

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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—"The Bible was not given to show us how the heavens go, but how to go to heaven."

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—"I have frequently seen a man make a monkey of himself, but have never seen a monkey make a man of himself."—W. B. Riley.

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—The Alabama Baptist announces that owing to continued indisposition Dr. R. G. Patrick has resigned the presidency of the Judson Female College at Marion, Ala., and that Dr. Paul V. Bomar, pastor of the church at Marion, has been unanimously elected in his place.

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—The corporation of Brown University, the oldest Baptist university in this country, has set aside \$225,000 of the \$1,000,000 added this year to its endowment as the foundation of a pension fund for teachers. That is good. In that way the University will be independent of Mr. Carnegie. We wish others of our schools could do the same thing.

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—A Statement of Baptist Doctrine. Arranged by A. U. Boone, D.D., pastor of the First Baptist church, Memphis, Tenn. This is the title of a tract of twenty pages. Like everything from the pen of Dr. Boone, it is well done. It gives in a brief but comprehensive form our Baptist doctrines. It should be in every Baptist home. And there would be no harm in putting it into other homes as well. The price is only 5 cents a copy or \$2.50 a hundred.

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—An English lady, who had spent six months in Syria, says, "Going through the places where the Mohammedans live, you hear the girls singing our beautiful hymns in Arabic. The power of Christ's love is felt even by the little ones, as we learned from a dear Moslem child, who, when she repeated the text, 'Suffer the little children,' said, 'I like your Jesus, because he loved little children. Our Mohammed did not love little children.'" Nor do Mohammedans now love them.

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—"The Commoner." Such is the title given by common consent of Southern Baptists to Dr. J. B. Gambrell, editor of the Baptist Standard. And he well deserves the title. In his simplicity of manner, his plainness of speech, his homely illustrations, he shows himself to be thoroughly in sympathy with the common people. And it is true of him as it was true of his Master, that "the common people heard him gladly," as evidenced by his addresses at Estill Springs, which were greatly enjoyed by every one.

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—Dr. W. B. Riley, pastor of the First Baptist church, Minneapolis, has developed into one of the most stalwart defenders of the old-fashioned Christian orthodoxy in all the country. He dares to stand up against the professors in the University of Michigan, the University of Chicago and such schools, and defend the Bible against their attacks upon it. And he gets the best of them, too. His lecture at the First Baptist church, Nashville, on Tuesday night of last week on the subject, "Did Man Descend from a Monkey—Moses or Darwin, Which?" was earnest, eloquent, learned, and was very greatly enjoyed by the large audience. We wish there were many more Rileys in the pulpits of our land.

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—Dr. Wilbur Chapman who has only recently returned from a lengthy evangelistic trip around the world, is reported as saying in a recent Christian Endeavor Rally, in New York City: "I am just returned from what, practically, has been a four year's absence from my native land. And out of this unique opportunity for reaching a just estimate, I can say faithfully here this evening that all over the world the men who are holding the crowds, the men whose labors are being signally crowned with success, the men who above all others are listened to and followed, are the men who stand foursquare on the Bible as the authoritative Word of the Living God, and who are preaching the unimpeachable divinity of Jesus Christ as Son, Savior and Lord." And so it is here. And so it has always been. And so it will ever be.

—On last Monday, a white man by the name of Black arrested a black man by the name of White. What's in a name? "A rose by any other name would smell as sweet." And we suppose the white man by the name of Black is as white and the black man by the name of White is as black as if their names were reversed. At any rate here are undoubted instances where Black is white and White is black.

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—Hon. John M. Stout, who was for two terms a member of the Tennessee Legislature—and a very faithful one, too—said in an excellent speech on Religious Literature at the Watauga Sunday School Convention, that he did not buy silk dresses for his daughters, but that whatever money he has to spare he prefers to put it in books for his children to read. He has nine children, eight girls and one boy. And they are a fine set of children. Was he not right? Is it not better to put money in children's characters rather than in their clothes?

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—A late issue of the Progressive Farmer says that in a recent study or survey of 1393 farmers in seven townships in Tompkins County, New York, it was found that of the farm-owners those with only a district school training had an average income of only \$318. Those with High school training averaged \$622. Those who went beyond the High School averaged \$847. And so education pays a farmer, as well as it does other people. Remember, ye parents, that the best investment you can make for your boy, is in his head, speaking from a financial standpoint alone.

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—Appearing before the Senate Committee of Wisconsin, the Secretary of the State Brewers' Association, Wm. H. Austin, is quoted as having used the following language: "The retail liquor dealers are not worthy of consideration. They are bums and beggars, and are not fit to associate with yellow dogs. They go on a drunk and blow in their money every time they get a few hundred dollars, and then complain about the high price of beer." Now let us hear what the retail liquor dealers think of the brewers. We imagine it would make interesting reading. And we are inclined to think both sides are right.

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—Says Cardinal Gibbons, in Faith of Our Fathers: "Raising my voice against the coercion of the conscience I have expressed not only my own feelings, but those also of every Catholic, whether priests or layman, in this country. Our Catholic forefathers suffered so much during the last three centuries for the sake of liberty of conscience that they would rise to condemn us if we made ourselves the advocates or defenders of persecution." No one knows better than Cardinal Gibbons that this is not true. The Catholics have never favored liberty of conscience as a principle. A Catholic Bishop said: "When we are in a Protestant country we demand religious liberty, because that is their principle. When we are in a Catholic country we refuse it, because that is ours." And that is the exact truth. Catholics have ever religious persecutors.

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—"By the general concurrence of every civilized and Christian community, there are few sources of crime and misery equal to the dram shop. The statistics of every State show a greater amount of crime and misery attributed to the use of ardent spirits obtained at these retail liquor saloons than any other source. There is no inherent right in a citizen to thus sell intoxicating liquor by retail; it is not a privilege of a citizen of a State or a citizen of the United States. As it is a business attended with great danger to the community, it may, as already said, be entirely prohibited, or be permitted under such conditions as will limit to the utmost its evils." Who do you suppose said that? Some temperance crank? It might well have been, but it was not. Some preacher. He might have said it, but he did not. As a matter of fact it was the decision of the United States supreme court, rendered by Justice Field in summing up the case of Crowley vs. Christensen. And it is the law of the land until it is reversed, which we do not believe will ever be.

—What about your pastor going to the Tennessee Baptist Convention at Johnson City? He ought to go by all means. And to be sure that he does, suppose you see to it that your church sends him.

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—Now for State Missions. The situation is serious, but with a long pull, a strong pull, and a pull altogether we can bring the State Mission Board to the Convention out of debt. Let all join hands and pull.

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—We publish this week a corrected list of Associational meetings. Let those who are interested cut out this list and go by it instead of the one first printed. A number of important corrections in the time of meeting of various Associations have been made. We think this list may be relied upon as accurate, but should be glad to have the brethren notify us of any other corrections that may be needed, if there should be any.

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—The battle of Gettysburg lost in both armies about 42,000 men, killed, wounded and missing. That seems an awful slaughter. That was fifty years ago. But the battle of the bottle costs about 100,000 men in this country alone every year. In the 50 years, since Gettysburg, that would make 5,000,000 men, lost. Gettysburg is insignificant in comparison. And we magnify Gettysburg as terrible, and pay little attention to the battle of the bottle, going on all around us every day.

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—According to a report recently submitted, the expense of administering the Foreign Mission work of the Southern Presbyterian church is 5.04 per cent. of the entire receipts. And according to the report of the Foreign Mission Board recently submitted to the Southern Baptist Convention the expense of administering the foreign mission work of the Southern Baptist Convention was, about 8 per cent. What other business is carried on so cheaply? And yet we heard of some saying recently in Tennessee that it takes 90 cents to send \$1.00 to the foreign field. The ignorance of some people is pitiable.

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—Ex-Governor Hanly, of Indianapolis says: "I heard of a wealthy factory owner in Indiana who was said to be spending money to close on Sunday a saloon opposite his factory. I went to him and asked, 'Why is it that you're trying to close this saloon now, when a year ago you were fighting me for trying to enforce Sunday closing?' 'Governor,' the man answered, 'it's not a moral standard with me at all; it's economic. My men are worth fifty per cent. more to me on Monday morning if that saloon is closed over Sunday.'" And so business men everywhere are finding out, and that is the reason why business is coming to the side of religion in the fight against the liquor traffic.

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We had the pleasure of preaching last Sunday night at Tullahoma. Rev. C. A. Ladd is pastor, coming last January from Jonesboro, where he had done a noble work. He has taken hold with a vigorous hand at Tullahoma. Since he came there have been some 60 additions to the church. Some 55 of these came in as the result of a recent meeting in which Bro. Ladd was assisted by Rev. Raleigh Wright, evangelist of the Home Mission Board, formerly pastor at Tullahoma, and whose family now resides there. The church now has a membership of 365, including many of the best people of the town. The congregations are large. That on Sunday night nearly filled the house. The Sunday school, under the efficient superintendency of Bro. Walter Smithwick, is quite flourishing. We have been to Tullahoma many times, but we have never seen the church in so prosperous a condition as now. Not the smallest part of our enjoyment of our visit was the fact that on Monday, with the able assistance of Pastor Ladd, we received 17 new subscribers to the Baptist and Reflector, nearly every one whom we saw subscribing to it. It was quite a pleasure to be in the hospitable home of Bro. Ladd. A Ladd in name in stature, he is a man in character and efficiency.

THE LOCALITY OF OUR FUTURE HEAVEN.

By Rev. W. T. Ussery.

This subject opens a wide field for the imagination, but what I write shall be void (as possible) of speculation and extravagant conjecture. There is no subject in the realm of human thought pregnant with more interest and fraught with more curiosity than this thrilling theme. Where shall we spend eternity?

"Days, months and years must have an end—

Eternity has none.

"Twill always have as long to spend

As when it first begun."

But where will be our eternal home? Where dwelleth immortality? How bewildering, how startling the thought.

To avoid speculation—as above promised—I shall offer but one proposition, and endeavor to establish it by Holy Writ. As to our employments, pleasure, and peculiar status in that final abode, God has left the door but slightly ajar, yet he has given us enough for our hope and cheer. But as to our eternal abiding place he speaks very explicitly and emphatically, from which I deduce the following proposition or inference: This earth will be the place of our future heaven. I can conceive of only three or four reasonable suppositions in reference to the locality of our future destination. Either, first, this earth after its final purification; or, second, some of the other globes in distant regions; or, third, some new globe or world will be created and adapted to the demands of the redeemed; or, fourth, the inhabitants of heaven may be permitted to transport themselves from one region or world to another. Now with these conceivable suppositions before us—and viewed in the light of the Scriptures I unhesitatingly adopt the first, that earth will be our future and eternal abode.

First, I will consider the practicality of the matter—is it possible? Now as to whatever and wherever heaven may be, it will be a place—a literal locality. John 14:2.

This is both rational and necessary from the character of our material bodies. Abode implies space—locality. Then in this respect at least, the earth is adapted to the reception of its former occupants. This reasoning, however, only proves the possibility, or even some probability in favor of our proposition.

But just here some may want to philosophize and catechize, more in detail concerning the practicality of the matter. How can this globe be the abiding place of the vast inhabitants to be located and so on? Now Christ is the Supreme Architect of the "many mansions," and thoroughly understands his own business; and I think he will redeem just enough from sinful humanity to repeople this earth. However, its capacity will be much greater after it is remodeled and renovated. The Bible informs us of marvelous physical changes to be wrought upon this marred and mutilated land of the living.

The change is so radical and universal that God expresses it by saying, "Behold, I make all things new." It is fair to say that the requisite changes to be made to transform earth to heaven are no greater, nor more miraculous than those already made in its past history, according to geology. God positively says that he will make a new earth and a new heaven; that the first heaven and earth shall pass away. Now I conceive that neither annihilation nor a new creation is meant by these expressions. It don't say so. No absolute destruction is meant.

Peter says that this world has once "perished," and John says that it shall yet be destroyed as by sin, but not annihilated. "The fashion of this world passeth away," and radical changes will be made, but "terra firma" will abide forever. The only rational interpretation of God's language concerning the new earth and heaven is, that it will be miraculously remodeled and embellished. Peter says, "Nevertheless we, according to His promise, look for new heavens and a new earth." And "whereby the world that then was, being overflowed with water, perished, but the heavens and the earth which are now, by the same word are kept in store, reserved unto sin against the days of judgment." But these direful calamities amount not to annihilation. Then if this earth is not to be "blotted out," but purgated and purified, the question is, to what purpose will God appropriate it? Will he depopulate this planet by transferring its aborigines into some strange and unknown region,

and replenish it with new inhabitants, or much less let it whirl on through ceaseless ages in gloom and voidness? Christ came to redeem both his "elect" and their mother earth (Rom. 8:20), and we may presume that he will abide with them forever on this redeemed sphere. John 14:3.

"They that trust in the Lord shall be as Mt. Zion, which cannot be removed, but abideth forever." Psa. 125:1.

Now the "place" that Christ has gone to prepare—wherever it may be—we are distinctly informed was not then prepared, and therefore could not be in the "third heaven" at the right hand of God. Indeed, we shall need no heaven until after the millennium; for neither heaven nor hell is awarded to anyone prior to the general judgment. After the millennial kingdom we will merge into a brighter kingdom (on earth) where we shall cease to pray "thy kingdom come," etc.

But again. This earth is the native dust of our adorable Redeemer, for Adam was extracted from it, and Christ is simply the "second Adam," for "the Word was made flesh and dwelt among us." John 1:14. He was born upon this earth, he lived upon this earth, he died upon this earth, and departed with the promise that he would return to this earth "without sin unto salvation" to reign a 1,000 years upon this earth. It seems probable then that he may make three sojourns or dwellings on this terrestrial globe: One through the reign of sin, one during the millennium, and one eternal reign on the "new earth." So far as known to us, no other planet has ever been thus honored as the nativity of the Son of God. His footsteps have trod our mother soil and his blessed blood should make this our consecrated home, "world without end."

Another thought. If Christ shall reign a thousand years on earth after suitable preparations, is it incredible to say that after more elaborate renewals and renovation, he shall dwell on the glorified earth eternally? "The earth is the Lord's" and why shall he not accept? He shall never be divested of his human body and why not abide in this human habitation? Rev. 21:3. "Think of these things."

We could deduce an argument in favor of our proposition from the ancient Canaan as typical of the "promised land"—wherever it may be. But we will make no inferences from this source. But second, leaving the domain of doubt—having briefly considered some possibilities and probabilities—let us now turn more directly to the sacred Scriptures which give no uncertain sound on this perplexing problem. Omitting the figurative and the symbolic, the metaphorical and the typical, let us ponder God's plain and liberal declarations on this subject.

David literally expresses his settled faith on this subject in Psa. 37: "Those that wait upon the Lord, they shall inherit the earth" (v. 9). "But the meek shall inherit the earth and delight themselves in the abundance of peace" (v. 11). "For such as be blessed of Him shall inherit the earth, and they that be cursed shall be cut off" (v. 22).

This can only refer to the new earth, for the wicked are not now cut off, nor do the righteous yet inherit anything. Again, the righteous shall inherit the land (earth) and dwell therein forever" (v. 29). The righteous do not now dwell here forever, nor do they live longer than the wicked.

Again, "wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it" (v. 34). The wicked will never be cut off and cast out of the earth until Christ prepares it for his saints. But let us learn from Christ himself as to what place he intended to prepare for the inhabitation of his people, and his own abode. He says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven"—which is on this earth. Again, "Blessed are the meek, for they shall inherit the earth."

Nothing figurative in these expressions. Nothing impossible, but more than probable. Peter says, "Nevertheless, we, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness"—or the righteous. Then how beautiful, how supremely grand to live forever on God's redeemed footstool where there are no more rolling and roaring seas, and direful deserts to mar our immutable glory.

It is nowhere revealed in God's Book that Christ would redeem of Adam's race a people with which to colonize other worlds than this. We may be permitted to visit other orbs in our glorified state, but this earth, this glorified, and garnished, and gilded globe will be our home—"Sweet, sweet home,"

CHRISTIAN UNION.

The Protestant Episcopal Church in October, 1910, appointed a Commission to bring about a conference for the consideration of questions as to the faith and order of the Christian church, in hopes that such conference will promote the cause of Christian unity. That Commission is inviting all Christian Communions throughout the world which confess, our Lord Jesus Christ as God and Savior, to unite with the Episcopal Church, in arranging for and conducting such a Conference. More than twenty such co-operating Commissions have been appointed, including all the leading Communions in the United States, and the Church of England, in England and Canada. Invitations are now being sent to the other leading Communions outside the United States, as far as the names and addresses of their officers can be obtained. The Episcopal Commission is publishing leaflets, explaining the scope and methods of the Conference, and giving a list of books on Christian Unity, and those leaflets have been circulated all over the world. The Commission is glad to send them free to any one who will apply for them to the Secretary, Robert H. Gardiner, Gardiner, Maine. He has received probably ten thousand, or more, letters on the subject, coming from every part of the world, and from members of every Communion, Protestant and Catholic. Persons applying are entered on a permanent mailing list, so that they will receive all future publications.

The Episcopal Commission is trying to carry on the undertaking in the spirit of Bishop Brent, who urged, at the meeting when the Commission was organized, that the side of organization shall not be made too prominent, but that we shall seek spiritual power. The first step shall be, in a new and full and deep way, to rededicate ourselves to God, free from past prejudices, in order that, so losing ourselves, we may have a spiritual power simply compelling.

Ministers and laymen and women in Tennessee, to the number of 89 have already been brought together, at least to the extent of enrollment on the list, which is arranged geographically so that those who are interested enough in Christian Unity to apply to be placed on the list, may obtain the names of others in their neighborhood also interested, with whom they can meet for united prayer for the reunion of Christians, and for conference, as to how it can best be brought about. The list includes Disciples of Christ, Baptists, Episcopalians, Presbyterians, Methodists, Reformed Church in the U. S., Y. M. C. A. Officers and Roman Catholics. The Executive Committee of the Commission of the Episcopal Church, of which the Rev. W. T. Manning, D. D., Rector of Trinity Church, New York, is Chairman, has recently issued a circular letter urging such local conferences. The World Conference may not be held for a number of years, for it will be a long undertaking to get the approval of all the leading Communions all over the world, though the project is being received with great cordiality.

ROBT. H. GARDINER

Gardiner, Maine.

W. WILSON, HUMAN BEING.

Washington, D. C., Care, "White House," Dear Sir: That speech of yours at Gettysburg, was full of humanity, and humanizing ideas. I am mighty glad you lost no time lauding military heroes, and praising warriors who fight with guns. It was wise of you to point out that there is still fighting to do and always will be, but the bloodless kind. The Battles that have been fought and lost since Gettysburg's bloody day, and the battles we should fight and win in the next 50 years, are far more worth while than any battles fought with guns.

Yes, it was a good speech, as far as it went; but I was disappointed that you did not give some time to tell them of Mr. Bryan's Peace Policies, and that you are for them. It would have been a fine time to tell them that civilization, not to mention Christianity, demands that "we learn war no more." War does no good, Mr. Wilson, and besides it is just what Sherman said it is. If you had taken time to picture the blood, and tears that war has drawn, and the treasure it has destroyed, and then gone right on to show how we may substitute ballots for bullets, and how we may settle all our differences by reference to an intelligent ballot, rather than an inflamed passion, and how, "nothing is ever settled until it is settled right," and how war never has settled anything right, and never can, and how war is antagonistic to democracy, and is only the outworn garments of kings who usurped the peoples rights and then made the people fight for them against themselves, and how you and Mr. Bryan are against it, and how easy it would be to abolish all war if the Greatest Nation on earth will "learn war no more," and teach war no more, you would have had a hearty response from

those old soldiers who have tried the gun play, and seen its sinfulness.

You might have called attention to Mr. Bryan's contention, that the same principles which will keep peace in the family, will keep peace in the family of Nations. I suppose that neither you nor Mr. Bryan has taught your children that to maintain peace in your own families, they must learn to shoot, and carry about on their person an efficient shooting iron. Neither of you would patronize a school which has for its object the teaching of War, and how to fight with guns. Yet Uncle Sam spends thousands of peoples' money every year "keeping," just such schools, and so long as we teach war, and legalize war, and prepare for war, we will have "hell on earth." What I want is, that you and Mr. Bryan come out squarely against this thing of War. "He who takes the sword, must perish by the sword," is just as true of nations, as it is of men. "They shall learn war no more," would just as well be begun right here in this United States.

I want to send my boy to an A. and M. College next year, but I do not want him to be taught to handle a gun. I want to find the school where "The sword has been beaten into a pruning hook," and yet a great school where Uncle Sam and the State spend their cold cash in large amounts. Can you show me such a school? Here lies the heart of the whole peace matter—teaching it in the great schools of the Government. Will you assist in bringing about this condition?

Yours for the common good,

G. T. HOWERTON.

Paducah, Ky., July 7th, 1913.

FRATERNAL SENTIMENT AND LOYALTY TO CHRIST.

H. R. Bernard, D. D.,

Auditor Georgia Baptist Convention.

The Baptist World of May 22 carried a report of the St. Louis Convention by the editor. In the report was a criticism of a Home Board motto on the balcony in the Convention Hall written by Dr. J. N. Prestridge, editor of the World. The motto criticised was:

"Fraternal sentiment is good; but loyalty to Christ is better."

The World of May 29 also criticises the same motto in an editorial which dealt in strictures on the motto, as will be indicated by my reply to the World's editorial appended hereto.

The editorial closed with the expression: "This motto must have meant something and we continue to wonder what it is." Partly with a desire to clear up the meaning of the motto in the mind of the World's editor and partly with a hope of setting forth before the readers of the World the rightful meaning of what I believe to be a noble utterance, I mailed a rejoinder to the World on June thirteenth. On June twenty-eighth my rejoinder was returned with the statement that its publication was declined.

In declining the article, Dr. Prestridge says that he condemns the putting of fraternal sentiment and loyalty to Christ in opposition to each other in the motto. We leave it to the reader whether or not the two clauses of the sentence are put into opposition. One may say: "Silver is good, but gold is better." He does not thus put silver in opposition to gold, but he does in effect declare that as related to gold, when both are under consideration, silver is of less value.

To say that fraternal sentiment is good but loyalty to Christ is better is assuredly not to put the two into opposition. But it is tantamount to a declaration that as related to loyalty to Christ fraternal sentiment must take second place.

This is so clear that to argue it further is to waste space. But this is a statement that the World editor criticised both as a reporter in his paper and then next week in an editorial. I am now offering the article for publication in your valued paper. I sincerely hope you will give it space, for I am persuaded that there is a large principle at stake. After reading my rejoinder to the World's editorial, you yourself will be the best judge of this. Following is my article as it was sent to the World and declined by it:

In the Baptist World of May twenty-ninth there is an editorial directed at a motto which the Home Board displayed on the gallery at the Convention Auditorium at St. Louis. The motto was twenty feet long and not forty feet, as set forth in the magnified concept of the World. The motto was:

"Fraternal sentiment is good, but loyalty to Christ is better."

You say in your editorial that, "We are not sure we understood what was meant" by this motto. And you add, "The 'but' in the statement is confusing. There certainly can be no intimation that fraternal

sentiment is antagonistic to God."

Now, Brother Editor, I have no brief to speak for the Home Mission Board. I recognize the right of fraternal and constructive criticism of our Boards, and have on various occasions contended for the wholesomeness and propriety of such criticism. At the same time, it ought to be remembered that our Boards, State or general, stand in a delicate position in regard to Baptist newspaper criticism and a newspaper should be correspondingly scrupulous about taking an injurious advantage in any strictures on a Mission Board.

I was very favorably impressed with the Home Board motto that you criticised. I regard it as not only clear but timely and forceful. There is in it no ungenerous criticism of "fraternal sentiment." To the contrary, the motto says, "Fraternal sentiment is good." It is a matter of general knowledge on the part of those who have been accustomed to read the Home Board publications that, while it is very properly an advocate of denominational group loyalty, it heartily rejoices in the progress of the Kingdom as accomplished by the people of God, of all religious bodies, and has sincere good will for them in their progress in spreading righteousness and love and substantial fellowship with Christian people of other evangelical bodies in various moral activities for the public welfare.

But, the Home Board aside, it is a surprise to me that any responsible religious newspaper, claiming a Southern Baptist constituency, should fail to see that fraternal sentiment and loyalty to Christ, are not so nearly identical that loyalty to Christ may not properly be designated as better.

In our time various "union churches" have journeyed their palsied and erratic way across the stage before the American public. A magnifying of fraternal sentiment into equality with or superiority over loyalty to Christ, has been their most conspicuous characteristic.

We suppose the World will agree that, if there can be a difference in the excellence and trustworthiness of fraternal sentiment and loyalty to Christ as guiding principles for Baptists, loyalty to Christ is better. But the World seems to have doubts as to the validity of the If. On the other hand, I have no doubt at all. In fact there may be logically-jinged upon this If, most of the principles for which Baptists stand that differentiate them from other Christian bodies, principles for which they have sacrificed and suffered persecution, and to which they appeal to justify their existence as a separate Christian body.

If fraternal sentiment and loyalty to Christ are co-extensive, as the World's criticism implies, if these two are of equal authority in their mandates on the conscience, so that one need never give way to the other, then Baptists would not hesitate to seek formal oneness with other Christian bodies. We have now a warm and sincere fraternal sentiment toward the great evangelical bodies and so do they toward us.

There are not a few religious forces in this country today that have set themselves to belittle conscientious scruples as to Scripture teaching and all the sacrifices, and sufferings, and heroism, of the men and women who have built up the various Christian bodies in America. This has gone so far that some of us have come to suspect that there is a regular propaganda covertly maintained in the interest of the union of the different denominations.

Therefore, it seems entirely proper that Baptists should conserve their denominational integrity by blazoning forth in the most impressive way possible that, "Fraternal sentiment is good, but loyalty to Christ is better."

It cost me more to be a Baptist than it has cost some. I was reared a blue stocking Presbyterian, in Tennessee, and made the sacrifice of sentiment to loyalty to Christ that every Presbyterian makes who becomes a Baptist. It was hard to do. Fraternal sentiment bound me with ties of love and tenderness to many brethren and dear ones whom I knew would be severely grieved at my becoming a Baptist. But while fraternal sentiment was good, loyalty to Christ I knew to be better. I know in my own experience that the two may be almost infinitely far apart.

I have no sympathy for those Baptist reactionaries who have no love for the children of God in other folds. Certainly I know of no Baptist Mission Board, whatever its name, that can fairly be charged with such a sympathy. It is a constant effort of our Boards, State and Home, to broaden the sympathies and enlarge the lives of our people and fit them for service to society. But in doing this I rejoice to believe that every such agency of Baptists acts on the principle that "Fraternal sentiment is good, but loyalty to Christ is better."

The lamented Dr. William E. Hatcher, of Virginia, was recognized among Southern Baptists, not only as one of the strongest personalities that we have produced but as being noted for his poise and far-seeing wisdom. Perhaps the last message he ever penned to Southern Baptists, was a chapter in "The Home Mission Task," in which he sets forth the philosophy of Missions. Toward the close of the chapter Dr. Hatcher sounds a strong note of warning and exhortation on the very subject I am discussing, in the course of which he says:

"Let Baptists stand as those who do not doubt. They must not be pushed off their ground by the rush of the crowd. Let them co-operate to the extent of their liberty, but let them not sacrifice the truth in order to go with the multitude. If their contention is true, it cannot be displeasing to their Lord, and if they must suffer in order to be true, let them rejoice that they are counted worthy to suffer. It is not for us to forecast the future. That is no part of our duty, but the very essence of our duty, is to be faithful in all things and at all times. We had better occupy the humble place in the ranks of the universal hosts than to be in the forefront with our Bibles mutilated, and our convictions dishonored. Our part is to be true today, and trust our Lord for tomorrow."

One cannot read these words without being impressed that the honored Baptist seer had in mind that Baptists were soon to need to keep before them in a special way the sentiment set forth in the banner to which the World takes exception. No one who knew Dr. Hatcher would ever doubt that one of the basal principles in his religious conviction was that "Fraternal sentiment is good, but loyalty to Christ is better."

"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."—Matt. 22:37-39. True we read (1 John 3:14): "We know we have passed from death unto life, because we love the brethren." But John also writes (1 John 5:2): "By this we know we love the children of God, when we love God and keep his commandments."

Weary pages of human history show the vanity of human fraternity, that is not the offspring of a casual love of God, but humanity still blunders, and stumbles in its progress. First the love of God, second the love of man.

Nothing today could give such an impetus to a genuine spirit of fraternity among all the children of God as an insistence on a loyalty to Christ that shall be supreme. That loyalty, as related to human systems and creeds can scarcely be expressed more clearly in a few words, than in the motto: "Fraternal sentiment is good, but loyalty to Christ is better."

DO YOU PRAY?

I am confident that you do and that you believe in prayer.

It is the earnest desire of those in charge of Tennessee College for Women, Murfreesboro, Tenn., that this school, that has been greatly used for good, may fulfill its mission in the highest degree.

One of the greatest elements of strength is earnest prayers of Christian friends. I want to urge our friends to pledge daily prayer for this institution.

First, for spiritual blessings, that each young woman who attends may feel the presence and power of the Spirit, and, if not a Christian, may become one, and if she is one, may get a vision of usefulness in the Kingdom.

Second, for material blessings, that the young women in Tennessee and other States may be led to this institution where Christian culture is the ideal ever upheld.

Third, for financial blessings, that money for enlargement and endowment may be forthcoming, and that the campaign of Bro. Hibbs may be crowned with glorious success.

May I ask that every reader who makes the pledge to thus join many of us in an earnest daily prayer for the above, will drop me a card and thus enlist in our Tennessee College Prayer Band. Sincerely,

Murfreesboro, Tenn.

J. HENRY BURNETT.

—An Anti-Saloon League official furnishes the following figures: In 1906 the amount expended in the United States for building breweries and distilleries was \$14,578,000, churches \$5,632,731; in 1912, breweries and distilleries \$2,937,783, churches \$14,879,506; the first four months of 1913, breweries and distilleries \$429,500, churches \$4,389,986. Evidently, Prohibition prohibits some. Which are better for a community, breweries and distilleries or churches? Upon the answer to this question depends the answer as to whether Prohibition is a good thing or not.

THE BLUE RIDGE CONFERENCE.

The Missionary Education Conference held at Blue Ridge, near Black Mountain, N. C., June 27, to July 6, was a meeting of such great inspiration and information, that I feel our Tennessee Baptists must know something of it. These conferences, held at Blue Ridge each year, are intended for the workers of all Protestant denominations of the Southern States, and are under the direction of the Missionary Education Movement. Similar conferences are held in other sections of the United States and Canada during the summer months.

The conference this year at Blue Ridge was the largest since the burning of Kenilworth Inn more than four years ago, which shows that the permanent location of the conference on the spacious grounds and in the delightful buildings of the Blue Ridge Association means added permanency for the work.

The view from Robert E. Lee Hall is most inspiring—the valley below and the mountains rising one above the other beyond—added to this that fellowship of kindred spirits, all with the same interests at heart and the same hopes and aspirations for the kingdom, and then the mission study classes and conferences in which the delegates may fit themselves for more effectual work in the home church—all this combines to make Blue Ridge an ideal spot for the Christian workers of the Southland.

The mornings were full of work. Immediately following the prayer service at the auditorium at 8:30, there were six normal study classes as follows: One each on China, South America, Immigration, Mexico, The Upward Path—and a class for men only on The Call of the World.

There was also a special two-hour normal class on Methods only. Following this came the period for graded mission study, intended especially to assist teachers of special grades in the Sunday school. There was one class on Junior work, two on intermediate, one each on community study and the Bible. Then there were two classes arranged for the younger delegates of the conference.

There were open parlaments following this period each morning on Sunday school work, men's work, women's work, and for young people's societies. These covered in all twenty topics.

One of the specially interesting features was the literature exhibit, comprising leaflet literature from all the Mission Boards. Several thousand leaflets were taken away by the delegates.

The exhibit of curios comprised collections from China, Japan, India, Africa and the home land.

One of the most interesting features of the conference was the demonstration given on three evenings in the lobby of Robt. E. Lee Hall. The demonstration was on Japan and was given by delegates in the conference, and prepared after their arrival. It brought before our eyes facts of our mission work in Japan acted out most creditably by the young people of the conference in costume, and it revealed to us a most impressive way of teaching missions in our own churches.

The various public addresses of the conference were of a high order. The afternoons were given over for recreation, when one could either rest quietly in the room, climb mountains, drive, ride horseback, play tennis or ball, as inclination directed.

Just at sunset all would gather on the front steps of the large balcony for the vesper service, which was the sweetest and most uplifting service of the day. Following this came the evening lecture or denominational meetings, and then at 10:30 all was quiet.

One could not attend one of these conferences and not be made the better for it, and no church could make a wiser investment than to send at least one delegate each year to Blue Ridge, there to receive the broader vision of the kingdom and the spiritual uplift, these impressions to be carried back to the home church for the development and enlargement of the Master's work.

BIRD STAPP.

Chattanooga, Tenn.

KENTUCKY NOTES.

The Baptist Assembly at Dawson Springs, enjoyed a rare treat in the presence of Rev. Livingston Johnson, Corresponding Secretary of State Board of Missions, Raleigh, N. C., who, for a week spoke to us on the great theme of Missions, emphasizing very strongly the fundamental importance of State Missions.

During the Georgetown Assembly it was our good fortune to have with us Dr. J. W. Gillon, who thoroughly enthused our people on the study of State Missions as related to all of our denominational work.

The attendance at either Assembly was better than

usual, while the programs were the best we have ever presented. And yet it requires an immense amount of advertising and personal work to induce two or three hundred Baptists to come together for counsel as to the betterment of the work. There should have been a thousand people present at either place.

The receipts for our work in Kentucky are quite encouraging for the month of May and June. There was a marked growth in gifts for Home and Foreign Missions but somehow during June there was a slight drop in amounts received for the support of our State work. We must have \$400,000 for State Missions before Oct. 30th, besides what is needed in our great Church Building enterprise.

During May 1912 we received for all purposes \$1,664.17, during May 1913, \$7,473.67. During June 1912 we received \$2,797.71, and in June 1913, \$6,281.10 has been sent to us by the churches and W. M. S's.

Just now we are laying our plans for an extensive campaign for the support of our State work. We feel quite sure that Kentucky Baptists will sustain their great State work, increase their gifts to Home and Foreign Missions, and contribute their share to the Judson Centennial fund and to the Home Board Fund for Church Building.

W. D. POWELL.

OUR HOSPITAL.

Situated on Madison Avenue, a beautiful, busy thoroughfare in the city of Memphis, is an imposing eight-story structure, composed of spacious, cool, clean, well-lighted rooms, with artificially designed tiling floors, solid brick, plastered walls and fire-proof ceiling, with the very significant name, Baptist Memorial Hospital, in large letters over the door of the commodious office and reception hall.

Too much cannot be said of our Hospital. Entirely too little has been said, however. A very significant statement has been published by the Mercantile Trust Co., of St. Louis, which shows the opinion of men who know. This company has said, "This Hospital is fire-proof throughout, and modern in all respects. It is the only modern fire-proof hospital in Memphis." It is my candid opinion that a hot fire could be built on the floor of any room in the building without any danger of setting the building on fire. This one feature is vastly important in a hospital building where hundreds of helpless patients must trust others for protection from such a calamity as a fire in a large building.

Our hospital (I say *our*, because every Baptist should be deeply grateful to claim the honor which is his, in having an interest in such an institution), lacks a few days of having been open a year, but the work has been immense in quantity, and remarkably wonderful in quality. More than twenty-two hundred patients have been treated, hundreds of sufferers relieved, and many lives have been taken, as it were, from the jaws of death.

The institution is open to the rich and poor, regardless of religious affiliation. God's blessings have been and are on the work, and God's servants are doing the work.

J. L. McAILLEY.

SOCIAL SERVICE INFORMATION.

Next to having the information itself is knowing where to obtain it. The Department of Social Service and Brotherhood now has Headquarters where it is gathering literature on all phases of the work. A very full and valuable Social Service Card Index, prepared by Prof. W. E. Martin, of Bucknell University, has very generously been placed at the disposal of the Department. The Index is well arranged and contains some fifteen thousand references. This will be kept up to date, and will be a very great addition to the equipment. The Department exists to serve the people, and its resources are offered to all without cost. When in need of information, communicate with the Secretary. The Department has recently issued two valuable leaflets; one, "Social Service Suggestions for Program Makers," prepared by Prof. Walter Rauschenbusch, of Rochester Seminary, the other, "A Bibliography of the Country Church and Rural Life," by Prof. H. K. Rowe, of Newton Theological Seminary. These leaflets with such other materials as the Department has published bearing upon Brotherhood work and Social Service, will be sent to all who request.

SAMUEL Z. BATTEN.

Philadelphia, Pa., 1701 Chestnut St.

THE NEW TREASURER OF THE HOME BOARD.

It gives me great pleasure to announce the election of Dr. P. H. Mell as treasurer of the Home Mission Board, and of his acceptance of this important position.

Dr. Mell entered upon his duties July 16, and will

give his entire time to this work. He needs no introduction to the denomination. Son of the great Dr. P. H. Mell, so long president of the Southern Baptist Convention, he has made an enviable record as an educator, closing his activities in school on his retirement from the presidency of Clemson College, S. C.

Mr. Walker Dunson, for 20 years treasurer of the Board, on account of pressing private business, declined to serve longer. The denomination and the Board regret the loss of Bro. Dunson, but are to be congratulated on so capable a man as Dr. Mell as his successor.

All remittances of money for the Home Board should be made payable to the "Treasurer of the Home Mission Board of the Southern Baptist Convention."

We beg brethren everywhere to come to our help with generous contributions, as we are in sore need and are having to borrow heavily to meet expenses.

B. D. GRAY,

Atlanta, Ga.

Corresponding Secretary.

TENNESSEE COLLEGE PRAYER BAND.

I am asking some of the most interested friends of Tennessee College to join me in daily prayer for the spiritual and temporal interests of the College. I hope you will join this band and write me that it is your purpose to pray daily for—

1. Spiritual blessings upon trustees, faculty, students and servants.

2. Temporal blessings, that the Lord may guide many students to the school for training.

3. Financial blessings, that money for the enlargement and endowment may be forthcoming, and that abundant success may attend upon the labors of Brother Hibbs.

Hoping to hear favorably from you at an early date, I am,

J. HENRY BURNETT.

Murfreesboro, Tenn.

OAK HILL REVIVAL.

Rev. John W. Jamison, president of Doyle Institute, did the preaching in a meeting at Oak Hill school-house, where our Dunlap church has an arm. The meeting only ran a week, but the results were glorious.

There were 17 professions and 11 were baptized Sunday, with more to follow. Bro. Jamison taught school in this community 18 years ago, and is held in high esteem by all the people. He is one of our most valuable men and is doing a great work at Doyle. God is blessing his labors.

W. N. ROSE, Pastor.

Dunlap, Tenn.

A BUSY SUNDAY.

Here is the report of one day's work by an ex-Tennessean, Sunday, July 6, 1913.

Taught the Baraca-Philathea classes, combined, addressed the Sunday school, preached, received six members, administered the Lord's Supper.

In the afternoon, met an important Committee, from 4 to 5, had a funeral at 5:30, preached at 8:30, received five members and baptized another, making 12 additions that day, 17 during the last three weeks.

O. L. HAILEY.

Corsicana, Texas.

We propose to be as careful as any school in guarding our boys from the formation of bad habits, and in helping to strengthen good habits. We engage to see that they do not run to town at night, but stay in their rooms and study. They may make up their minds to this. I am sure it is going to be done. I expect to teach only a few more sessions; and I want to do some of my best work these remaining years, and would be glad if my old pupils and friends would give me plenty of work to do by sending their boys, and some of their girls who wish to take the heavy and extended studies required of men. The repairs being made in Adams Hall and Everett Lovelace Hall, making them new again, and Barton Hall, extensively equipped with all the appliances for literary and scientific work, and Powell Chapel, new and spacious with most perfect heating and lighting—all these and much more make me hopeful that a great world of opportunity is before us. With such a faculty as Union University has, why do religious people, especially Baptists, send elsewhere as long as any comfortable vacancy remains?

G. M. SAVAGE.

Jackson, Tenn.

We began a meeting here yesterday. E. H. Yankee, evangelist, is doing the preaching. We are hoping and praying for and expecting a great meeting.

White House, Tenn.

F. P. DODSON.

PASTORS' CONFERENCE.

NASHVILLE.

Central—Subjects, "David's Patriotism," and "Healing the Leper." Good congregations and Sunday School. One baptized. Four received by letter.

North Edgefield—Pastor Kuykendall preached: Subject, Phil. 4:13, "I can do all things through Christ which Strengtheneth Me." Night, "Great Love, Great Salvation, Great Separation." Good S. S. for the warm weather.

Seventh—Pastor preached at morning on "Who Shall Roll Us Away the Stone?" Took a splendid collection for our building fund. Bro. G. A. Hufaker preached at night. Great day. The pastor preached at Howell Memorial at night. Church called Bro. I. N. Strother to become their pastor. Fine people there.

Eastland—Pastor W. T. Ward preached at both hours. Splendid S. S. and B. Y. P. U. Two additions to church by letter. Pastor goes to West Tennessee for two weeks to hold a meeting at Enville and go home.

Grace—Pastor Creasman spoke at 11 o'clock on "A Dead Lion and a Living Dog," and at night on "God's Searchlight." 121 in S. S. Fine audiences.

Lockeland—Pastor, C. L. Skinner. Morning, prayer for sick member. Evening, "God's Preservation of the Little Ones." Afternoon preached at Florence Crittendon Home. Several conversions. One addition to church. Returned from good meeting in Kentucky. Good S. S. and B. Y. P. U. A great day.

Judson Memorial—Pastor J. E. Skinner preached on "God Overruling Evil for Our Good," and on "Receiving Christ." Received one for baptism. S. S. and B. Y. P. U. holding up in the hot weather splendidly. Good congregations at both hours.

Centennial—Pastor Bell preached at both hours. Good B. Y. P. U. and Sunday School. Church building going on.

South Side—J. F. Savell, pastor. Sunday School fifteen per cent larger than one year ago. Pastor returned from Red Bolling Springs and preached on "Seeking the Healing Waters," and "A Dead Man to Become an Undertaker."

Grand View—J. T. Upton, pastor, preached at both hours. Morning subject, "A Returning to Old Joys." At night, "Watch." 150 in Sunday School. Good B. Y. P. U.

Calvary—Pastor Linkous preached in morning on "Choosing Between Right and Wrong;" in the evening on "Responsibility in Child Training." One joined by letter. One forward for prayer.

Rust Memorial—Pastor A. I. Foster preached in the morning on "Guarding Our Life." At night the young people of the congregation took charge of the service. Good Sunday School.

Donelson—Pastor W. M. Bragg preached both hours to good and interested crowds. Good Sunday School. We ask that all God's servants pray for us in our struggles here.

Cookeville—Pastor Fitzpatrick preached at Whitson's Chapel at a children's day service in the morning. With Brother Golden in the afternoon at Boma Brethren, please remember to go to the State Convention in time for the pastor's conference.

CHATTANOOGA.

First—Rev. W. S. Powell of Roanoke, Va., preached at both hours. Large congregations. Good Sunday School.

Central—Pastor E. L. Grace preached in morning on "For the Joy Set Before Him," and in the evening at union service in Park Place Presbyterian Church on "Short of the Glory of God." Tent meeting will be held in vicinity of the church next week.

St. Elmo—Pastor Vesey preached morning and evening to a large audience. Morning subject, "Doing God's Will." Evening, "Death of Absalom." One baptized. One hundred and forty-three in Sunday School.

Oak Grove (Eastdale)—Rev. C. E. Sprague assisting pastor in series of meetings. Four conversions. Three additions during past week.

East End—Revival services in big tent during week largely attended and great interest manifested. Special evening meeting Sunday. Rev. C. E. Sprague preached the sermon.

Chamberlain Ave.—Pastor Edwards preached on "Why I Am a Baptist," and "Son, Remember." 67 in S. S.

East Lake—Preaching by Supply J. L. Richardson. Collection for State Missions taken. Ordinary congregations. 110 in Sunday School.

Alton Park—Pastor Duncan preached on "A Word of Warning," and "Wanted—a Man." Splendid Sunday School.

East Chattanooga—Pastor Baldwin preached at both hours. 11 a. m., subject: "God's Little Things," and at 8 p. m. on "Three Great Foes." 113 in Bible School. Congregation in the morning not so large. Very good B. Y. P. U. Good-sized congregation at night. Three received for baptism. Good day.

Tabernacle—Preaching at 11 a. m. by Jewish Evangelist Rosenberg, and at the evening service by the pastor on "The Devil and His Doom." 303 in Bible School. One addition.

Ridgedale—Pastor Richardson preached on "The Overcoming Life," and "Gone Astray." Good congregations. One addition. Fine S. S. Interesting B. Y. P. U.

First Church (Rossville, Ga.)—All-day reunion services. Morning sermon by Pastor Tallant, "Be Thou Faithful Unto Death" (Rev. 2:10). Roll call of church membership. Reading of church covenant. Rules of decorum and Baptist articles of faith. Report of church building investigating committee. Report adopted and committee released. Building committee appointed and subscriptions raised to the amount of more than \$2,500. After services: Address by Rev. J. G. Sprouse of Chattanooga. Sermon by Rev. E. E. George of Chattanooga. Night: Sermon by Pastor Tallant.

Highland Park—Pastor Keese being absent in a meeting. Superintendent George supplied at the morning hour. Rev. L. H. Sylar preached at night. Good day.

KNOXVILLE.

Grove City—Pastor G. T. King preached at both hours. Morning subject, "Heavenly Recognition." Evening subject, "God's Call to Man." A Good day.

Bell Ave.—Pastor Wm. J. Mahoney preached at both hours. Morning subject, "The Divine Prayer Pattern." Evening subject, "Why the Believer Should Be Glad." Two baptized.

Ballard's Chapel—Rev. J. F. Williams, pastor, preached in the morning on "The Everlasting High Priest," and in the evening on "Faith." 68 in S. S. 4 baptized. 32 in Mentor Mission.

Fountain City—Pastor J. A. Davis preached at both hours. Morning on "Christ in Us," and evening, "A Vision Needed." 142 in S. S.

Lyon's Creek—Rev. G. B. Houk preached in the morning on "Unrestricted Sowing." Good S. S.

Smithwood—Pastor S. H. Johnstone preached at both hours. Morning subject, "Builders." Evening, "Sin Pardoned." 95 in S. S. Four received by letter. Good day.

Beaumont—Pastor, D. A. Webb. Bro. Whaley preached in the morning on "Faith." The pastor preached in the evening on "Standing to Our Contract." 134 in S. S.

Gilliespie Ave.—Pastor A. Webster preached at both hours. Morning on "The Power of the Blood," and in evening on "The People had a Mind to Work." 127 in Sunday School.

Island Home—Pastor J. L. Dance preached in the morning on "God Blessing the World Through His People." Bro. Arnor preached at night. 290 in Sunday School.

Lonsdale—Pastor J. C. Shipe preached in the morning on "The Blessing of Discontent," and in the evening on "The Value of Religion." 234 in Sunday School.

Third Creek—Pastor J. H. DeLaney preached in the morning on "The Call and Excuses," and in the evening on "Whosoever Calleth Upon the Lord Shall Be Saved." 140 in Sunday School. Splendid B. Y. P. U. service.

Euclid Ave.—Pastor J. A. Phillips preached in the morning on "The Christian Conflict," and in the evening on "Christian Victories." 161 in Sunday School. Splendid day.

Burlington Mission—Pastor, Roscoe Smith. 88 in Sunday School. Preaching second and fourth Sundays.

Mountain View—Pastor S. G. Wells preached in the morning on "The Religion of the Modern Man," and in the evening on "The Man That Got Killed for Living." 202 in S. S.

Deaderick Ave.—Dr. Hening, pastor, preached in the morning on "Is Man a Slave to Environment?" Dr. R. M. Inlow of Jackson preached in the evening. One received.

Calvary—Pastor E. A. Cate preached in the morning on "Memorials," and in the evening on "Watch." 82 in Sunday School.

Riverview—Pastor C. G. Hurst preached in the morning from Matt. 24:14, and in the evening on "Making a Record." 60 in S. S. Pastor resigned.

MEMPHIS.

First—Pastor Boone preached at both hours to good congregations.

Eudora—Haynes Brinkley preached morning and evening. Morning subject, "Where Jesus Is Found." Evening subject, "Rich Man's Creed."

Union Ave.—Bro. Wm. C. Boone preached at both hours to good congregations.

McLemore Ave.—Pastor Thompson preached. Five professions.

Temple—Pastor Bearden preached morning on "Isaiah's Vision of the Church," and evening on "A Work of Necessity." 161 in Sunday School. Fine day. Good congregations.

Boulevard—Pastor R. Burk preached at both hours to large audiences. 100 in Sunday School.

Seventh—Pastor I. N. Strother preached. One by letter.

Roan—Bro. C. S. Koonce preached both hours. One approved by baptism. One for prayer in every service.

Monterey—Pastor Chunn conducted the funeral service of Sister Amanda Mitchell at 10:30 a. m. at the residence. Rev. Fred O. Sanders, principal of the Stockton Valley Institute, preached at the church at the morning hour. Pastor Chunn preached at night. 104 in S. S. Good congregation. One received for baptism. A very good day.

Dunlap—Pastor Rose preached at morning hour on "Salvation Worked Out." Rev. John W. Jamison of Doyle preached at night on "Basis for Christian Union." Fine interest and good attendance. 109 in Sunday School.

Cleveland—Had a good day. Good Sunday School. Fairly good congregations. Preaching by pastor, subject: "The Church Covenant."

Oak Grove—During the past two weeks we have enjoyed a most glorious revival, the pastor doing all the preaching except one night. Many were saved and reclaimed. Two were received by letter and 11 baptized. Two approved for baptism, with more to follow. Sunday School, one year ago, 75; today, 156. We hope to give a full report for the year's work next week.

B. N. BROOKS, Pastor.

SEQUATCHIE VALLEY ASSOCIATION.

This Association meets at Little Hopewell, Thursday, Aug. 7. Parties coming by rail will be met at Dunlap, Wednesday and Thursday evenings. Train gets here about six o'clock. Drs. Folk, Gillon, Stewart and others are cordially invited. Notify J. R. Graham, or W. N. Rose, Dunlap, Tenn.

I resigned the pastorate of the First Baptist church here yesterday to take effect October 1, at which time I am to begin work as State Evangelist in Missouri. The work here is moving along in fine shape. The congregations have not fallen off any during the hot weather, and it was one of the trying ordeals of my ministry to present my resignation with the thought of severing our relations as pastor and people. Then you ask, why did you resign? The only answer I have is, I feel it to be the leading of the Lord. I believe the Lord led me here from the First Baptist church of Joplin, Mo., two years ago, and now I feel just as much His leading to the State evangelistic work in Missouri. H. A. SMOOT. Humboldt, Tenn.

My family and I wish to express our sincere appreciation to all our friends who have written us letters expressing their deep sympathy for us in our sore bereavement in the death of our dear boy. These letters were indeed a great comfort to us. Oh, how much we appreciate every one of them. They were real sermons to us. May the rich blessings of God be upon you all.

D. W. LINDSAY AND FAMILY.

Clinton, Tenn.

We have just closed a meeting at this place, which resulted in 48 additions to the church to this date. We number more than 60 among those reclaimed and converted. Bro. F. M. Dowell did the preaching. He did it in a very sweet-spirited and compelling way. We appreciate his services very much, and thank our Father for these times of refreshing. LaFollette, Tenn. J. M. NEWPORT, Pastor.

MISSION DIRECTORY

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

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

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

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

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

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

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

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

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

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

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

BAPTISTS CO-OPERATING WITH BAPTISTS.

By J. W. Gillon,
Corresponding Secretary.

In two former articles I have already discussed this subject. In the first article, an effort was made to point out some things in which Baptists might co-operate and yet preserve their scriptural independence. In the second article an effort was made to set forth some Baptist failures at co-operation with Baptists. In this article some things will be said about

Some Hindrances to Baptists Co-operating with Baptists.—It is well enough to be able to see where failure has been made. This is, perhaps, the first step toward remedying the failure. It is not, however, more than the initial step. The second step toward the remedy is to run down and name the causes for failure. In this article, there is no purpose to discuss the occasions for failures at co-operation, except at one point where failure was pointed out in the second article; that is, the failure of Baptists, separately and collectively, individually or in church capacity, to co-operate with other Baptists in doing the multiplied tasks assigned by Christ to the churches.

1. Baptists have been hindered from co-operation with each other in the great task of the churches by their lack of doctrinal unity.

By this is not meant that they have not a common creed. By this statement, no intimation is intended that one Baptist is orthodox while another is heterodox. Most Baptists subscribe to the Philadelphia Confession of Faith, but, while they do this, it remains a fact that most Baptists do not co-operate with their brethren in doing anything Christian in particular.



The question naturally arises, What exactly is meant by lack of doctrinal unity?

1. Simply this, that there is divisive difference in the emphasis put upon doctrines. Some Baptists, while holding to the doctrines as a statement of things believed, contend that their emphasis is not only unnecessary but unwise. Such Baptists scrupulously avoid any clear statement of the great doctrines, or, at least, of the doctrines which distinguish Baptists from all

other people. They are disposed to have a regard for only such things as all Christians can take kindly to, and they rather prefer such things as will give no great offense to any one. These Baptists, if charged with laxity in doctrinal view, will stoutly deny the charge and as stoutly proclaim their strict loyalty to the great doctrines. When prodded overmuch they will proceed to give their statement and estimate of the great distinctive Baptist doctrines, but in their statement there is always such indefiniteness, haziness, fog, etc., that they do not satisfy anybody but themselves. They are the sweet Baptists. They are sweet on everything in the world except their brethren who believe something and who count it their duty and privilege to make known the things they believe.

2. Other Baptists tend much to doctrine. Doctrine is their hobby. Nothing is very acceptable which does not have decided doctrinal pronouncements. They are especially strong on the distinctive doctrines of the Baptists. They have a full appreciation of the religious value of the doctrines. They know their value in setting the souls of men into right relation to Christ. They are mighty on protracted occasions. They greatly exalt the fundamental doctrines and have little or no respect for their softer and less dogmatic brethren. They so believe in the doctrines as that they have a tendency to make their manner of presenting the doctrines offensive to their less doctrinal brethren and to all others who do not agree with them. They are so set on getting the theological statement of doctrine right that they do not have clear vision with which to see for themselves, nor power with which to put the practical expression of doctrine before others. It seems to them that there is but one side to doctrine, that is the dogmatic or theological side. To them, Christianity is doctrine and doctrine is Christianity.

3. A third class of Baptists hold to the great doctrines as stoutly as do the Baptist doctrinaires. This class is mighty in the statement of doctrine from the theological point of view. These hold that there is no such thing as Christianity or Christian truth apart from doctrine, but while contending for the constant and consistent theological statement of doctrines, they

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hold that there is a practical statement of doctrine which is equally powerful with the theological statement and quite as essential. To them, this statement of doctrine is altogether as important and building as the dogmatic or theological statement. They have come to realize that Christ had a dogmatic side to his doctrine, but they see also that His life's ministries were the practical putting of the same doctrines. Holding to this double view of doctrine, these Baptists are mighty in missionary work and in all practical ministry to the needs of men. They make contribution of their lives, their loved ones and their possessions as an expression of their great doctrines.

With these distinct classes of Baptists it is easy to see how they are greatly hindered in co-operation with each other on account of their lack of doctrinal unity. They are lacking in the unity which is brought about by holding a common doctrine in a way in common and giving like expression to their common doctrine. The brother who is doctrinally sound in the things he gives assent to, but short in his preaching of the doctrines, looks with pity and suspicion on his brother who runs much to doctrine, so cannot make co-operative work easy for his brother who does not agree with him in the matter of presenting doctrine. The brother who is sound in doctrine and certain about the things which he believes and who constantly makes much of correct and oft statement of them, has rather a contempt for his brother whom he considers weak on doctrine, so he has a hard time in opening the way for co-operation between him and his softer brother. They lack in the unifying power of great doctrines equally valued. In Christianity, especially in the practical expressions of it, there is no other such mighty unity as doctrinal unity, nor is there any other so mighty power to produce co-operation between individual Baptists. If there were no Baptists who seemed to hold the doctrines loosely and to count them to be, at best, but of secondary importance, it would not be so difficult to obtain co-operation between the Baptists with a double expression of doctrine (that is, the theological and practical) and the brethren who seem to know only the theological; but we have the brethren who seem to treat the theological statement of doctrine with indifference and almost contempt, and they magnify only the practical ministries of Christianity and are most ready to co-operate with the better balanced, rounded Baptist in his practical expression of doctrine. By their very co-operation they made it most difficult for the doctrinal brother to co-operate at all.

I hope I have made this matter clear, for this lack of doctrinal unity is one of the chief hindrances today

to genuine Baptist co-operation in every direction.

THE GREAT DESTROYER.

By Hon. Richmond P. Hobson, of
Alabama.

Comparative figures show the appalling fact that alcohol is killing off as many Americans a year as all the wars of the world have killed in battle in 2,300 years.

Applied to the whole white race, we find that alcohol is killing 3,500,000 white men every year, five times as many as have been killed in war in 2,300 years; so, that mathematically, alcohol is 10,000 times more destructive than all wars combined.

Looking upon a nation as climbing a ladder of evolution, alcohol, like a mill-stone, drags it half way to the bottom. The full significance of this drug appears when we realize that upon the average standard of character of its citizens must rest the institutions of a nation. As young as our nation is, the deadly work of alcohol has already blighted liberty in our greatest cities.

At the present rate of the growth of cities over country life, if no check is put upon the spread of alcoholic degeneracy, the day can not be far distant when liberty in great States must go under. From the standpoint of the State, there is but one decision. This great destroyer must be destroyed.

The people have a right to vote on such a vital question and a majority have the right to rule. The scope of this principle must extend from the smallest political unit to the largest. Therefore, the constitution of a State is the true, ultimate abiding place for prohibition for the State. The constitution of the United States is the true abiding place for prohibition of the nation.

We can all go forward in the great war with a song in our hearts, each to do his duty, whether as an officer or as a private in the ranks, knowing that whatever betide, whether the heavens fall or the earth melt away, whether we see the victory or die in the conflict, that "the Lord of Hosts is with us"—that "The God of Jacob is our refuge."—Baptist Chronicle.

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"Mine is a daily cross of petty cares,
Of little duties, pressing on my heart,
Of little troubles hard to reconcile,
Of inward troubles overcome in part.
I dare not lay it down; I only ask
That, taking up my daily cross, I may
Follow my Master humbly, step by step,
Through clouds and darkness,
unto perfect day."

The annual meeting of the State W. M. U. will be held in Memphis during the third week of November.

A VISIT TO CUMBERLAND ASSOCIATION.

July 2, your Secretary joined Miss Josie Winn in Springfield, and together with a number of Springfield ladies, we went out to Lebanon Church at Barren Plains. A good crowd had gathered. Miss Winn, the Superintendent, had prepared a good program. Miss Jones gave a most excellent talk on "Our Spiritual Needs." It is always a delight to find our young women so capable and efficient, ready to lay their gifts on the altar of service. "Tithing" was the subject presented in a forceful way by Mrs. Ewton of Springfield. Miss Morrow brought a message from a warm heart. Your worker tried to add something to the interest of the meeting. The good people of Barren Plains provided a bountiful lunch spread under the trees, which, with the social hour, contributed largely to the pleasure of the day. Mrs. Woodard gave the traveler a real heart welcome to her home for the night, and went in with me for the day in Springfield. It was a delightful day in the hospitable homes of Mesdames Powell and Sprouse.

A large company of women gathered in the church at 3:30, and, notwithstanding the heat, were interested listeners to the message of the hour. These workers make things go in their Society work. Miss Winn has done good work in her Association; it was a pleasure to be with her these two days.

MARGARET BUCHANAN.

ENCAMPMENT.

Sunday the 6th was a good day at Estill Springs Encampment. Finding the speaker for the afternoon hour had not arrived, Mr. Hudgins gladly gave us a place on the program for a woman's meeting Monday afternoon. At 5 p. m. a goodly company of women and girls gathered in the tent for a conference on "Leadership in Missouri Societies."

After a devotional service, Miss Northington discussed the topic, "The Ideal Leader," bringing out the essentials of real leadership. "How to Develop Leaders" was led by Mrs. Rape of Dalton, Ga. Miss Whipple of Tullahoma spoke in a forceful way of "Leadership in the Y. W. A." Miss Rainey told us of methods and practical plans in Y. W. A. work.

These splendid young women spoke from experience. This Tullahoma Y. W. A. is demonstrating what can be done by our young women when they have a mind to work and are ready to give themselves with their best gifts to God's service. There were 10 Women's Mission Societies, 5 Y. W. A.'s, and 2 Sunbeam Bands represented in this meeting.

Taken altogether, this hour was not the least of the many good things at the Encampment. We have the promise from the Executive Board of the Encampment of a Woman's Day on next year's program. We must plan for a great day for our W. M. U. work.

Those who fail to attend the Encampment miss a feast of good things. It was a joy to meet many workers from different parts of the State. The fellowship is delightful.

Am writing from Blue Mountain, Miss., where the last days of the Encampment here have been greatly enjoyed. I go from here to Memphis for Shelby County Association.

MARGARET BUCHANAN.

CONCERNING OUR CONSTITUTION.

Some changes are necessary in the Constitution of the W. M. U. of Tennessee as it now stands. The committee appointed by the Executive Board herewith presents the following for consideration:

In Article II: After "Missionary Societies," insert "Young Woman's Auxiliaries," and after "Bands," insert "Royal Ambassadors." Change the sentence which reads "Each society and band shall be entitled to one delegate to the annual meetings for every ten members, or fraction thereof" to "each society and Y. W. A. shall be entitled to one delegate to the annual meetings for every ten members or fraction thereof, and each Band and Royal Ambassador chapter shall be entitled to one adult delegate."

In Article III: Instead of "Vice President for every District Association," each Vice President being President of the Associational Union in her district," substitute "Three Vice Presidents, one each from East, West and Middle Tennessee; a Su-

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perintendent of each Associational Union." Omit "Field Secretary," and instead of "Corresponding Secretary" say "Corresponding and Field Secretary." Strike out "Chairman of Literature Department." Change "Secretary of Young Woman's Work" to "Y. W. A. Secretary." After "Band Superintendent" add "Superintendent of Royal Ambassadors." Where "Field Secretary" is omitted insert "College Correspondent;" also add "Auditor." "A Central Committee composed of three representatives from each white Baptist church in and near Nashville" be changed to "An Executive Board composed of the above officers and two representatives from each Baptist church in Nashville, with nine additional members selected by the Executive Board from the Baptist women residing in or near Nashville." Strike out, "It is recommended that the President of each society be one of the three representatives."

In Article IV.: "Executive Board" instead of "Central Committee."

In Article V.: Let "in connection with the meeting of the State Convention" be changed to "within the week following the meeting of the State Convention, the place to be selected by a committee for that purpose."

Article VII.: For "should be given three months ahead" substitute "should be published three months ahead in the W. M. U. columns of the Baptist and Reflector."

By-Laws.

Article I.: Change "Central Committee" to Executive Board."

Article II.: Leave out the word "Associational" before "Vice President." As the Vice Presidents are chosen from the divisions of the State, and not from the Associations, this entire article should be changed to read, "In the absence of the President from the annual meeting or from a meeting of the Executive Board, the Vice President from the division of the State where the meeting is being held shall preside in her place. The Vice Presidents shall cooperate with the President and with the Superintendents of her division in promoting the interests of the Union, and shall render a written report at the annual meeting."

Article III. shall pertain to "Corresponding and Field Secretary" instead of simply "Corresponding Secretary," and shall be made to read, "The Corresponding and Field Secretary shall be in charge of headquarters and conduct all official correspondence pertaining to this office. She shall also have oversight of the field work, visiting the various sections of the State as deemed advisable."

Article IV.: Change "Central Committee" to "Executive Board."

Article V. Omit "send out blanks to all missionary societies." Instead of "at the annual State Convention and the Southern Baptist Convention," say "at the annual State meeting of the W. M. U. and the W. M. U. meeting of the Southern Baptist Convention."

The subject of Article VI. be changed from "Secretary of Young Woman's Work" to "Y. W. A. Sec-

retary." Strike out "by correspondence" and substitute "in every way possible."

That the subject matter in Article VII. be treated in another article, and this number treat of the duties of Associational Superintendents and read, "The Associational Superintendents shall have a general oversight of the work in her Association, visiting societies and organizing wherever possible. She shall endeavor to hold Associational meetings and report quarterly to headquarters and to the Vice President of her division. A conference of the Superintendents shall be held during the annual State meetings of the W. M. U."

The proposed changes after the numbering, and Article VII. should be Article VIII.

That Article IX. be made to refer to Superintendent of Royal Ambassadors and read: "The Superintendent of Royal Ambassadors shall, with the co-operation of pastors and W. M. U. officers, seek to enlist the boys of the State in missionary work."

As there is no longer need for "a Chairman of Literature Department," let Article X. refer to the duties of editor, and read as did Article XIII., except that instead of "State denominational paper," say "the W. M. U. page of the Baptist and Reflector."

After the numbering again that Article XI. may tell the duties of College Correspondent and read: "The College Correspondent shall endeavor to interest the young women of the schools and colleges of our State in the subject of missions, and shall organize Y. W. A.'s wherever practicable."

Add Article XII. to define the duties of Auditor and read: "The Auditor shall audit all bills and accounts of the Treasurer and report in writing at the annual meeting of the State W. M. U. as to their correctness."

Let Article XI. be numbered Article VIII., and "Central Committee" be changed to "Executive Board."

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THE MOUNTAIN PEOPLE AND MOUNTAIN SCHOOLS.

From a tract issued by the Home Mission Board of the Southern Baptist Convention, and which was prepared on the basis of the last report of the Government Religious Census of 1906, and the regular census of 1910, we take the following facts:

The mountain region of the South includes 178 counties, in seven States, and has an area of 76,592 square miles, which is 4,000 square miles larger than South Carolina and Kentucky combined. It is composed of parts of Virginia, North Carolina, South Carolina, Georgia, Alabama, Tennessee and Kentucky.

The total religious membership in the mountains is 973,800. Of this number 463,200, or 48 per cent, are Baptists, 304,900, or 31 per cent, are Methodists; 56,400, slightly less than 6 per cent, are Presbyterians; 48,900, or 5 per cent, are Disciples. All other classes have 10 per cent.

In the mountain counties of North Carolina, South Carolina and Georgia, Baptists outnumber all other denominations combined, while in Tennessee and Alabama they are almost as numerous as all others combined.

With one-twelfth the area of the Southern Baptist Convention and about one-ninth of its population, this region has practically one-fourth of the Baptists of the South.

Nearly all of the mountain Baptists are reported as Regular or Missionary Baptists, the number of these being 427,425. The remainder are, for the most part, Primitive Baptists, and these are losing ground.

There are more white people per square mile in the mountains than in any region of equal size in the South.

You never saw the like of children. As we were riding in a hack on our way to the Watauga Sunday School Convention, there was a young lady in the hack. She was the daughter of a Baptist preacher. We had met one of her brothers. We asked her how many brothers and sisters she had. She replied: "Twenty-four." And she is the twenty-fifth child.

In the Holston Association we used often to meet Bro. Asa Routh, a prominent and useful minister in the Association. We asked him one day, "How

many children have you?" He was right deaf. He put his hand to his ear and said, "Huh?" We repeated, "How many children have you?" "Only twenty-eight," he replied. These, to be sure, are rather exceptional instances. And yet they are real instances, which came within our own knowledge. As a matter of fact, not only the woods, but the mountains and valleys, the hills and coves seem to be full of children. We do not know when we have ever had so large a proportion of young people in the audiences to which we preached. And they are fine young people, with strong, healthy bodies, made stout by exercise in the field or around the house, bright minds, eager to learn, and as a rule good moral characters. They seem to be natural-born orators. Witness Andrew Johnson, R. L. Taylor, F. C. McConnell, G. W. Truett and so on. They have the purest Anglo-Saxon blood of any people in this country as a rule.



A. E. BROWN, D. D.

Mountain School Secretary of Home Mission Board.

As we have seen, about half of them are Baptists. Now what are Southern Baptists doing for these young people? To meet the needs of this great territory the Home Mission Board is maintaining a system of Christian academies. The number for the fiscal year 1912-1913 is 33. Of these schools Alabama had four, Georgia, four, Ky. three, North Carolina three, Tennessee seven, Virginia two, Arkansas one. There are now about 5,000 students in these schools.

The work for the present year is outlined on a basis of \$48,000 cost to the Home Board, and will include 34 schools. The expenditures in Tennessee for the incoming year will be \$7,850 among the seven schools. The schools themselves in Tennessee propose to raise \$6,850. The value of the property in the seven schools is estimated at \$97,200, while the value of the school property in the entire mountain region is \$582,500.

Last year the tuition paid, on the average, by each student in all the schools was \$11. The schools themselves received \$41,087 for tuition. The average pay of the teachers was only \$402. Yet those teachers are doing fine work.

This is certainly a noble work, a great work, being accomplished by the Home Board in these mountain regions. We publish above the picture of Dr. A. E. Brown, Secretary of the Mountain School Department of the Home Mission Board.

As we have recently announced, Rev. E. K. Cox, for some years the successful pastor of the Howell Memorial church, this city, has resigned to become Educational Secretary, jointly, of the Home and State Mission Boards for the mountains of Tennessee. It is an important task he has undertaken. Let us help him in it with our prayers, our sympathy and our means.

SHELBY COUNTY ASSOCIATION.

The first Association in the State to meet this year is one of the most important, including as it does all the churches of Memphis. There are in the Association 26 churches with 5,210 members. As we said recently, it was considerable of an experiment holding an Association in a city in mid-summer. But the experiment was successful. The attendance was large, both from the city and the country. The weather was warm, but not warmer than elsewhere. The hospitality was very cordial. The invitation to the Association came from all the churches of the city; but, as Dr. Boone said, it was understood that the First church would "eat" the delegates; and the eating was well done, a lunch being served each day at 12:30 in the basement of the church.

Rev. I. N. Strother was elected moderator, Rev. D.

A. Ellis, clerk, and M. Davis, treasurer—a fine set of officers. Under their skillful management the business ran smoothly. Some of the best speeches were made by Brethren W. J. Stewart on the Orphans' Home; W. H. Bruton and J. W. Gillon on State Missions; Ben Cox and T. S. Potts on Ministerial Relief; W. L. Norris on Ministerial Relief; E. L. Watson on Temperance; T. T. Thompson and W. H. Major, H. P. Hurt, A. U. Boone, D. A. Ellis on Home Missions; R. M. Inlow and H. W. Virgin on Education; C. L. Owen on the Sunday School Board; R. W. Hooker on Foreign Missions.

The Baptist and Reflector had a good discussion, a number of brethren speaking on it. Largely as a result we secured a fine list of subscribers.

The visitors were rather numerous. Among them were Brethren J. W. Gillon, W. J. Stewart, W. E. Farrar, D. J. Allen, H. M. Crain, E. L. Atwood, W. H. Major, R. M. Inlow, H. W. Virgin, R. W. Hooker.

This was the first speech of Dr. R. M. Inlow as president of Union University before a Tennessee Association. It made a fine impression.

The hospitality was cordial and abundant. As we said, the ladies of the First church furnished very enjoyable lunches at the noon hour. It was quite a pleasure to spend a night in the home of our old friend and companion in travel, Rev. T. T. Thompson. He is now pastor of the McLeomore Avenue church, where he is doing a great work. The church is situated in a good residence section, has an excellent house of worship costing \$9,000, and nearly all paid for. It has a membership of 205, with large Sunday school, B. Y. P. U., etc. This work has been done at great sacrifice. But it will abide.

In company with Drs. R. M. Inlow and H. W. Virgin we enjoyed also taking a meal with Superintendent T. S. Potts at the Baptist Memorial Hospital. Three and a half years ago the Hospital had nothing but a few pledges. Now it has a magnificent plant, which cost, grounds, buildings and equipment, \$235,000, and is worth \$300,000. Upon this there is an indebtedness of \$100,000. Since the hospital was opened about a year ago, 2,200 patients have been treated. Despite the fact that \$9,000 worth of free treatment has been given to those who were not able to pay, the hospital has paid its way. The rates are quite reasonable. Some remarkable cures have been effected. Is this not one of those "greater works" which our Lord said his disciples should do? At any rate it is certainly a great work.

The First Baptist church, in which the Association met, has one of the finest buildings in the South. It is a joy to see a Baptist church so well equipped. During his long pastorate, Dr. Boone has done a splendid work. And he was never more popular than now.

Time would fail us to tell of the other churches and pastors in the city. Suffice it to say the churches are all well manned and the Baptist cause in Memphis never seemed so hopeful as now, despite many difficulties and discouragements.

STATISTICS OF THE LIQUOR TRAFFIC.

The Anti-Saloon Year book for 1913, of which we made mention recently, gives the following interesting information:

There are thirteen States in which twenty-five per cent of the population is under no-license, having a total population of 28,418,784. There are ten States in which less than twenty-five per cent of the population is under no-license having a total population of 22,293,910. The following States are under prohibition: Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, Tennessee, and West Virginia.

The effect of immigration on the use of intoxicants is shown in those States which received the largest number of immigrants. The increase of immigration for the year 1910 was twenty-eight per cent. The increase in the production of distilled spirits in the State of New York for the same year was thirty-one per cent. The consumption of liquors reached the highest point in 1907, when it amounted to 134,031,066.7 gallons. The consumption for 1912 was 133,259,147.6 gallons, showing that the consumption has not kept pace with the increase in population. The per capita consumption increased as much in the ten years preceeding 1890 as it has during the whole time since 1890. It is a significant fact that the number of divorces has increased in about the same proportion as the consumption of intoxicating liquors.

The following figures are significant and startling: In 1912 the silver in circulation in the United States was \$211,562,484; the total expenditures for public schools were \$426,250,434; the United States govern-

ment receipts were \$691,140,455; the capital paid in of all national banks was \$1,033,570,675; the imports of merchandise amounted to \$1,653,264,934. The drink bill for the same year was \$1,750,000,000.

Much is said in the columns of the papers hostile to prohibition of the failure of prohibition in the prohibition States. The falsity of the statements has been so clearly proved that it is not necessary to show the facts in all of the States. One State will be sufficient. We will take North Carolina. North Carolina is under constitutional prohibition. The law was passed by a majority of nearly 45,000. In 1908 the revenue collections on distilled spirits in North Carolina were \$748,951.04; in 1909, \$363,589.98; in 1910, \$36,119.90; in 1911, \$5,156.40. These figures represent the annual collection on distilled spirits in those districts where the liquor was withdrawn, tax paid for consumption or sale. The figures plainly show what prohibition is doing for the liquor traffic in that State. The bank deposits ten years ago amounted to \$18,065,759.79; last year they were \$67,062,788.34. In 1911 there was an increase over 1910 of \$5,499,330.23 in bank deposits. The value of all North Carolina property for 1910 was \$617,690,386. The valuation for 1911 was \$741,034,345. There has been year by year an increase in nearly every item of property value. During the decade the annual expenditures for elementary schools have been increased from \$1,018,157.34 to \$2,126,965.50. The average term of the rural white school has been increased from 76 to 93 days. The value of rural schoolhouses and grounds has been increased from \$1,146,000 to \$3,094,416; the enrollment in white schools has been increased from 293,868 to 360,122.

CHRISTIAN UNION.

The Harvard church in Brookline, Mass., has had a series of addresses on Church Union, six in all, by an Episcopalian, a Presbyterian, a Baptist, a Unitarian, and a Methodist. On February 9 Dr. George A. Gordon, pastor of the Old South church, Boston, delivered the last in the series, speaking for the Congregationalists. Among other things he said:

"There is a kind of unity represented by the old fable of the lion and the lamb; I think we should see at once that the Christian church is not poorer, but richer and more powerful, because of these different denominations. Efficiency and latent power are developed in different ways, among different sets of human beings. You bottle up in your Communion an inevitable Methodist, an inevitable Episcopalian, an inevitable Baptist, and an inevitable Presbyterian, and see what a time you will have. I often pity a small community with one church, where are included all the sane people, and all the insane. Such a state is tragic.

"One Commander, our Lord Jesus Christ; all sects and denominations and communions, different regiments in his grand army; that is my idea of church unity. He alone can command and bind his followers into the unity of the Spirit; he alone can keep distinct, manly, brave, free. Let us make over the problem of a split, and vexed Protestantism to the great Captain of our Salvation. Let us fight each in our own regiment, under his guidance, with good will and good wishes to all the others. The church was united once, the holy Catholic church, throughout the world, and what was it? An ineffable tyrant, denying freedom over its whole broad domain, and crushing the intellect and the spirit into a dead uniformity."

In commenting on the above address, the Presbyterian says very pointedly:

"Good sense! It is refreshing to find a man who has clarity and courage to administer a good, sharp return to some of the modern church mechanics."

BREWERIES VS. CHURCHES, SCHOOL HOUSES AND FACTORIES.

In a speech before Congress, in advocacy of the Webb bill. Hon. E. Yates Webb, author of the bill, gave the following striking facts:

"About ten years ago I stood on historic King's Mountain, and I saw the smoke of thirty-eight government distilleries rising toward Heaven. I saw no macadamized roads; scarcely a church of any note or dignity in the entire country; scarcely a school house where our boys and girls might obtain even the rudiments of an education. I saw saloons throughout the length and breadth of Gaston county. There were only two or three factories, giving employment to two or three hundred people. Two years ago, about ten years after the people had driven out this curse, I went back. I found macadamized roads in almost every part of the country; I saw magnificent churches of every denomination; I found school houses in every district of that country, where boys and girls might obtain an education to fit them

for their duty in any station. There was not the smoke of a single brewery, and instead of the smoke of thirty-eight government distilleries, I saw ascending to the glory of God in business the smoke of forty-three of the largest cotton factories in the United States of America."

Breweries on the one hand, or churches, school houses and factories, on the other—which are better? Answer, and your answer will tell whether you are a prohibitionist or not.

FIVE HUNDRED MESSENGERS.

Dr. J. W. Gillon, the able and wide-awake Secretary of the State Mission Board, has gotten out a slip which reads:

We Want 500 Messengers
at

The Tennessee Baptist Convention
Date: Nov. 12, 13, 14, 1913. Place: Johnson City.
We Want You.

Amen. Pass this around. How much it would mean to all of our denominational work if we could only have the 500 messengers! And why should we not have them?

RECENT EVENTS

At the Edgefield Baptist Church last Sunday, Dr. J. M. Frost preached a very thoughtful and very helpful sermon on "Enoch."

Rev. Daniel Taylor of Grapevine, Ark., is dead at the age of 89. The Baptist Advance says: "A good and worthy man and a pioneer left us when he went home."

The Baptist Record states that the First Baptist church at Hattiesburg, Miss., has decided to build a \$15,000 annex for the Sunday school and an architect has been employed to draw the plans.

Rev. J. W. McQueen has resigned the pastorate of the Second Baptist Church, Bowling Green, Ky., and is now at his old home at Bethpage, Tenn. He is too good a man to be left long unemployed.

The Religious Herald says that the Travelers' Protective Association, of Virginia, protests against the sale of liquor on the Fair grounds in Richmond. Business men have come to know the utter folly of attempting to reconcile business and liquor.

Col. O. C. Barton of Paris, Mrs. Barton, their daughter, Miss Woodie Barton, and cousin, Miss Evie Brown of Nashville, left last week for a trip of several months to England and Scotland. We wish for them, as we are sure they will have, a most delightful trip and a safe return.

In the seven weeks' revival meeting held by Evangelist Billy Sunday in South Bend, Ind., there were 6,398 converts. Mr. Sunday certainly has wonderful immediate results in his meetings. But there is a difference of opinion as to whether his meetings do more good than harm in the end.

In the Marylebone Presbyterian church, London, England, Dr. John Humpstone was married to Miss Mabel Louise Hastings, of the Borough of Brooklyn, New York, on July 10. They will spend the autumn in Europe and return to Brooklyn to make their home.

The Christian Index says that Rev. J. H. Fuller of Cohutta, Ga., lost his wife on June 26th, leaving him with five children, the oldest 8 years and the youngest 18 months of age. Bro. Fuller was formerly in this State and has many friends here who will join us in sympathy for him.

Rev. M. E. Ward, the popular pastor of the Belmont church, this city, is to assist Dr. G. M. Savage in a meeting at Wheeler, Miss. Afterward he is to hold a meeting at the church where he was reared and of which he first became a member. Brother Ward has remarkable evangelistic gifts.

The Baptist Courier announces the death on July 13 of Dr. Wm. C. Lindsay, who was for thirty-four years pastor of the First Baptist church, Columbia, S. C., and afterwards pastor-emeritus. Says the Courier: "The work he did, the love he inspired, the wonderfully beautiful character he wrought out, his charming personality, and the great influence he shed abroad, are the treasures he has left us."

Dr. W. R. Cullom of Wake Forest College, recently assisted Rev. Chas. G. Anderson of Statesville, N. C. in a meeting of ten days. There were nine additions to the church, with others to come.

Rev. H. P. Hurt, the popular pastor of the Bellevue church, Memphis, has accepted an invitation to supply the Temple church, Washington, D. C., in August. Dr. J. J. Muir is pastor.

Mrs. J. B. Alexander, the beloved wife of Rev. J. B. Alexander, pastor of the church at Blytheville, Ark., formerly of Tennessee, has been lying ill at the Baptist Memorial Hospital, Memphis, for twelve weeks. It is said no hopes are entertained for her recovery. The many friends of Bro. Alexander in Tennessee will join us in sympathy for him in this time of trial.

It was with deep regret that we learned of the recent death of Mrs. W. R. Algee of Ridgely. We have had the pleasure of being in her home. We counted her one of our best friends. She was one of the most consecrated Christian women we have ever known. She will be greatly missed. We tender to Bro. Algee and children our deep sympathy in their great sorrow.

The Baptist World announces that Rev. L. C. Kelly of Orlinda is expected to become pastor at Campbells-ville, Ky. We had not heard of it. Why in the world Brother Kelly should want to leave Orlinda to go anywhere except to heaven, we cannot understand. We hope it is a mistake. If, though, it be true, then we cordially congratulate Campbells-ville. But, "don't forget to come back home," Bro. Kelly. And remember that Tennessee will always be home to you.

That is sad news conveyed in the letter of Rev. H. A. Smoot, published on page five this week, that he has resigned the pastorate of the First Baptist church, Humboldt, to become State Evangelist in Missouri. Brother Smoot has done a really great work at Humboldt. We just supposed that he was there for the balance of his life, he and Humboldt seemed so well fitted to each other. He will be greatly missed not only in Humboldt, but throughout West Tennessee.

Announcement is made that Rev. I. N. Strother, the beloved pastor of the Seventh Baptist church, Memphis, has been called to the pastorate of the Howell Memorial church, this city. Bro. Strother was pastor of this church some years ago, and his call back to it indicates the deep impression which he left upon the congregation. He is pure gold, every inch of him, with the loftiest character and the noblest ideals. If he should decide to accept the call we extend to him a very cordial welcome back to Nashville.

Dr. Ray Palmer has been unanimously elected by the Board of the Southern Baptist Convention as a member of their evangelistic staff. Dr. Palmer will be associated with Dr. Weston Bruner and others. He was born in Mississippi, but reared and educated in Illinois and Missouri. He has been pastor at Kirksville, Chillicothe and Jefferson City, Mo.; also at Stockton, Cal., and Portland, Ore. During the past four years Evangelist Palmer has conducted special meetings all the way from California to New York, and from Illinois to Louisiana. Mrs. Palmer will travel with her husband and assist in choir and personal work.

In an enthusiastic account of a recent trip to Paris, Tenn., Mr. W. D. Upshaw, editor of the Golden Age, pays the following tribute to "the first citizen of Paris": "He is Col. O. C. Barton, capitalist; who, unlike so many men of means, is a real philanthropist with it. He and his noble wife are said to catch their practical philanthropy from each other. Their hearts are repeated to be quite as large as their fortune, and, hand in hand they go through life, true to their church and their God, and studying how they can do the greatest good to the greatest number. Being a staunch prohibition Democrat, Col. Barton managed the campaign which put Ben W. Hooper into the Governor's chair, backed by the fusion forces of Independent Anti-Liquor Democrats and Republicans. Col. Barton himself has been strongly urged for Governor and United States Senator, and with his signal ability and lofty Christian character, he is worthy of any honor in the gift of Tennessee." While in Paris, Bro. Upshaw delivered seven addresses in one day, then lectured on Monday night in opposition to a street fair—and "knocked out" the fair. He has just held a meeting with Pastor J. H. Oakley in Whiteville with gracious results.

The Home Page

MOTHER.

Fred Emerson Brooks.

"Twas she, my friend, who gave you birth,
And brought you to this glorious earth!
Upon her heart before the hearth
She cooed and cuddled you.
She wrapped you in your long white gown,
She brushed and kissed your fuzzy crown,
And never deigned to lay you down
Till drink had fuddled you.
In night robe, kneeling by her chair,
Her hand upon your silken hair,
You learned to lip that first sweet prayer
To childhood known.
"Now I lay me down to sleep,
I pray the Lord my soul to keep"—
Why should you hold that soul so cheap
When you are grown?
You toddled off to school one day;
"I'll have rest!" she tried to say,
Until the tears got in the way;
For ten times thrice
She watched your coming at the door!
Imagine how her heart gets sore
When you are gone forevermore
To schools of vice.
You left your home in early years;
In with your clothes she packed her fears;
You'd think, to see her sprinkling tears,
'Twas ironing day.
For every kiss she gave you ten!
How many, many times since then,
She's wished and wished you back again—
Back at your play.
If you would watch your steps today
As she did in your childish play,
You'd never go in paths astray
Where vice leads!
Could you but feel the joy that came
To her, when first you lisped her name,
You'd never cover it with shame
By one misdeed.
Had her breast been one-half as cold
As yours to her, now she is old,
Your tale of life were easy told
And out of mind.
You are not worth, e'en at your best,
One-half you cost of sad unrest;
Yet in the temple of her breast
You are enshrined.
No love like hers when all is sad;
She'd sell her shoes to buy you bread,
And choke her hunger while you fed—
Would any other?
Forgive you ninety times and nine,
And for your sake her life resign;
If there's one thing on earth divine,
'Tis your mother.
Though much the human breast may bear;
Some mothers get more than their share
Of broken heart and whitened hair,
Can you deny it?
The greatest debt that you can owe
Is to that mother—you may go
And pay it with a kiss or so—
Suppose you try it.
—Better Nashville.

"TWO FLOWERS."

What shall we say, or where shall we go to find the flower which has blossomed for all mankind? Ah! we may say it, (he) is on the land, or on the sea, or under the earth, or above the sky, but no man will know where (it) he is until it has bloomed and blossomed in the purest essence of love, within his heart, then he will

say, "He is in my soul." The first flower, or blossom which we will bless and adore is Jesus. It is no wonder that He is called "the rose of Sharon, and the lily of the valley," and moreover he says, "As the lily among thorns, so is my love among the daughters (churches)." Again Solomon in all his wisdom, and with all his honor and glory, and pomp and power, his majesty was not above the adoration of this flower, which began to bud in the creation, and showed to be the most beautiful bulb that men have ever witnessed. And as it was cast from its heavenly castle, and lodged among the weakly things (or creatures) of earth, it flashed its light in the dark places where they (sinners) were crying for light, yet, not altogether cast from heaven, but came because it was his father's (God) will, in pity he descended, and stretched his loving arms over the world of sin to save it. But few saw Him, and hovered for protection beneath his downy wings, yet they followed to the crest of the hill, and when he was deceitfully given into the hands of the enemy, they were scattered abroad, as the old man of God had predicted. Thus he was brought before the chiefest of the earth, and scourged and made to bear his own cross on which he was nailed. As the strokes of the hammer fell, the bulb burst into the most beautiful flower that has ever bloomed. All the world stands in awe to Him, and clasps their hands for joy and says, "This surely was a righteous man." They, which plucked the bulb from the stem, never dreamed that they were only making a most wonderful flower—which is "the rose of Sharon and the lily of the valley." Are we striving to be flowers like unto this one? A flower which has grown up among thorns and thistles of sin, have we not pledged our lives to Him, who has washed our sins away? Ah! let us do something each day, that some one may be cherished, and may the day not be lost. The poetry says, "Count that day lost, whose low descending sun,
Views from thy hand, no worthy action done."
A boy or girl, a man or woman, can be a beautiful little flower blooming amid the wilds of sorrow and sins, showing and telling of Jesus, who died that they might live. Are you striving to be a worthy fellow with Christ's hosts? Are you building with the builders? Are your treasurers laid up, where moth nor rust corrupteth, and where you shall be welcomed for ever.

"Welcomed at the pearly portals,
Evermore a welcome guest,
Welcomed to a life immortal,
Saved through Jesus—home at last."
R. F. M. WILSON.
Emmitt, Tenn.

HOW HE "MADE THE GRADE."

In the Norman Duncan's new book, "The Measure of a Man," there is a touching story of the passing of a rough but sterling character of the North woods. John Fairmeadow, the pastor of the woodmen, visits the hospital where Long Jock McKenzie lies dying. He tells the sick man that the end is near.

"Near the landing, parson?" Long asked with a smile.

Fairmeadow nodded.

"Nearing the last landing," the lumber-jack repeated.

"Almost there, Jock."

The lumber-jack pondered. "I've a heavy load, parson," said he, presently. "I've a heavy load," he sighed.

Long Jock was a four-horse teamster, used to hauling logs from the woods to the landing at the lake. For years he had humored these great

loads over the logging roads—easing them on the down grades, calling to his horses on the up grades. And it seems, now, that he fancied the last grade to be an insuperable one.

"Parson," he asked, "do you think I can make the grade?"

"With help, Jock."

McKenzie said nothing for a moment. Then he looking up. "You mean," said he, "that I need another team of leaders?"

Fairmeadow nodded.

"Another team of leaders," the lumber-jack repeated.

"The Great Leader, Jock."

"Oh, I know what you mean," said McKenzie. "You mean that I need the help of Jesus Christ."

Again Fairmeadow nodded.

"To make the grade?" McKenzie added.

No need to tell what Fairmeadow said then to the Scotch teamster in his last extremity—what he repeated, according to his faith, about repentance and belief and the infinite love of God. Long Jock McKenzie had heard it all before—long before at home, being Scottish born—and had not utterly forgotten, prodigal though he was. It was all recalled to him, now by a man whose life and love uplifted heart were well known to him—by John Fairmeadow, a minister of the old school.

"Pray for me," said he, like a child.

Long Jock McKenzie died that night. It was a gentle passing. He had said never a word in the long interval; but just before his last breath was drawn—while Fairmeadow still held his hand—he opened his eyes, looked up, and signed for the minister to bend near.

Fairmeadow leaned close.

McKenzie whispered:

"Tell the boys—I made the grade!" And he passed over.—Ex.

A COUNTRY PASTOR'S RECORD.

In a home on top of the Blue Ridge mountains, near the Meadows of Dan, in Patrick county, 3,300 feet above the sea, I have read at one sitting this week the life of Daniel G. Taylor, "A Country Parson," written by his son, Dr. J. J. Taylor. Forty-five years from the day he went down into the water to follow his Lord in baptism he again went down to "cross over the river and rest under the shade of the trees." Each of these important days came on a fifth Sunday, and on the 30th of March. Has the ministry of any other man in Virginia been so fruitful in the production of preachers? Elder Harris, of Bedford, has spoke of him as father of preachers. I do not know how many were led to accept the call under his guiding hand. Brother Taylor baptized ten men who became ministers of the word. Two other men in his church who professed saving faith, and, at his request were baptized by the visiting minister, became preachers. And still two others who had been baptized elsewhere accepted the call to preach while under the pastoral care of this country preacher. He was pastor of one church forty years, Mayo church, and eleven preachers have come from that church.

Pastor Taylor averaged 122 sermons a year in the country during his ministerial life. He married 219 couples and received for his services an average of \$2.42. The average was considerably helped up by one prosperous young benedict who gave the preacher \$51. A gold dollar made the odd dollar.

He kept a record of each year's work. For 1854 record read: "Travelled 2,381 miles, preached 193 sermons, baptized 72 candidates, sold 5 Testaments, collected \$56.38." His labors were almost entirely in communities where anti-missionary, anti-pastoral

THE WOMAN'S COLLEGE

RICHMOND, VA.

By reason of its location in Richmond, the Woman's College affords superior advantages for the higher education of young ladies. The expenditure of a million dollars could not duplicate such advantages outside such a city. Able faculties in all departments. Usual College degrees, Special advantages in music. Students have use of Virginia State Library and access to numerous museums. Health record remarkable. Terms moderate. Write for catalogue.

James Nelson, A. M. LL. D., President.

support, and anti-Sunday-school sentiment predominated. During his years of labor he traveled, almost entirely by private conveyance, 65,387 miles, and baptized 794 persons upon a profession of faith. He was "a country pastor."

J. W. C.

—Religious Herald.

A BISHOP AND HIS DOG.

The late Bishop Doane and his dog, Cluny, were almost inseparable as companions. The dog became almost as well known at Albany as Bishop Doane himself. Cluny was the dog's name. He was a short-haired St. Bernard of high degree and immense size. When he died, the Bishop wrote the following poem:

CLUNY.

I am quite sure that he thinks that I am God—
Since he is God on whom each one depends
For life, and all things that his bounty sends—
My dear old dog, most constant of all friends;
Not quick to mind, but quicker far than I
To him whom God I know and own;
his eye
Deep brown and liquid watches for my nod;
He is more patient underneath the rod
Than I when God his wise correction sends.
He looks love at me, deep as words e'er spake;
And from me never crumb or sup will take,
But he wags thanks with his most vocal tail;
And when some crashing noise wakes all his fear,
He is content and quiet if I'm near,
Secure that my protection will prevail;
So, faithful, mindful, thankful, trustful, he
Tells me what I unto my God should be.
—Christian Advocate

IRRITATING SKIN TROUBLES

such as chafing, itching, excessive perspiration, sun burn, hives, ivy poison, insect bites, eczema, etc., can be quickly relieved without pain or inconvenience if you will use Tyree's Antiseptic Powder as directed. In cases of sore, tired, sweaty feet or body odors, it is invaluable. Never fails to relieve. Invaluable as a douche, enema or spray for cleansing and disinfecting purposes. 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, Chemists, Washington, D. C. Mr. Tyree will mail a liberal sample of his powder with full directions, free, to any one who writes mentioning this paper.

"SPECIAL" SILK HOSE OFFER

To introduce the beautiful "La France" silk hose for ladies and gents we offer 3 pair 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. Size 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.

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.)

IF WE HAD KNOWN.

"If I had known in the morning
How wearily all day
The words unkind would trouble my
mind
That I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own with look and
tone,
We may never take back again.
For though in the quiet evening
You may give me the kiss of peace,
Yet well it might be that never for me
The pain of the heart should cease!
How many go forth in the morning
Who never come back at night!
And hearts have broken for harsh
words spoken
That sorrow can ne'er set right.
We have careful thought for the
stranger.
And smiles for the sometime guest,
But oft for our own the bitter tone,
Though we love our own the best,
Ah! lip with the curve impatient
Ah, brow with the shade of scorn,
'Twere a cruel fate were the night too
late
To undo the work of morn."
—Margaret E. Sangster.

Our first letter this week is from Neva, Tenn., and says, "Miss Annie White, enclosed, please find \$5.00 for the orphanage, and one dollar for foreign missions, from Pine Grove Church and Sunday School. We wish the Young South would wake up, time is passing and we don't want to get behind. 'No steps backward.' J. F. Farthing, Church Treasurer."

We are so grateful to your Church and Sunday School, Mr. Farthing. If we had many more friends like you, there would certainly be "no backward steps," in the Young South work. But have you been watching our receipts recently? We do not write enough letters, I know, but when it comes to the financial part of it, I think we are pretty wide awake.

Etowah, Tenn., sends the next message. "My dear Miss Annie White: Find enclosed check for \$2.50; \$2 to be put to the credit of T. P. Duggan, for Baptist and Reflector; 50 cents for Mrs. Medling on the baptistery. This is my 67th birthday, want to write this and remind Mrs. Medling that I remember her. Her husband came to Coghill Church and preached one night, and stayed over with us until train time next day, and what a pleasant day's talk we all had. I have wanted to make myself known to them ever since they have been in Japan, and let them know how anxiously I have kept up with their work. May God still bless them and their work. Mrs. T. P. Duggan, member of Coghill Church."

Mr. and Mrs. Medling will be glad to know that you remember them, and pray for the success of their work. That was a good way to celebrate your birthday.

Mrs. Duggan makes the first gift for the baptistery, which Mrs. Medling

asked us to make in the new church which they are building in Kayoshima: You remember she told us that \$25.00 would be enough to put in the baptistery. I am sure we can easily raise that sum, if each one will send in just a small gift.

Let us follow Mrs. Duggan's example.

Riceville comes next with one dollar for the Orphans' Home, from Mrs. Sallie Thomas. Thank you so much Mrs. Thomas. That will be the beginning of our check for next month for the Orphans.

Fifteen dollars again! The Athens Sunday School makes the Young South the medium of a pledge of \$15.00, to Carson and Newman endowment fund. We feel so grateful to the church for their loyalty to our page. Their help is so constant and seems to come when we need it most. Please thank the school for us, Mrs. Moody.

Listen to this, please, from the Orphanage. "Your remittance of recent date from the Young South to the Orphans' Home is to hand. Find enclosed herewith, a receipt for the same. Please accept many thanks for your kindness. W. J. Stewart."

Our remittance was a check for \$82.38, your contributions for one month. (We want to send a check every month). I was so proud of that check, and felt that the Young South had done splendidly.

Previously acknowledged.....	\$155.74
Athens' Sunday School for Carson and Newman.....	15.00
Pine Grove Church and S. S. by J. S. Farthing, Foreign Mission.....	1.00
J. S. Farthing, Orphanage.....	5.00
Mrs. Sallie Thomas, Riceville, Orphanage.....	1.00
Mrs. T. P. Duggan, Etowah, Japan.....	.50
Total	\$178.24

SUPERSTITIONS OF TURKS.

Signs indicating Triumph of Christianity.

Many superstitious beliefs are held by Mohammedans about the final triumph of Christianity over Mohammedanism. Such beliefs are very widespread throughout the Turkish empire as well as in Asia Minor.

In Damascus tourists are shown a little tower, part of a great mosque which was destroyed by fire many years ago, in which there is believed by the Turks to be a copy of the Gospels. They believe that when the tower is opened and the Holy Book re-

vealed Christianity will once more become the dominant religion of the country. Consequently the tower, which could not be entered without the help of a ladder, and which is said to be hermetically sealed, is guarded day and night by Turkish soldiers.

At Jerusalem also the famous Golden Gate is built up so that none can pass it, because there is a belief that through it a Christian prince will enter and proclaim the triumph of the Christian religion.

At Constantinople, when visitors to the mosque of St. Sophia were admitted to the gallery—which is not permitted now, as the building is said to be unsafe—they were shown a little fast locked door through which, it is said, a priest who was in the act of dispensing the Holy Sacrament fled, bearing the sacred element with him. on the news being brought to him that the Turks had succeeded in entering the city. There he is said to remain to this day, waiting for the return of the Christians to power, when he will come forth and finish the sacred rite.

At Balik-ili, a place close to Constantinople, there is a miraculous healing fountain, to which every year on a certain day crowds of people suffering from horrible diseases resort for healing, either coming themselves or being brought by their friends. A great fair is held at the same time, at which thousands of people who do not require a cure gather to enjoy themselves with the games and shows, feasting and making merry.

There is in the neighborhood both a Greek and an Armenian hospital, and also an Armenian church, as well as the Greek church in which is the healing fountain. The story is to the effect that a priest was in the act of grilling some fish for his dinner when word was brought to him that the Turks had captured Constantinople.

The priest, instantly preparing to flee, tossed the fish from his gridiron into the fountain, with the command to remain there until the Turks were driven from the city. The fish, faithful to this charge, may be seen in the fountain to this day, with the marks of the gridiron on one side—for they were only half done when they were returned to the water.

"On one of the two visits I paid to Balik-ili," writes Lady Ramsey in the Sunday School Times, "I certainly saw fish in the fountain, but the light was too dim for me to make out whether there were marks of the gridiron on them or not."

"On the day of healing the water is



TENNESSEE COLLEGE Murfreesboro, Tenn.

An Ideal Place To Educate Your Daughter.

The climate is mild and delightful. The town is the home of culture. The grounds are magnificent. (15 acres). The location is unsurpassed. The physical nature is developed. The class room work is thorough. The curriculum is high. The home comforts are unusually good. The table is abundantly supplied. The religious life is a decided feature.

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drawn from the fountain by attendant priests and poured into two large casks, from which the people take it in cuds or other vessels brought by themselves and pour it over their sores—heads, arms or legs, as the case may be. Often the water runs back into the casks as they bend over them, but they and the rest of the crowd go on dipping and drinking and laving all the same.

"It is a disgusting sight, and the church is filled with steam from their wet clothes and bodies and stifling with evil odors. It is not only Christians who seek a cure in this Christian church—Turks, and I believe Jews also, frequent it. Of course, it is only the ignorant of any race who do so.

"At Ak-Hissar, a town which now occupies the site of Thyatira, one of the Seven Churches of Asia, there is a mosque that was originally a church in Byzantine times. A minaret has been added to it to complete its transformation into a mosque. On the point of the minaret we noticed that there was a metal ornament in the form of a cross enclosed in a circle, and inquired of the imam—Mohammedan priest—how such a thing came to be there.

"He replied that the mosque having been originally a Christian church, it was necessary to have the Christian symbol to protect the minaret, which had been in danger of falling. Inside the building was a column of black marble or basalt standing by itself, and the imam informed us that whenever a Christian entered the place the column showed its sympathy by sweating or weeping. He maintained that it was doing so at that moment, and, rubbing it with his hand, asked me to observe that his palm was wet! It was, I can't deny it. Nor do I pretend to explain it."—Nashville Tennessean.

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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.

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With our attractive catalog, we send you complete instructions how to order. We guarantee the fit to be perfect or take back the shoes and refund your money.

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ington.

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Leave 5:20 a.m., Chattanooga for
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(No Oil) FREE
Stop colic, pains, gas, End Stomach
Misery. Send for 50-page Liver Gall Book
Gallstones Remedy Co., Dept. 400, 219 N. Dearborn St., Chicago

RESOLUTIONS.

CRUMP.—John O. Crump was born
in Williamson County, Tenn., Oct. 21,
1844, and died at Lawrenceburg, Tenn.,
Dec. 13, 1912.

He married Miss Lula Whittaker,
June 10, 1896. To the union three
children were born, two of whom are
living.

Dr. Crump was at first a member of
the "Old School" Presbyterian church,
but later joined the Lawrenceburg
Baptist church, which was his home
church at the time of his death. He
was one of the pillars in the church,
firm in Baptist principles, and was at
all times without complaint, willing to
bear its burdens. He seldom missed
any of its meetings. It was always
an inspiration to see him in his place
and taking part in the weekly prayer-
meetings.

He loved his church, even making
sacrifices for it, working for its wel-
fare in the office as deacon, which he
filled so acceptably. As a man and a
citizen he was noted for his convic-
tions on all moral questions of civic
righteousness; his fellowmen knew on
which side to place him. He delighted
in talking on these lines, and in all
his dealings he was a Christian gen-
tleman.

His life has been a blessing to the
church and community. It has creat-
ed noble aspirations for higher living.

The funeral was conducted at the
Baptist church by the pastor, Rev. N.
B. Williams, and his interment was
at Franklin, Tenn., his former home,
Dec. 15, 1912. There with loving
hands he was laid away near where
he had borne the colors of a lost
cause in life's battle of the sixties.

Therefore, be it

Resolved, That, first, we as a church
have sustained a great loss in his
work as deacon, Sunday school teach-
er and church worker, yet we are glad
that we have such a life left us as a
heritage.

Second, That we extend to the fam-
ily our sympathy, and in the great loss
we point to Him who is the friend of
the widow and the orphans.

Third, That not only the church has
lost, but the community has lost a
respectable and honored citizen, and
the family a devoted husband and a
kind father.

Fourth, That a copy of these resolu-
tions be spread on our minutes, pub-
lished in the Baptist and Reflector,
and a copy sent to the family.

JOE SIMS,

SAM BUCHANAN,

LAURA HUCKABA,

Committee.

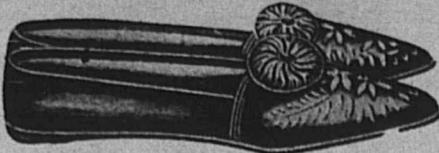
ROANOKE COLLEGE.

Roanoke College closed its sixtieth
year of service in the cause of liberal
education on June 11 with a successful
commencement.

Among the students enrolled the past
session were many from various States
and foreign countries, including Cana-
da, Cuba, Korea and Japan.

The substantial growth of the col-
lege is manifested in the notable pro-
gress being made in the erection of new
buildings, according to a harmonious
group plan, which will form a double
quadrangle when complete. A hand-
some new gymnasium, a commons and
three sections of a new dormitory sys-
tem have been completed. Two addi-
tional sections of the dormitory sys-
tem will be completed by September 5,
making a row of dormitories 250 feet
in length. This imposing building is
modern in every respect, having steam

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Vamp, silk pompon, hand-sewed flexible leather soles. Finished in pink, blue, lavender, cardinal and black leather. This offer is only made for a limited time, and positively only one pair will be sent to each subscriber. Sizes—No. 2 to No. 8. Be sure to state size and color wanted. Send money order or register your letter. Reference: The advertising managers of this paper or the Commercial Bank of this city.

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heat, electric lights, toilet and shower
baths on every floor.

The college has a curriculum with
electives well adapted to suit the
wants of all students, for liberal cult-
ure, for efficiency of life preparation
and for the beginnings of specializa-
tion toward the professions and prac-
tical life.

The instruction is thorough and the
standard is high. The faculty is com-
posed of men of liberal scholarship,
eight having had thirty-two years of
post-graduate work in America and
foreign universities, and two others be-
ing authors of college text-books. The
faculty numbers nineteen professors
and instructors. The library contains
24,000 volumes. Few institutions offer
so much at so little expense.

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healthful climate. The moral, social
and religious advantages of Salem are
unsurpassed.

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that Roanoke is abreast of the times
in its facilities and methods. For a
copy of the catalogue, with the July
Alumni Bulletin, address Roanoke Col-
lege, Salem, Va.

More than one and half years ago
we organized this Baraca class. The
enrollment has been more than 60
members. The first death occurred in
our membership, Friday, June 27,
when LaRue Lindsay, while in bath-
ing in Clinch River, was drowned. He
was the son of Rev. D. W. Lindsay,
pastor of the First Baptist Church,
Clinton, Tennessee.

He was a little more than twenty
years of age and had been a Christian
more than five years. At the age of
fifteen he had surrendered his life to
the Savior and had been following in
his footsteps. Those who knew him
best say that he was a young man of
excellent character. Kind, courteous
and considerate.

Be it resolved: That we deeply de-
plore his untimely death and offer our
deepest sympathy to the sad and grief
stricken family and friends and point
them in this, perhaps, the darkest and
sadest hour in their lives to the bles-
sed Christ who alone can give and hope
where human power is unavailing.

Be it resolved: That a copy of these
resolutions be given the family and
that they be published in the "And-
erson Country News," and also be spread
upon our minutes.

"THE LIMITATION OF FAMILIES"

A Treatise by Prof. Du Gan. Sent
in plain sealed cover prepaid for \$1
bill or stamps. This treatise should
be read by every married woman.
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to make Ice Cream in the new and
easy way.

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Respectfully submitted,

G. L. MILLER,

W. B. WEAVER,

W. ARTHUR SIENCE,

Committee.

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Martin is a good clean dry town,
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cheap place in which to live. It is a
splendid place to educate and bring up
a family. I have for sale a six-room,
two-story house, with bath and hot and
cold water, four large closets, includ-
ing large linen closet. Large pantry
and china closet in kitchen. Newly
built and beautifully papered. Ad-
dress, MRS. GRACE HALL, Martin,
Tenn.

THEY ALL PASSED.

Forty-two men who were gradu-
ated from the Law School of Cum-
berland University, Lebanon, Tenn.,
last June, passed the Texas State
Bar examination. The Oklahoma
boys passed in like manner.

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

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



AMONG THE TENNESSEE
BRETHREN.

J. B. Gambrell, Editor.

I am using my time these days to get a close look in on Baptist affairs in States east of the great river. In a general way, I have had knowledge of the ongoing of things in these parts for a long time. But sixteen years of strenuous service in the West absorbing time and attention, have put me behind on the movements in the East. The way to know things is to go where the information may be had first hand. I am a student of sociology, but not much from books—nearly entire from contact with people.

These notes are written from Estill Springs, Tenn., the meeting place of the Baptist Assembly of Tennessee. It is a beautiful place, up in the mountains, shady and cool, with valuable mineral waters. There are people here from several States.

Here the Baptist hosts gather annually for rest, intellectual and spiritual betterment, conferences and pleasure. It is a profitable week spent on the order of our Palacios. The program is strong and the names of speakers attractive. Among them are these: President R. M. Inlow of Union University, Pastor Henry Alford Porter, Louisville, Ky., but soon to be of Dallas, Texas; Dr. Arch C. Cree, Atlanta, Ga.; Dr. R. W. Weaver, Nashville; Pastor Wm. Lunsford, Nashville; Arthur Flake of Mississippi; Secretary J. W. Gilton of Tennessee; Dr. Ryland Knight of Tennessee; Dr. W. B. Riley of Minneapolis; Pastor Ben Cox, Memphis; Hon. Jas. G. Camp, Atlanta, Ga.; Dr. B. C. Henning, Knoxville; Dr. Spencer Tunnell of Tennessee; Marvin Williams, Allen Fort, Chattanooga; Dr. Austin Crouch and others.

Tennessee is much like Kentucky, in that it is divided naturally into three parts. East Tennessee is the mountainous part. The great mountain people are overwhelmingly Baptist, and they are after the New Testament faith and order. Knoxville and Chattanooga are the main cities. Both are strongly Baptist. Carson-Newman College has long served East Tennessee as an education center.

Middle Tennessee is not strongly Baptist. Nashville, Tenn., is the chief city. It is the State capital. There are nineteen white churches of the Missionary order and four Hardshell churches in the city. The Baptists of Nashville are making fine progress in that beautiful city, long a Methodist stronghold, the seat of Vanderbilt University and the book concern. But the Method-

TIME AND PLACE OF MEETING OF THE ASSOCIATIONS

ASSOCIATION.	PLACE.	TIME.
	JULY.	
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
Central	Spring Hill (near Eaton)	Tuesday, September 2
Mulberry Gap	Davis Chapel (Hancock County)	Tuesday, September 2
Big Emory	Beech Park (near Oliver Springs)	Thursday, September 4
Unity	Crainsville (11 miles E. of Bolivar)	Friday, September 5
Ebenezer	Knob Creek (Maury County)	Wednesday, September 10
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
Clinton	New Hope	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
New Salem	Riddleton	Wednesday, October 1
Providence	Mt. Pleasant (Knox County)	Wednesday, October 1
Sevier	Alder Branch	Wednesday, October 1
Riverside	Livingston	Thursday, October 2
Judson	McEwen	Saturday, October 4
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	Corrington	Wednesday, October 8
Nashville	Gallatin	Thursday, October 9
William Carey	New Grove	Thursday, October 9
West Union	Stanfill Church (near Pioneer)	Friday, October 10
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 29
Campbell County	Whitman	Wednesday, October 29
Tennessee Baptist Convention	Johnson City	Wednesday, November 12

ist paper of the city said some time back that for every Methodist gained in Nashville the Baptists gain four. Much of Middle Tennessee is inhabited by a non-progressive type of Baptist Hardshells, or near-Hardshells.

At Murfreesboro is located Tennessee College for Women. The city is beautiful. The buildings of the college are beautiful, and the word is that the school is doing beautifully.

West Tennessee has Memphis for its metropolis, though it is located in one corner of the territory. This is the chief city of the State. Baptists, except negro Baptists, have not prospered greatly in this city. They are doing better, however. They are showing an aggressive spirit lately that promises well. Here the noble Baptist hospital is located, which is doing surprisingly well. Union University, of which Dr. R. M. Inlow is President, is located at Jackson, West Tennessee. It is a place of 25,000 population, and has five white churches. Hall-Moody Institute is at Martin, not far from Jackson. This country has long been a denominational battle ground, but things are getting better. The constructive forces are gradually winning the field. We have some mighty men of valor in these parts. President Watters of Hall-Moody is leading in a tremendous work, right along where the people are thickest.

Dr. Inlow has just gone from the pastorate of the First Church, Nashville, to Union University, succeeding our Dr. Kimbrough of Abilene. Secretary J. W. Gilton is the very capable Secretary of Missions in Tennessee. He has a Texas grip on things, and is mobilizing, training and leading an ever-increasing army of conquest. Baptists lead in Tennessee, numbering 185,000 enrolled baptized souls. That is, white Baptists have that many. The negro Baptists are a multitude no one can exactly number, perhaps.

Among the virile forces in Tennessee are the Sunday School Board people. The remarkable success of the Board's work has given our people a high rating in religious and financial circles, while its work permeates Baptist circles with an uplifting force.

Every section of the State has strong leaders, and they are of one mind and heart. It need scarcely be said that Tennessee Baptists are of the pronounced type. When they collide with any other people, if there is a dent made, it is on the others.

This sketch would not be complete without mention of that elect lady, Miss Maggie Buchanan, who is leading the women of the State in their growing work. She is a Mississippian-Texan, and of excellent spirit and judgment. She did fine work in Texas with our women

workers.

If I were to guess who has done more than anyone else in Tennessee to make possible the progressive conditions now existing, I would name E. E. Folk, editor of the Baptist and Reflector. Amid many conflicting opinions, he has wisely mediated and tactfully kept the best things to the front. Tennessee Baptists owe a debt of gratitude to him which they can best pay by doubling the subscription list of the paper that has served them so well and so long.

I am leaving Estill Springs and the delightful company to go to the Virginia Encampment at Virginia Beach.—Baptist Standard.

Richmond College

A Standard American College

The College grows steadily. Endowment recently increased by \$400,000, now nearly \$1,000,000. Buildings being erected at new site cost \$900,000.

Only well commended students received. Personal attention given every student, so that the individual is not lost in the crowd. Session opens Sept. 18. Degrees in Liberal Arts and in Law. For catalogue and entrance certificate, address Pres't F. W. BOATWRIGHT, Richmond, Va.

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Jennie Taylor Matson Registrar.

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Dental Surgery**

For Pyorrhea, Spongy Gums, Abscesses, Sinuses and all ulcerative conditions affecting the mouth and gums.

Because it is a true germicide:

Chemical Laboratory examinations show that a 25 per cent. Aqueous solution of Absorbine, Jr. destroys Streptococcus Pyogenes.

Because it is non-toxic:

Willard H. Morse, M. D., Consulting Chemist, Hartford, Conn., reporting on Absorbine, Jr., says: "It is free from toxicity, irritating properties, or other harmful action."

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It gently stimulates capillary circulation and thus helps to heal.

For cleansing the teeth.

Absorbine, Jr. mixed with powdered pumice stone is very effective, and its sedative properties relieve irritation.

Absorbine, Jr. Acacia solution, compounded by the following formula:

- 1 Part Absorbine, Jr.
2 Parts Mucilage of Acacia, U. S. P.
7 Parts Distilled Water

is recommended as a Mouth Wash, and will be found effective in relieving pain and soreness after teeth extraction. It destroys Diphtheria Bacillus in two minutes and should be an effective spray or gargle for any infected sore throat.

Dr. Elias B. Keith, D. D. S., 431 Main St., Palmer, Mass., says: "After extracting an ulcerated tooth, I pack the socket with cotton, saturated with Absorbine, Jr. and leave for several minutes. For such a condition, I know of nothing better."

Absorbine, Jr. is sold by leading druggists at \$1.00 for 4-ounce bottle and \$2.00 for 12-ounce bottle; or it will be delivered to you, all charges paid and safe delivery guaranteed, for the same prices by the sole manufacturer, W. F. YOUNG, P. D. F., 477 Temple St., Springfield, Mass.

Send 10c for liberal trial bottle

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Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

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

COX—After an illness of less than a week caused by an operation for appendicitis, Bro. E. L. Cox passed on to his reward Monday, June 2, 1913. The operation was successful and was not the immediate cause of his death, but other complications arising from which the noble physician could not remove. He was operated on Tuesday, May 27, and died Monday, June 2, at 11 a. m.

E. L. Cox was born in the seventeenth district of Madison County, in the Pleasant Hill neighborhood, on the 29th of November, 1855, and spent practically all his life up to a few years ago in that neighborhood. He united with Pleasant Hill Baptist Church when about 14 years of age, and throughout all his life was a high-toned Christian gentleman. He moved with his family to Bemis some six years ago and began work in the Bemis Mills. About a year ago we began the erection of a Baptist Church at Bemis. As soon as it was completed, Bro. Cox and his noble wife moved their letters into our church, and he was immediately elected Superintendent of the Sunday School, in which capacity he was serving at the time of his death. A few months ago, during the storm period, our little church at Bemis was considerably damaged, and none were more active in raising funds for getting it back than Bro. Cox. He stated to his pastor a day or so after the storm when seen that he would lay off from his work and start out with a list to raise funds, which he nobly did, and it was largely through his efforts that the building was replaced in so short a time.

He leaves a wife, who had been his companion for more than thirty-five years, and nine children to mourn his loss. Also three brothers and two sisters. The names and residences of his children are as follows: Mrs. E. L. Cox, wife; daughters, Mrs. Maggie Bailey, Misses Edna and Mary Cox; two sons, E. E. and E. L. Cox, are of Bemis; Mrs. Ella Brooks and Mrs. Nina Ford of Chestnut Bluff, Tenn.; two sons, T. H. and C. C. Cox of Missouri; two sisters, Mrs. T. D. Lester of Jackson and Mrs. J. W. Bennett of Bemis; three brothers, Jno. Cox of Missouri, M. A. Cox of Shannon, Miss., R. A. Cox of Birmingham, Ala.

We will greatly miss Bro. Cox in our church life, but exceedingly so in our Sunday School. He was a noble, self-sacrificing spirit and loved his Lord devotedly. May our merciful Father watch over the broken-hearted widow and children, brother and sisters. We must bow in submission to the will of our Heavenly Father, but our dear brother has only outstripped us in the race and we will be on a little later.

By one who loved him, his pastor,
C. C. MORRIS.

Missionary.

Bemis, Tenn., June 18, 1913.

If believers should sit down in ease and appropriate all spiritual blessings to themselves and their own friends immediately around them, must they not be condemned as guilty of a dishonest attempt to embezzle the treasures of His grace?—Alexander Duff.

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ANDERSON COLLEGE, Anderson, South Carolina.

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BYRD—On Tuesday, June 17, 1913, the death angel visited the home of Mr. and Mrs. Jim Byrd and took with it Lela, their youngest daughter. Lela was born Jan. 30, 1895, being 18 years, 4 months and 13 days old at her death. She lived a consecrated Christian life, having professed faith in Christ at the early age of 13, and joined the Yellow Creek Baptist Church.

Lela was an exceptional girl; she did not care for worldly things like most girls; her greatest joy being to attend her church and Sunday School.

Her death came as a shock to her many friends, she being sick only eight days. Her funeral was preached at her home by Rev. M. F. McCulston, her pastor.

The Girls' Senior Class of the Yellow Creek Baptist Sunday School wish to extend their sympathy to her grief-stricken parents, but they weep not as those that have no hope, for Lela has gone to rest to reign with God, forever blest. Her tongue will always praise a Savior's love.

Far from a world of sin and strife
Lela now enjoys a heavenly life,
And will shout and sing
And make the heavenly arches ring.

By KATIE M. ACTKINSON.

KELLEY—The messenger of death has again visited our church and Sunday School and claimed as its victim our beloved Bro. John B. Kelley. He was born Oct. 16, 1854. He professed faith in Christ in a meeting that Bro. Eli Ratcliff conducted at New Hope, Hawkins County, and soon afterward joined the church at that place.

He served the church as Deacon until a few years ago, when he moved his family to Greene County and joined the Baptist Church of Bailey and remained a faithful member until death, Feb. 28, 1913. Bro. Kelly stood high in his community as a citizen; was loved and respected by his church, and no man exerted a wider influence in a quiet, humble way than did he. We miss him so much. In his young manhood he was married to Miss Jane Lucas, whose death occurred in November, 1910. To this union one daughter was born, Miss Etta Kelley of Balleiton, Tenn.

As we bow in humble submission to the will of God, be it

Resolved, That we as a church extend to the lonely daughter our deepest sympathy, and pray that God will give her grace sufficient to bear her irreparable loss.

Second, That a copy of these resolutions be sent to the Baptist and Reflector for publication, and a copy spread on our church record; also a copy handed to the daughter.

G. R. WALTERS,
LULA TUCKER,
A. INGLE,

Committee.

BRILEY—Mrs. Mattie Sirls Briley, daughter of James and Melissa Sirls, and wife of L. F. Briley, departed this life June 26, 1913, aged 49 years.

In her early girlhood she was converted and united with the Baptist Church at Antioch, Tenn., in which she lived a consistent member until she was called home.

She was a sweet and noble character, true and faithful in all the relations of life. She was an obedient daughter, affectionate sister, loving wife, devoted mother, true friend and a consecrated Christian, cheerfully and willingly aiding in every good work of the church.

To know her was to love her. She

leaves three sisters, four brothers, mother, husband and five children and a host of friends to mourn her loss.

We all sorrow, but not as those who have no hope, for we believe she has gone to mansions in glory and by the grace of God we shall see her again.

Therefore, be it resolved, That in her death we have lost a member whose life is worthy of emulation. Resolved further, That in this sad dispensation we humbly bow beneath the rod, knowing that God doeth all things for the best.

Resolved further, That we extend sympathy to the bereaved family and bid them weep no more for that one

who have gone on to rest.

MISS MINNIE HAYES,
MRS. L. B. SHUMATE,
MRS. S. C. REID,

Committee.

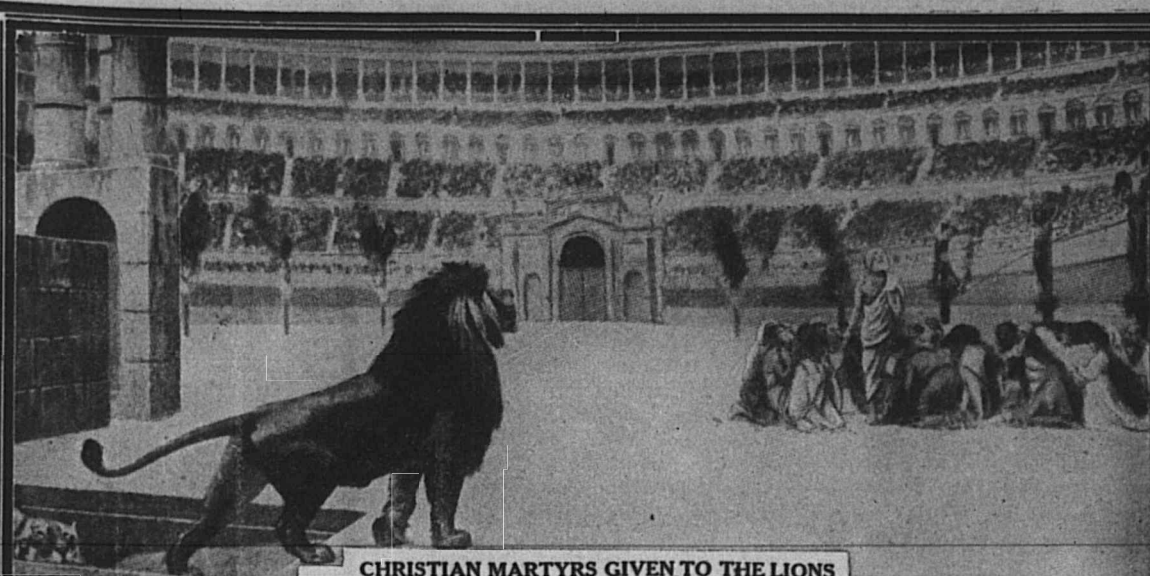
If we long to be in touch with our children, if we want to hold them by the bond of confidence and love after the period of authority has past, we must offer something for the tendrils to cling to now, while the sympathies and feelings are strong; while the child feels the oneness of his life with ours.—*The Outlook.*

Let the life be filled with the spirit of the springtime. Let the voice of its heart always keep saying to it,

"You are to go on filling yourself with vitality and joy, day after day, month after month, and then cometh the end;" and then it is not a cessation of life, but fuller life which the heart expects. The end which comes to the promise of springtime shall be the luxuriance of summer!—*Phillips Brooks.*

If you and your church fail in this, the philosophy of Jesus, the serving of mankind, then you and your church will fail.—*J. A. MacDonald, editor of Toronto Globe.*

We have no right to rest on our arms until the commands of our Lord and Master are literally carried out.—*J. Campbell White.*



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SPEAKING THE TRUTH IN LOVE

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

Old Series Vol. 76)

NASHVILLE, TENN., JULY 31, 1913

(New Series Vol. 24, No. 50

"The wages of sin is death."

—Keep State Missions to the front, both in your

thinking and your giving.

—When thieves fall out honest men get their

dues." And this is true whether they be small

thieves or big grafters.

—The Scotch are said to be naturally non-com-

mital. Someone asked a typical Scotchman if the

congregation where he is a leader hadn't decided to

build a new church. "Well, no," he answered de-

liberately, "not exactly that; but we thought of start-

ing out to undertake to try to see what we might

be able to do." And are there not many people who

have thought of starting out to undertake to try to

see what they might be able to do? As a rule, such

people are not apt to accomplish much.

—A fishy old fisher named Fischer

fished fish from the edge of a fissure;

The fish with a grin

Pulled the fisherman in.

Now they're fishing the fissure for Fischer."

Which reminds us of the story of the old negro who

was fishing in a boat. He hung a large fish, and in

attempting to pull the fish out, the fish pulled the

negro in the water. He managed to climb back into

the boat, but as he wiped the water out of his eyes

and ears, he remarked, "What I want to know is:

Is dis nigger a fishin' or dat fish a niggerin'?"

—A new immigration bill was introduced recently

in the House by Representative Burnett of Alabama.

This bill provides that immigrants over sixteen years

of age be able to read English or some European lan-

guage or dialect. Persons who are ineligible for nat-

uralization, except those who might come in under

existing treaties, would be barred. This bill is prac-

tically the same as the one vetoed by President Taft,

and which failed of passage in the House over the

veto. Representative Burnett says that a poll of the

House shows that it stands nearly three to one in fa-

vor of such a measure. We hope that it may pass. It

is certainly needed.

—A Chinese Doctor who claimed that he was one

hundred and forty-nine years old died in New York,

a few weeks ago. He had been spending some time

in Cuba, and had determined to try the climate of

Canada. He carried with him what he called "Jongev-

ity tablets," which, taken together with cheerfulness

and abstinence from alcoholic beverages, constituted

his recipe for long life. He was attacked with faint-

ness the day after his arrival in New York, and died,

having no other ailment, so the doctors said, except

old age. He was six feet tall and completely bald, as

he had been for 49 years. In Westminister Abbey

is the grave of man, James Parr, whose title to the

distinction of being buried in Westminister Abbey,

was that he was 150 years old.

—In its issue of July 24, No. 207, Clean Politics,

published at Winamac, Ind., makes what it calls "An

Appeal to Church Press, Religious Papers Asked to

Break Silence and Get into the Fight Against the

Liquor Traffic." A marked copy of the paper is sent

to the Baptist and Reflector. For the satisfaction of

Clean Politics, we may say that the Baptist and Re-

flector was in the fight against the liquor traffic

some twenty years or more before Clean Politics was

born, and it expects to stay in the fight until every

vestige of the legalized liquor traffic is driven from

our land. It is but justice to add that we read many

of the religious papers of this country, of various

denominations, especially Baptist, every week, and to

say that nearly all of these religious papers are and

yet preached. Our very victories have in the nature

of the case somewhat narrowed down our field of

battle."

—From two recent notorious occurrences in Ten-

nessee, one in Memphis, and one in Nashville, several

lessons come with irresistible force: 1. "Be sure

your sin will find you out." 2. "The wages of sin

is death." 3. The "unpardonable sin" in God's sight

does not consist in being found out, but in the com-

mission of the deed. If these lessons shall be learned

by the young men of the State, the occurrences,

disgraceful and shameful as they are, will have

served some good purpose. And then let us hope that

they may serve to reveal to the people of Tennessee

the terrible conditions existing in our cities, and

arouse them to a determination that the laws of our

State must and shall be enforced, despite the stren-

uous efforts of the lawless elements and their polit-

ical allies to prevent their enforcement.

—Stephen A. Northrop.

A LITTLE MORE AND A LITTLE LESS.

A little more deed and a little less creed.

A little more giving and a little less greed;

A little more bearing other people's load;

A little more Godspeed on the dusty road;

A little more rose and a little less thorn.

To sweeten the air for the sick and forlorn;

A little more song and a little less grum;

And coins of gold for the uplift of the slum;

A little less kicking and a little less frown;

A little more smile and a little less frown;

A little more Golden Rule in mats of trade;

A little more sunshine and a little less shade;

A little more respect for fathers and mothers,

A little less stepping on the toes of others;

A little less knocking and a little more cheer.

For the struggling hero who is left in the rear;

A little more love and a little less hate,

A little more of neighborly chat at the gate;

A little more of the helping hand by you and me,

A little less of this grayed and sentimental;

A little more of flowers in the pathway of life,

A little less on coffins at the end of the strife.

—From Pearson's Magazine.

—Listening to a very interesting speech by Dr.

R. W. Hooker, medical missionary to Mexico, and

portunities which come to a medical missionary in

healing the sick and thus getting into the symph-

ies of the people, and in this way reaching their

hearts and saving their souls. Was not this just the

kind of work our Lord did while on earth? Was he

not a medical missionary in the highest sense? It

was no new impulse with us, but we may say we

have long thought that if we had our life to live

over again we would spend it as a medical mission-

ary. We believe that in this way a person has the

greatest opportunity to impress himself upon the

world, and to make his life count for most in the

kingdom of God.

—Dr. Edward Judson of New York says that be-

lievers only; (2) Immersion essential to baptism;

three distinctive principles, namely: (1) Baptism of

ing a Baptist at the present time means belief in

distinction of being buried in Westminister Abbey,

was that he was 150 years old.

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published at Winamac, Ind., makes what it calls "An

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denominations, especially Baptist, every week, and to

say that nearly all of these religious papers are and

yet preached. Our very victories have in the nature

of the case somewhat narrowed down our field of

battle."

—The man that gets too far away," said Uncle Eben,

"tun dat idea about eight hours' work, eight hours'

recreation and eight hours' sleep is mighty lib'le to

worry and eight hours' insomnia."—Washington Star.

—It seems that other people besides Americans are

superstitious about the figure 13. In 1313 there was

a terrific storm all over Italy which wrecked prop-

erty, ruined crops and killed people. Recently, in the

year 1913, there was the greatest storm since 1313,

accompanied by extraordinary cold weather, and the

people charge it to the number of the year.

—So far, only meager reports have come to this

country with reference to the meeting of the World's

Sunday School Convention in Zurich, Switzerland,

during this month. The Convention seems to have

been largely attended and very successful in every

way. It is announced that the next meeting will be

held in Tokyo, Japan, in 1916. We hope to be pres-

ent.

—Mark Twain once asked a neighbor if he might

borrow a set of books. "You're welcome to read them

in my library," replied the neighbor, ungraciously.

"But it is my rule never to let my books leave my

house." Some weeks later the same neighbor sent

over to ask for the loan of Mark Twain's lawn mower.

"Certainly," said Mark, "but since I make it a rule

never to let it leave my lawn, you will be obliged to

use it there."

—A family servant who came from Germany twenty

years ago and has lived in one family in Baltimore

since that time is about to return to her native land

with the sum of \$10,000 as the result of her savings.

If she saved \$200 a year and put it at interest in a

savings bank this is what would be the result. We

wonder how much the family saved during that time.

Did all they make go to the wages of the servant?

That is often the case.

—Statistics gathered by Dr. C. St. Clair Drake, of

the health department of Chicago, show that the

death rate of bachelors is 28-1-2 per cent higher than

that of married men, while the mortality rate of un-

married women is 40 per cent higher than that of

married women. Which reminds us of the old coun-

trum. Why do married men live longer than unmar-

ried men? The answer is, "They don't, it just seems

longer." But this, of course, is a slander on mar-

riage, as proven by the statistics of Dr. Drake.

—Bro. George L. Stewart, Secretary of the Minis-

terial Relief Board, requests us to say that the funds

of the Board are exhausted and that besides the old

ministers who are now being assisted by the Board,

there are six other applications now on file. Last

year a number of brethren made personal contribu-

tions to the work. Bro. Stewart hopes that they

will do so again in this time of great need. He

hopes also that pastors will take up contributions in

their churches for the work. It does not require a

great deal to support these old ministers. Their

wants are simple and few, but they ought by all

means to be supplied.

—The Christian Advocate tells the story of a man

past middle life, dressed in shabby clothes, and wear-

ing the aspect of the defeated, who sat on an East

River pier meditating suicide. Presently the scream

of a child interrupted his melancholy reverie. A

boy who had been playing