the various subjects preached on by our preachers each week, all centering on the one great theme, "Redeeming Love," all drawn from that ever-giving, never-diminishing old volume, God's Word. Surely it is the real chain in the great loom of time, all material and transitory things mere filling.

Respectfully,  
S. C. PEOPLES.

Philadelphia, Tenn.

### RELIGIOUS AND MORAL EDUCATION.

Considerable interest has been aroused during the last two meetings of the Northern Baptist Convention on the matter of "Religious and Moral Education." A very important bulletin was presented to the Convention when it met in Des Moines in 1912. A copy of the bulletin ought to be in the hands of all Baptists. Copies of these will be sent for the price of postage, namely: One copy, 2 cents; five copies, 4 cents; ten copies, 7 cents; fifteen copies, 10 cents; twenty copies, 12 cents; twenty-five copies, 15 cents.

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Stop colic, pains, gas. End Stomach Misery. Send for 56-page Liver Gall Book  
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(Continued from page 6.)  
tion, with reference to obedience and with reference to ceremonies. How beautifully, how sublimely does the act of baptism declare that there shall be a resurrection of the dead! Beyond what most people know does the act of baptism require a spirit of obedience. Few things that are asked at the hands of the servants of God are more difficult to do than to submit to be buried in the name of the Father and of the Son and of the Spirit. When a man is set right at this point, having rendered the initial act of obedience, he has laid the foundation for every act of obedience that shall be exacted at his hand thereafter. For the doing of this as it ought to be done, no man is thoroughly equipped within himself. He must enter into co-operation with his brethren in the local church.

Having co-operated in going to make disciples and in making and baptizing disciples, he can co-operate in teaching the ones disciplined and baptized. This he can do in the local church, and will do if he cares for the growth of the Kingdom, and if he renders obedience to the great Commission as he might and ought.

He can and will make much of the Sunday School as the teaching service of the church and as the opportunity given for carrying out the third part of the Commission. In proportion to the breadth of his vision, will he seek to broaden, and will he eventually broaden the scope, his Sunday School covers in its effort to teach. He will know that the Sunday School is not doing its full duty, the church in the Sunday School is not carrying out its fullest duty according to the Commission when the teaching amounts to only drilling in history, ethics and geography. He will see to it that the teaching service of his church undertakes, in the widest, most comprehensive way, to teach all who come into its hands to practice all things that Jesus commands.

He can and will co-operate in the denominational organization, the purpose of which is to do teaching for the enlightenment of the unenlightened, for the enlistment of the unenlisted, and for the enrichment of the poverty-stricken spiritually. Every wise, thoughtful Baptist can see and will see that co-operation in the denomination's teaching work is as important as is co-operation in making and baptizing disciples. It is much to the credit of the Baptists of today that they have undertaken, in their general denominational work, this specific side of the task assigned to us all in the great Commission. No more important step has been taken in this century than is this step that looks to the enlightenment and enlistment of all our people in all the tasks that the Lord of Glory has given to us. We are set to educate, we must educate, we will educate in colleges, but Jesus Christ did not have in mind college education when He gave this Commission. He did not conceive of our building houses of brick and stone and calling the youths of the land within their walls to spend a series of years to be taught the classics, science and mathematics. Jesus Christ's school is moveable, not localized. It can be carried on wheels to the pupils that need to be taught. It has its curriculum distinctly and clearly

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We'll make it especially for your case—make it to your measure—and practically lend it to you just for a test.

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## Will You Spend Two Cents To Find Out?

We don't want you to send any money. All we ask you to spend is the price of a two-cent stamp in writing for our big free book—that will tell you everything you want to know.

It shows how our guaranteed rupture holder—the famous Cluthe Automatic Massaging Truss—is so utterly different from everything else for rupture that it has received eighteen separate patents. How it is made on an absolutely new principle. How it is self-regulating, self-adjusting. How it instantly and automatically protects you against every strain so your rupture can't possibly be forced out. And how in ad-

dition it provides the only way ever discovered for overcoming the weakness which is the real cause of rupture—and how it does all that entirely automatically.

The book tells how our guaranteed rupture holder is so strengthening and beneficial that physicians in all parts of America now recommend it instead of advising operation. How it has completely cured thousands of people whose cases seemed almost hopeless. How it does away with the curse of belts, leg-straps, and springs. How it is water-proof and will hold in the bath. How it is perspiration-proof and easily kept clean. How you can try it sixty days without having to risk a penny, and how little it costs if you keep it.

## This Free Book Is Full of Facts Never Before Put in Print

There are so many mistaken ideas about rupture and what to do for it that we have taken the time to sum up in this book all we have learned during forty years of experience. You'll find it full of facts never before put in print.

It shows just why elastic and spring trusses are the ruptured man's worst enemies—why they are almost sure to shorten your life or make operation necessary—why the law should put a stop to their sale.

It exposes the humbug "appliances," "methods," "plasters," etc.

It explains why operation is nearly always a needless gamble with death—and why, even if you manage to live through it, you may have to keep on wearing a truss.

It shows why sixty-days trial is the only way in the world you can make absolutely sure of anything for rupture and how the Cluthe Truss is the only thing you can get on such a long trial because the only thing good enough to stand a day-after-day test.

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## A BIG B, NOT A b.

We sometimes meet surprises. One of them is that some well informed Baptists spell "Baptist" with a little b. If we would print it that way there would be a lot of hornets about our ears—and deservedly—quite soon. Some write it baptists. Huh! Think of the M. E. people writing it m. e. Or the Presbyterians writing it p. Or our United Brethren writing it u. b. Ho! I guess they would realize their choler at once and their instantly taken photos would exhibit red cheeks. There are plenty of Big Bs. Lets use them. We are not a small lot. We are Big in doctrine. Big in love of truth. Big as a denomination. B. B. B. —The Baptist Observer.

Cures Old Sores, Other Remedies Won't Cure. The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It relieves Pain and Heals at the same time. 25c, 50c, \$1.00

# You Look Prematurely Old

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



## "THE VESTIBULE OF THE BODY"

So the mouth has been called, and so it is. Through it the food and drink necessary to sustain life pass into the stomach. Through it also, to a large extent, the air which we breathe passes into the lungs.

But through it also the bacilli and bacteria, the microbes and germs, of disease enter the body, and reach those parts vulnerable to their attack.

How important, therefore, to keep the mouth clean. For the mouth is not only the "vestibule of the body," but, by medical authority, it is also "the incubator for pathogenic (disease producing) organisms." It receives these microbes from the air, from the hands, from insanitary public drinking cups, from telephone mouthpieces, etc., etc., holds them long enough for its warmth to cultivate them, and then passes them on to throat, bronchial tubes, lungs, stomach, to produce tonsillitis, laryngitis, diphtheria, bronchitis, pneumonia, tuberculosis, typhoid fever, etc.

"In the process of disinfecting, antiseptizing and sterilizing the mouth, the vestibule of the body, the incubator for pathogenic organisms, dependence may be placed on Absorbine, Jr., which affords a thorough process, and is of specific and distinctive value." Thus Dr. Willard H. Morse, Consulting Chemist and Therapist of Hartford, Conn., reports.

Again, he says: "Bearing in mind the numerous disadvantages existing in the ordinary methods of disinfection of the mouth, it is grateful to find an agent (Absorbine, Jr.) that can be relied on in all inflammatory conditions, and its pleasant taste makes it especially suitable."

Absorbine, Jr. is a non-poisonous antiseptic and germicide liniment composed of vegetable extracts and essential oils non-destructive of tissue.

Dentists say of Absorbine, Jr., "It's great stuff, I like it;" "Excellent as a disinfecting mouth wash or spray after operating;" "Relieved pain after teeth extraction, diluted as mouth wash."

Chemical laboratory tests show that a ten per cent aqueous solution of Absorbine, Jr. destroyed diphtheria bacilli in four minutes.

A good way to use Absorbine, Jr. as a mouth wash is to mix one part of Absorbine, Jr. with two parts of Mucilage of Acacia, U. S. P., and seven parts distilled water, or to mix one part of Absorbine, Jr. with nine parts of pure water, and use in an atomizer or as a gargle.

Sold by leading druggists, \$1.00 for 4-oz. bottle; \$2.00 for 12 oz. bottle; or delivered to you, all charges paid and delivery guaranteed, at these prices by the manufacturer. Liberal trial bottle sent for 10c. W. F. Young, P. D. F., Sole Manufacturer, 466 Temple Street, Springfield, Mass.

I desire to express to the readers of the Baptist and Reflector the profound gratitude of those whom you have helped. Many have been the responses to my appeal. Many have asked as to the present situation. I am glad to say that it is somewhat relieved, yet the need is still great and urgent. Thousands of people are yet without homes and many of them are destitute of the most ordinary comforts of life. The stupendous task of rebuilding and refurnishing the despoiled homes confronts thousands. Many of these are handicapped by infirmities of age and ill health. With few exceptions the first expression of gratitude is a flood of tears when they realize that the crisp bills placed in their hands are tokens of love and sympathy from noble hearts.

## TIME AND PLACE OF MEETING OF THE ASSOCIATIONS

ASSOCIATION.	PLACE.	TIME.
	JULY.	
Shelby County	First Church, Memphis	Wednesday, July 16
Big Hatchie	Liberty (near Covington)	Wednesday, July 23
Concord	Bradley's Creek	Thursday, July 31
	AUGUST.	
Sequatchie Valley	Little Hopewell (Mt. Airy)	Thursday, August 7
Little Hatchie	Grand Junction	Friday, August 8
Holston	Pleasant Grove (Washington College)	Tuesday, August 12
Nolachucky	Macedonia	Thursday, August 14
Walnut Grove	Salem (Roane County)	Tuesday, August 19
Cumberland Gap	Cumberland Gap	Wednesday, August 20
Duck River	Mt. Carmel (Rutherford County)	Wednesday, August 20
Chilhowee	Prospect (Blount County)	Wednesday, August 20
Hiwassee	Soddy, First (Hamilton County)	Thursday, August 21
East Tennessee	Bethel	Thursday, August 21
Clinton	New Hope	Wednesday, August 27
Unity	Crainsville (11 miles E. of Bolivar)	Friday, August 29
	SEPTEMBER.	
Central	Spring Hill (near Eaton)	Tuesday, September 2
Mulberry Gap	Davis Chapel (Hancock County)	Tuesday, September 2
Ebenezer	Knob Creek (Maury County)	Wednesday, September 3
Big Emory	Beech Park (near Oliver Springs)	Thursday, September 4
Watauga	Stony Creek	Thursday, September 11
Tennessee Valley	Yellow Creek (Carp)	Thursday, September 11
Harmony	Farmington (in Mississippi)	Friday, September 12
Stoctor Valley	Fellowship (Fentress County)	Saturday, September 13
Sweetwater	Tellico Plains	Wednesday, September 17
Salem	Wolf Creek (5 mi. S.W. Silver Point)	Wednesday, September 17
Midland	Salem	Wednesday, September 17
Eastanallee	Ocoee (Benton)	Thursday, September 18
Ocoee	Good Springs (Tyner)	Tuesday, September 23
Friendship	Enon	Wednesday, September 24
Holston Valley	Longs Bend	Thursday, September 25
Union	Hebron (Warren County)	Thursday, September 25
Liberty-Ducktown	Mine City (Ducktown)	Thursday, September 25
Beech River	Union (Chesterfield)	Friday, September 26
Indian Creek	Fairview (Hardin County)	Saturday, September 27
Beulah	Bethpage	Tuesday, September 30
Northern	Alder Springs (Union County)	Tuesday, September 30
	OCTOBER.	
New Salem	Riddletown	Wednesday, October 1
Providence	Mt. Pleasant (Knox County)	Wednesday, October 1
Sevier	Alder Branch	Wednesday, October 1
Riverside	Livingston	Thursday, October 2
Cumberland	Rock Springs (Robertson County)	Tuesday, October 7
Enon	Defeated Creek	Tuesday, October 7
Weakley County	New Prospect (8 mi. E. of Greenfield)	Wednesday, October 8
Tennessee	Corryton	Wednesday, October 8
Nashville	Gallatin	Thursday, October 9
William Carey	New Grove	Thursday, October 9
Southwestern District	Holly Springs (5 miles E. of Yuma)	Friday, October 10
Western District	McDavid's Grove (near Springville)	Friday, October 10
Stewart County	Pleasant Hill (Trigg County, Ky.)	Wednesday, October 15
New River	Huntsville (Scott County)	Thursday, October 16
Wiseman	Bledsoe Creek (Bransford)	Wednesday, October 22
Campbell County	Whitman	Wednesday, October 29
Judson	McEwen	Saturday, October 4
West Union	Stanfill Church (near Pioneer)	Friday, October 10
Tennessee Baptist Convention	Johnson City	Wednesday, November 12

I wish so much that each giver could share the joy of even being a medium through which your gracious gifts pass. I hope those who appreciate the great needs of this people will not hesitate to make an offering though it be small and at the same time ask their friends to join with them in this splendid work. If anyone who has sent a contribution has failed to receive an acknowledgement for same please advise me of such failure at once. I would be glad to answer any question you may ask and will promptly acknowledge receipt of all contributions and will give the distribution of your gifts my personal attention. Gratefully yours on behalf of these in distress, I am,

H. N. QUISENBERRY.  
Hamilton, Ohio.

## "THE GOSPEL OF LABOR."

By Charles Stelzle.

This is a volume recently issued by Fleming H. Revell & Co. It has 32 chapters in it, on the following topics: A Day's Work, Every Man a Soloist, The Man on the Job, Ed the Machinist, Losing His Life, Snobishness the Curse of Labor, Prophets Needed, Labor's Glory, The Right of Individual Liberty, The Limitations of Poverty, When Poverty Hurts, Helping or Exchanging, Evolution

Versus Revolution, When Competition is Fair, What is Talk Worth, Labelled Goods, Building Machines and Men, Leaders Wanted, Why Some Schemes Fail, The Pattern Maker's Rule, An Individualist's Protest, Seeing the Big Things, Automatic Justice, The Switch Engine's Sermon, Idols and Saloons, Suggestions to Saloon Fighters, What is Christianity, Can the Church Stand for Organized Labor, The Church and Social Unrest, The Real Church and Socialism, The Church and Charitable Work, Christ and the Toller.

The book contains 96 pages, so it can be seen at once that there is just an average of three pages to the chapter. Every chapter has a number of sentences in it that one feels like he would like to remember in order to be able to quote at the proper time. The author has given much time and thought to the things he discusses. In the publisher's foreword, it is said, "The author speaks every week to millions of working people through articles syndicated to 250 labor papers. This service has been rendered without intermission of a single week during the past eight years. Several daily newspapers in various parts of the country print the articles regularly in their Saturday editions and a number have been used by leading

magazines. The brief chapters in this book are selected from among the hundreds which have appeared in the labor press."

The book is altogether worth reading. It can be had for 50 cents net.  
J. W. GILLON.

## 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.

FILMS DEVELOPED FOR 5¢  
KODAKS  
NASHVILLE TENN DURY'S  
440 Union St.

Bungay's English Felt  
Most comfortable, serviceable and stylish hat for dress business. Genuine English Felt, flexible leather sweat, with 1 1/2 inch outside silk band, can be rolled into several shapes. Weight 4 ozs. Sizes, 6 1/2 to 7 1/2 in black, tan, blue, brown and gray. If not as represented I will refund your dollar AND YOU MAY KEEP THE HAT. Sent postpaid \$1.00. Free Catalogue. GEO. V. BUNGA, 28 S. William St., New York

Will Relieve Nervous Depression and Low Spirits  
The Old Standard general strengthening tonic, PROVE'S TASTELESS chili TONIC, arouses the liver, drives out Malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.



## AMONG THE BRETHREN

## By Rev. Fleetwood Ball

Rev. Austin Crouch of the First Church, Murfreesboro, Tenn., writes: "I held a twelve days' meeting with the Kirkwood Church, Atlanta, Ga. J. L. Jackson is pastor. We had 33 additions, 20 for baptism. I enjoy 'Among the Brethren' very much indeed."

Dr. G. M. Savage of Union University, Jackson, Tenn., is raising a fund with which to bring Abdul-Aziz of Beyrout, Syria, aged 22 years, a converted Egyptian, to Jackson to enter Union University and study for the ministry. The cost will be \$145, of which \$65 is already in hand.

The pastors of Atlanta, Ga., led by Dr. John E. White, are trying to secure the services of Evangelist Gypsy Smith for a revival in that city.

Rev. T. E. Elgin has resigned the pastorate at Perry, Fla., to accept the presidency of the Blairsville Collegiate Institute, Blairsville, Ga. That institute believes in going according to the Elgin movement.

Rev. Andrew Potter of Paris, Tenn., has been called to the care of the First Church, Collinsville, Okla., a fine town of 5,000 people. The church has 250 members. Bro. Potter writes: "As yet I have not decided to go. It is truly a great opportunity. The brethren here are making a fight against my going."

Rev. H. C. Risner of Knoxville, Tenn., lately held a revival with Rev. J. W. Rucker at Roanoke, Ala., and many were added to the church. Bro. Risner was pastor at Roanoke ten years ago.

Rev. Arthur Fox has resigned the care of the First Church, Marianna, Ark., to accept a call to a large and promising field in Louisville, Ky., near the Southern Baptist Theological Seminary. The move occurs Sept. 1.

Earl Daniel, a brother of Dr. Chas. W. Daniel of the First Church, Atlanta, Ga., has entered the ministry and lately held a gracious meeting in his home church at Monticello, Ark.

In the recent revival at Stonewall, Miss., in which Rev. L. M. Phillips was assisted by Evangelist H. R. Holcomb of Clinton, Miss., there were 76 additions, 54 by baptism and 22 by letter.

It is announced that Dr. A. C. Dixon of the Tabernacle Church, London, will spend the summer in the United States. He has lately published a new volume of sermons on "The Glories of the Cross."

The name of Dr. John Roach Stratton of Baltimore, Md., has been mentioned in connection with the Presidency of Mercer University, Macon, Ga.

Beginning Oct. 15, a simultaneous evangelistic campaign will be conducted in the churches of Oklahoma City, Okla., in charge of Dr. Weston Bruner, general evangelist of the Home Mission Board.

Water Tower Church, St. Louis, Mo., has called Rev. Geo. O. Van Noy of Centralia, Mo., and he accepts to begin work July 1.

Rev. I. N. Penick of Martin, Tenn., is to assist in a revival at Senath, Mo., beginning July 13. It will be his second meeting with that church. Rev. J. M. Dameron is pastor.

Rev. Alvin L. Bates of Jackson, Tenn., will assist Rev. J. N. Varnell in a revival at Hickory beginning the third Sunday in August.

Rev. Clarence E. Azbill of Lexington, Tenn., preached on a recent

Sunday at Judson Church, near Chesterfield as supply for Rev. W. F. Boren of Darden. Bro. Azbill was greeted by a large congregation and he delivered a forceful sermon.

Luther Arnold and Miss Hilda Day of Jackson, Tenn., were recently united in marriage by Rev. A. L. Bates. These are prominent young workers in the Sunday School of Royal Street Church, Jackson.

The Baptist Flag complains of being lonesome because we haven't mentioned it lately, and opines that it must be doing just exactly to please us. Really, when we read nothing, we say nothing. The most salient editorial deliverances we have seen in the Flag lately have been such as: "We boarded 'Whiskey Dick,'" "We took dinner with old father Rudd and family down the old lane near the bottom," "We spent till 10 o'clock shaking hands, eating ice cream, and having a general good time under a big moon that night in June," "We were soon eating a smoking breakfast," "Doodlebug and Charlie accompanied us to town." We confess that these sapient editorial animadversions suit us quite well. It might promote the on-going of the Kingdom if Editor Moore would tell how many glasses of sweet milk he drank.

Evangelist T. T. Martin of Blue Mountain, Miss., is assisting Rev. T. R. Paden in a revival at Centerville, Miss. Sidney Johnston is leading the singing.

Rev. C. L. Wilson of Coldwater, Miss., has been called to the care of the church at Odessa, Texas, and it is believed he will accept.

T. R. Stroup of Caruth, Mo., in writing to the Baptist Worker, says: "Jesus was a Master Mason and had taken the higher degrees." Selah! Next?

Rev. C. D. Owen of Rusk, Texas, has been called to the care of the Bishop Street Church, Houston, Texas, and will likely accept.

Rev. W. H. Kuykendall of Cleburne, Texas, an independent missionary, and Mrs. J. N. Hall of Fulton, Ky., wife of the late Rev. John N. Hall, the famous polemic and editor, were lately married at the home of the bride. Rev. T. F. Moore officiated.

The First Church, Waycross, Ga., is to secure as pastor Evangelist H. R. Holcomb of Clinton, Miss., who has resigned his position as evangelist of the Home Mission Board.

The First Church, Austin, Texas, has called Rev. W. A. Hamlett of the First Church, Muskogee, Okla. He arrived in New York June 30 from a trip to Palestine.

Rev. George A. Curlee of the Seminary at Louisville, Ky., has accepted a call to the care of the church at Royce City, Texas.

Rev. M. Hall Snodgrass has resigned as pastor of Emmanuel Church, Oklahoma City, Okla., to take effect July 1. He has been in that pastorate eighteen months.

Rev. Lee R. Scarborough of the Chair of Evangelism in the Southwestern Baptist Theological Seminary at Fort Worth, Texas, was lately made assistant to the President, Dr. B. H. Carroll. That means that Bro. Scarborough will be acting President.

Rev. T. H. Athey of Shelbyville, Ky., lately did his own preaching in a revival with that church, which resulted in 21 additions. Bro. Athey will be remembered as the aggressive pastor at Columbia, Tenn.

Rev. R. L. Rogers of Huron, Tenn., is to be assisted in a revival at Sulphur Well Church, near Sal-

tillo, Tenn., beginning the fourth Sunday in July, by Rev. A. L. Bates of Jackson, Tenn. A great ingathering is confidently expected.

Dr. Oscar Haywood of the Collegiate Church of the Covenant, New York, is spending from June 22 to Sept. 1 in Mt. Gilead, N. C., on a vacation. His pulpit will be filled every Sunday. It was filled last Sunday by Rev. Geo. R. Stuart.

Dr. Geo. H. Crutcher of Shreveport, La., Secretary of State Missions, lately assisted Rev. Leon W. Sloan in a revival at Slidell, La., resulting in 34 additions, 17 by baptism.

Rev. C. P. Roney, formerly of Leesville, La., who recently became pastor at DeRidder, La., reports that the work begins most auspiciously. Many friends in Tennessee are interested in his success.

The Fifth Sunday meeting of Beech River Association at Pleasant Grove Church was well attended. Rev. R. L. Rogers of Huron preached the introductory sermon. Rev. J. B. Hays of Parsons was elected Moderator and Rev. A. L. Bates of Jackson, Clerk. Rev. S. K. Hurst of Scott's Hill delivered the missionary sermon Sunday morning. A good collection was taken for missions. The next meeting will be with Sulphur Well Church, near Salltillo, Tenn.

It is stated in the Word and Way that the First Church, Charleston, Mo., has called Rev. R. L. Lemons of the Third Church, Nashville, Tenn. Let him alone, beloved! We need Lemons.

Dr. W. D. Nowlin of the Baptist Witness is assisting Rev. Levi E. Barton in a revival with the church at Westpoint, Miss. It is Barton's last meeting with that church.

The church at Milan, Tenn., has called Rev. H. M. Crain of Arcadia, Fla., and it is understood he accepts. He will have a royal welcome to Tennessee.

Rev. F. N. Butler of Mansfield, La., has been called to the care of the church at Fayetteville, Tenn., and it is understood he will accept. On a recent visit to the church he completely captured the folks.

Rev. I. N. Penick of Martin and I. B. Bradley, Campbellite, are to debate at Burt, Tenn., beginning at 10 o'clock, July 1. They are looking for a lively time.

Revs. R. Aubrey Williams of the First Church, Fredericksburg, Va., and John W. Cammack, associate editor of the Religious Herald, were given the Doctor of Divinity degree by the trustees of Richmond College.

Rev. W. A. Tallafarro has resigned the care of the church at Dublin, Ga., to become a Secretary of the Foreign Mission Board to help raise the Judson Centennial Fund of \$1,250,000. He moves to Macon, Ga. If these "traveling agents" multiply much faster, the raising of the Centennial Fund will become all the more imperative in order to secure their salaries.

Dr. B. J. W. Graham of the Christian Index and party have returned from a delightful trip to the Orient. Dr. Graham has written interestingly of his observations and experiences.

Dr. Ben Cox of Central Church, Memphis, Tenn., writes: "You will be interested in knowing that we have started the open church policy at Central. A large sign on the pavement reads, 'Church open. Come in. Rest and pray.' Also two boxes of tracts are kept outside the church. People are taking these tracts in large numbers."

## A CONTRAST.

The Old Education was scholastic, and indicated by D. D., Ph. D., LL. D., etc., ad infinitum, ad nauseum. The New Education is non-scholastic, and indicated by ability to do something.

The Old Education was aristocratic, for ladies and gentlemen only; the New is democratic and is for all people everywhere.

The Old Education professed to prepare for life; The New is Life.

The Old Education hugged its textbooks, and read its eyes out trying to learn something; the New learns to do by doing.

The Old Education prepared one to live without work; the New prepares one to work and to live by work.

The Old Education was for the learned "professions," the New is for the man who wants to work, and is anxious to know how to work.

The Old Education dug after Latin roots and Greek stems and wasted precious time and energy looking into the dusty, musty past; The New is for the living present and the more living future.

The Old Education recognized the last day in school as "Commencement Day," when the girls burned their books and began to live in God's world and God's way; The New makes the Last Day in school "Commencement Day," and every day in school a "go forward" day.

The Old Education is not dead but dying, and the New is not fully alive, but rapidly awakening, and may be found in some places pretty fully alive.

You may yet take your choice and send your child to an "Old School" for culture; or to a New School for Life and energy and efficiency.

G. T. HOWERTON.

Atlanta, Ga., June 26.—In the effort to encourage Southern farmers to raise more hogs, the Southern Railway, through its Live Stock Department, has issued a booklet entitled, "Hog Production and Conditions for Success in the South," a copy of which will be furnished on request by F. L. Word, Live Stock Agent, Atlanta, Ga.

The booklet contains much practical and valuable information as to the care and feeding of hogs, selection of breeds, treatment of diseases, and cutting and curing meat. Chapters on each subject have been supplied by experts.

That the South consumes more pork and raises less than any other part of the United States, despite the fact that pork can be produced more cheaply in the South than in the North or West, is a well known fact and a condition that greatly impedes the progress of the section. The long open season and the great variety of food crops at his command give the Southern farmer the opportunity to make more money raising hogs than is possible in any other territory.

The Live Stock Department of the Southern Railway devotes its efforts entirely to stimulating interest in live stock raising in the territory along the Southern Railway, and the services of its experts are available without charge of any kind to any farmer or other person interested in live stock.

## STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.