

# 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 wages of sin is death."

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—"It takes a thief to catch a thief."

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—"Be sure your sin will find you out."

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—Keep State Missions to the front, both in your thinking and your giving.

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—"When thieves fall out honest men get their dues." And this is true whether they be small thieves or big grafters.

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—The Scotch are said to be naturally non-committal. 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 deliberately, "not exactly that; but we thought of starting 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.

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—"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 wants to know is: *Is dis nigger a fishin' or dat fish a niggerin'?*"

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—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 language or dialect. Persons who are ineligible for naturalization, except those who might come in under existing treaties, would be barred. This bill is practically 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 favor of such a measure. We hope that it may pass. It is certainly needed.

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—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 "longevity tablets," which, taken together with cheerfulness and abstinence from alcoholic beverages, constituted his recipe for long life. He was attacked with faintness 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 Westminster Abbey is the grave of man, James Parr, whose title to the distinction of being buried in Westminster Abbey, was that he was 150 years old.

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—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 Reflector 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 for years have been in the fight against the liquor traffic. This is particularly true of Baptist papers.

—From two recent notorious occurrences in Tennessee, 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 commission 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 strenuous efforts of the lawless elements and their political allies to prevent their enforcement.

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A LITTLE MORE AND A LITTLE LESS.

STEPHEN A. NORTHPROP.

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 Godspeeds 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 glum;  
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 marts 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 graveyard sentimentality;  
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,

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—Listening to a very interesting speech by Dr. R. W. Hooker, medical missionary to Mexico, and hearing him tell some of his striking experiences, we were impressed afresh with the magnificent opportunities which come to a medical missionary in healing the sick and thus getting into the sympathies 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 missionary. 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.

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—Dr. Edward Judson of New York says that being a Baptist at the present time means belief in three distinctive principles, namely: (1) Baptism of believers only; (2) immersion essential to baptism; (3) faith and baptism precedent to communion. To those who at first blush would regard this as rather a meager denominational outfit, Dr. Judson continues: "But one should recall the many principles to which Baptists have borne almost exclusive testimony, but which have now come to be more or less generally accepted by Christians of other bodies. As for instance: (1) Civil and religious liberty; (2) Separation of church and State; (3) The Scriptures the sole authority in religion; (4) Congregational polity; (5) Aversion to creeds; (6) Liberty and sanctity of the individual conscience. Even these principles, though now generally accepted, need to be emphasized in some communities where they are not yet preached. Our very victories have in the nature of the case somewhat narrowed down our field of battle."

—"De man dat gets too fur away," said Uncle Eben, "fum dat idea about eight hours' work, eight hours' recreation an' eight hours' sleep is mighty li'ble to find hi'self up against eight hours' loaf, eight hours' worry and eight hours' insomnia."—Washington Star.

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—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 property, 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.

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—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 present.

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—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."

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—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.

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—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 unmarried women is 40 per cent higher than that of married women. Which reminds us of the old conundrum, Why do married men live longer than unmarried men? The answer is, "They don't, it just seems longer." But this, of course, is a slander on marriage, as proven by the statistics of Dr. Drake.

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—Bro. George L. Stewart, Secretary of the Ministerial 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 contributions 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.

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—The Christian Advocate tells the story of a man past middle life, dressed in shabby clothes, and wearing 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 with his comrades had heedlessly run too close to the edge of the wharf and had fallen into the water. Immediately the man who had been preparing to drop into the deep and end his troubles plunged into the flood to rescue the unfortunate lad. With much difficulty this was accomplished after twenty-five minutes of struggling to keep him afloat. And thus two lives were saved. For with his effort to help someone else new life sprang in the bosom of the intending suicide. The best way to help ourselves is to help others.

## SOME BITS OF VERSE.

Our birth is but a sleep and a forgetting:  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar.  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory, do we come  
From God, who is our home;  
Heaven lies about us in our infancy.  
At length the man perceives it die away,  
And fade into the light of common day.

—Wordsworth.

## DENOMINATIONAL INTEGRITY, OR A COMPOSITE "CHURCH"—WHICH?

Victor I. Masters, Editorial Secretary.

I am convinced that Dr. J. B. Gambrell does not overstate the facts when he declares, in a recent Baptist Standard editorial, that there is impending a supreme crisis for Baptists.

If Baptists understood the concurring elements that are now conspiring to challenge as they have not before been challenged, the principles upon which our Christian body stands or falls, they would be better prepared to meet the crisis.

If the forces were in the open that seek the overthrow of the treasured Baptist principle of loyalty to Christ as taking precedence over fraternal sentiment and union, our people would understand them.

If these forces were as tangible as was the persecution of our Baptist fathers who were imprisoned for preaching the gospel, our people would be forewarned and forearmed, and our principles would flourish the more through the insidious effort to assassinate them.

But our twentieth century trial is at the hands of a more astute though not kindlier spirit. Arrayed as an angel of light, this spirit presents itself under various guises. "Breadth of view," "Christian charity and fraternity," "statesman-like strategy," "fellowship," "liberality," are a few of the terms by which the new dogma seeks to charm the people into a false sense of security, while it is erecting the cross on which to crucify the faith which holds loyalty to Christ everywhere and always to be supreme, and the teachings of the New Testament to be more binding on the conscience than religious sentiment.

"Sectarian narrowness," "petty differences," "religious bigotry," "dead orthodoxy," "reactionaryism," and such like opprobrious epithets are worked with an equal zest to make a supreme loyalty to God and conscience, which does not first ask permission of the world, appear contemptible and worthy of sneers or pity.

The spirit of our times lends itself to the purpose of those who would set up a "Union Church" as a cure for all the alleged weaknesses of denominational group loyalty. It is said that co-operation and combination are in the ascendancy in secular business and that religion must combine. I do not consider that this argument is of much worth. Political parties are not combining, nor is autonomy in family life giving place to the wild dreams of ultra-Socialists, even though it is a day of business combination.

## THE PRESENT FIGHT ON INDIVIDUALISM.

But there is a present-day spirit in society that fights mightily against individualism. It seeks to make the individual like the average of the crowd, and to lose himself in the multitudes by becoming so fashioned to the popular thought and purpose that he will not stand forth with a personality that counts.

Inter-communication, by steam, electricity, and the printing press, has brought the world into a community. It has almost killed the comparative isolation of community and individual life that was the first characteristic of the old order. These things tend mightily to swallow up the individual in the mass.

To an extent the socializing influence of the new order is wholesome, but only to an extent. It is well for men to learn how to live together, but it is more important to safeguard the character of the individual man and woman whose personal force and efficiency will make some real contribution to the general social body and strengthen its fiber and worth. It is fine to live together gracefully, but finer far to live together, or even apart, as pure and strong and free spirits.

It is better to develop individual character for social service than to grayitate downward to the superficial level created by clamor for that which is popular with the largest and therefore the most thoughtless and commonplace majority.

The chief reason our cities continue to get most of their leaders from the country is that the open spaces and comparative isolation of rural life are friendly

to the development of stalwart individual character. Among the forest and fields the growth of the spirit is not handicapped and smothered by the conventional and superficial ideals and averages of the multitude.

It is fine that modern society is learning to live together, but modern society will hardly escape a fact that the pages of history everywhere verify, namely, that society will make real progress largely in proportion as it is lifted out of the enervating compromises of its conventions by the magnetic power of forceful individuals who have risen above the dead level of the mass and surcharged them with better thought, fuller truth and higher ideals.

## RELIGION MUST NOT WAIT ON POPULARITY.

Of all things that should not be subjected to a man-made, worked-up leveling process, religion is chief. Christianity cannot be so subjected without fatal results. Social to the core, Christianity differs from all other socializing forces in that it serves the ends of social righteousness best by subordinating its social message to another and more vital message, which alone can make in human society a fraternity which may safely be trusted.

This other message is concerning the relation which binds each individual soul to God, and seeks to bring each into right relation to God. It is folly to say that we will improve the content of Christian faith by subjecting it to the eliminating and adjusting processes necessary to make the faith of each agree with that of all other people who profess religion at all. Such a scheme would require the individual to go abroad and find out what it is that all his neighbors believe before deciding on the proper fashion of his own faith. All can only agree by each sacrificing everything all the others do not accept.

This is religion conformity gone mad. It is essentially a complacent conventionality of the thoughtless crowd seeking to get a definition of Christ and God that will not be socially inconvenient, but please everybody. A religion that reduces the content of faith to the least common denominator is convenient for a day that would have a troublesome individualism swallowed up in the mass. It is religion for which "the spirit of our day" is clamoring. But it is not the religion for which the most devout men and women of whatever faith are praying, and it is not the religion of Christ.

## THE SECULAR PRESS AND RELIGIOUS LIBERALISM.

The secular press is an agency of the religious combination propaganda. It is easy to see why. The average editor of an urban daily is not seldom a complacent skeptic. And if he is a Christian, his place tends mightily to make him as "liberal" in his preachments as is the average politician. By him, religion is treated as other matters, from the standpoint of popularity with the crowd and or financial gain, rather than from principle.

As evidence that the average daily paper does this, observe how it falls down before the Church of Rome. There is no sneering at Rome, however overbearing and bigoted its attitude. Though the highest Catholic dignitary may absurdly and ridiculously juggle with alleged apostles' bones and send out tales of cures and miracles performed by them, these newspapers have no word but of pretended respect. Sneers are reserved for the "sects," for the great evangelical bodies that have made America great by putting a great faith and purpose into the hearts of the people. This is apparently because one body can by a shrewd coward be played against the other and will not, like Rome, boycott the paper.

## POLITICIANS, STATE COLLEGES, ET ALII.

Politicians, who could sit more easily in the boat if they could conveniently kiss their fingers to all the people of God at once, and State colleges living on political favor, make another mighty factor convenient for the use of the enemies of denominational group autonomy and in favor of one great religious composite or trust.

To these we must add that subtle use to which in America a certain far-known iron-master has put some of his troublesome millions—that of creating a kind of educational trust, one of the most potent characteristics of which is that it proposes to denaturize every "sectarian" institution that is tempted to hold out pleading hands for gifts from the plethoric Carnegie purse. In a recent proposition to Vanderbilt University, Mr. Carnegie frankly admits that it is his belief that no "sect" should try to run such educational institutions as universities. We are inhearned by the loyal denominational spirit and the righteous indignation with which Bishop Warren A. Candler responds to what he dubs the "impudent proposal of the aggressive and agnostic steel-monger."

## CO-OPERATION AND CO-OPERATION.

One of the danger points for Baptists just now is in the pressure toward "co-operation." This for the reason that co-operation may mean so many different things. Baptists heartily accept the principle of co-operation with other Christian bodies in moral and welfare work, where it can be done without the compromise of truth and principle as held by the co-operating bodies. In working for temperance and civic reform and in Sunday School lessons, for example, Baptists have long been in hearty co-operation with other bodies.

But co-operation cannot extend to those things on which the bodies are not agreed, nor may Baptists or other Christian bodies wisely set aside or jeopardize their own long-developed plans of mission or benevolent work because some untried propagandism seeks this setting aside in the name of "union and liberality."

William Carey led the modern revival of missions. It was the fruit under God of an aroused individual. Baptists gathered around him. So did other Christian bodies. As a separate Christian body, attending to their own work, those early English Baptists were not "isolated" so that they could not influence others and so that they could not receive benefit from others. Carey translated the Scriptures into the Eastern language, giving baptizo its real meaning. The English interdenominational society, including Baptists, was formed to circulate this translation. Afterward the Pedobaptist members of the society ruled out Carey's translation of baptizo, whereupon the English Baptists withdrew from the society and formed one of their own.

The early English Baptists co-operated with joy, but not when it required the sacrifice of a principle. Consider in this connection that English Baptists grew rapidly in these days and through three-fourths of the nineteenth century. Then they became "liberal" and accepted members who had not obeyed the scriptural requirements held by Baptists. Since then English Baptists have ceased to grow at all; they are actually declining in numbers now. Their power to save the people and bless English society is sadly on the wane and also their power to help other Christian bodies by the stimulating effect of keeping before their eyes Baptist principles in their fullness.

Judson translated the Scripture into the Burmese language, giving baptizo its real meaning. The American Bible Society, made up of seven denominations, circulated it for a time. But in 1836 the Pedobaptist members of the society required that the word baptizo should not be translated to mean what it means in the New Testament.

American Baptists thereupon withdrew. They believe in co-operation, but not at the expense of loyalty to Christ. Take notice that American Baptists have grown since those days as very few other Christian bodies in America. Take notice further that exactly now, when we are beginning to hear much about "liberality" among Baptists, the rate of growth is beginning to fall off.

Baptists accept the principle of co-operation, but they rightly decline to accept just anything dressed up and introduced as co-operation. They demand the right first to look into such propositions for themselves, least perchance there should be some Trojan horse in it, pleasant in proposal but ruinous when once received within the Baptist fold.

While the present many-sided campaign lasts of liberalism against group loyalty, it may be well to study co-operative propositions with special care before accepting them.

The Baptist attitude toward co-operation with others is well expressed by Dr. William E. Hatcher in "The Home Mission Task." He says: "Let Baptists co-operate to the extent of their liberality, but let them not sacrifice the truth 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 be true and rejoice that they are counted worthy to suffer."

These are some of the conditions today that lend themselves to help kill denominational group loyalty and give us instead an all-in-one church, such as Europe had in the Middle Ages—with the most disastrous results to pure Christianity that the world has ever seen!

## IS THERE A PROGRAM TO KILL THE DENOMINATIONS?

Are these conditions working toward a result by chance and without purposeful direction? No group of gentlemen have announced to the public that they are maintaining an organization and propaganda to kill the Christian denominations. Perhaps they are too modest to let themselves be known.

If one will study the publicity out-put of books—scores of books, magazine articles, etc., that have

emanated from the press in the last ten years, either especially directed against loyalty to religious group, or incidentally discrediting it on every convenient occasion, as some mission study books do, he will find the conviction growing that a persistent campaign is under way in the interest of a great "Union Church," to be built on the wreck of the Christian denominations.

#### AS TO THE UNDENOMINATIONAL "MOVEMENTS."

If not convinced by this, let him consider the clock-like regularity with which in recent years one undenominational "movement" after another is foisted upon the religious bodies of the country. Conceived in some undenominational quarter, their whole hope of success and their definite purpose is by world-wise manipulation and advertisement to pull the people of the various Christian bodies into the "movement" and set them to carrying on the "movement's" work rather than their own work. This charge is justified by their habitually ignoring the work, preference and prior plans of every Christian body they seek to enlist.

We are not discrediting the good these movements may do. We rejoice in all the good they accomplish. But we are protesting against their impertinence in declining to recognize what the various Christian bodies are doing, or to adjust their plans to the exigencies created by the constant engagement of those bodies in other absorbing activities, according to their own plans and ideals, which are surely none the less trustworthy in that they are the exponent of the heaven-born desires of a group that is actually on the job, instead of merely dreaming dreams for others to execute.

Proposing plans that often mean the overthrow of progress already in process of denominations, these self-appointed guides for Zion carry off the situation coolly by loudly setting forth the beauty of union and the cure-all excellencies of the particular program for saving society and the world which they may be recommending in their campaign. The denominations must drink it in and set themselves to follow these oracles or else the goblins will get them, and they be proven "narrow" and accounted the enemy of the work the "movement" stands for, though they stood for it long before the "movement" day dawned.

Do all these expedients of religious liberalism, following one after another, pressing always toward the same end, "just happen so?" Or is there an insidious, powerful propagandism planned and matured in America by an undenominational group who have constituted themselves into a body to help the great Christian bodies along toward a demise? What do Baptists think of it, and what will they do?

BAPTIST HOME MISSION ROOMS.  
Atlanta, Georgia.

#### CLARIFY THE BAPTIST ATMOSPHERE!

By Rev. Austin Crouch.

In the Baptist Standard of June 12th, Dr. J. B. Gambrell, the Editor, has a wise article on "The Position for Baptists to Take." He begins by saying: "No one at all informed upon world movements can doubt, upon mature reflection, that there is impending a supreme crisis for Baptists. It practically involves the life of Baptist churches, and the doctrines for which they stand. This crisis must be met in the right spirit, and in the right way, or the whole denomination will be deftly put on the toboggan slide of non-denominationalism and dumped into a vast heap of ecclesiastical rubbish." Then he asks, "Is it really worth while to have Baptist churches any longer? Would it not be as well, even better, for Baptists to go in with all sorts and have churches with freedom of choice as to baptism, government, etc? Why not? Some so-called Baptists think so. Certainly, if there is no Divine compulsion in it, that is the thing to do. Prejudice ought not to rule. Preference should not control. Why not do it? To these questions there is only one answer, which, if true, can justify the separate existence of our churches. That answer is: 'Obedience to Jesus Christ, The Lord requires it.'" To this answer, I say Amen!

If a crisis is upon us, now is the time to have a full and frank discussion of all points involved. The discussion should be in the spirit of Christ, to be sure.

A great deal is now being said about "Co-operation" "Union" "Federation of Churches," etc. Much space is being given to these subjects in denominational papers.

What is going to be the position of Baptists on these questions? The one that is pressing Baptists most closely for an answer, is the question of co-operation. It is heard on all sides that we ought to co-operate with other denominations as far as

possible. This is certainly true. But the crux of the whole matter is; *how far* can we co-operate? Definite statements need to be made here. Glittering generalities will not suffice.

How far can Baptists co-operate with other denominations, say, on the question of baptism? The First Baptist (?) Church of Ithaca, N. Y. says that we should even receive, as members, those who have been sprinkled. Others say, no, we cannot receive sprinkling, but we should receive alien-immersion. The vast majority of the Baptists in the South, I am sure, would say we can receive neither their sprinkling nor their immersion.

On the communion question, some hold that members of all churches, and to be consistent all professing Christians not members of any church, should be invited to the Lord's Supper. Thus holding that baptism does not necessarily come before the Lord's Supper, that it is a Christian and not a church ordinance.

Many articles, many long articles have lately appeared in our denominational papers on the subject of co-operation in mission work. Most of these articles are very indefinite, and one at least, very heretical—in my opinion. Let the brethren state in plain terms just what they mean by co-operation. Those who give money for the support of missions have a right to know.

Let us have friendly, but real discussion of all points at issue. Let the issues be boldly and clearly stated. We all want to understand each other. We want to see face to face. Let us clarify the atmosphere.

Murfreesboro, Tenn.

#### THE NEW HOME BOARD TREASURER.

Victor I. Masters, Editorial Secretary.

The Home Board feels sure that the recent election of Dr. P. H. Mell, of Atlanta, to give his full



P. H. MELL, D. D.

time as Treasurer of the Board, will meet with the hearty endorsement of our brethren all over the South.

Dr. Mell is a son of Dr. P. H. Mell, Sr., who was for many years the President of the Southern Baptist Convention and whose memory still dwells beneficently in our Southern Baptist heart.

The son is perhaps as well known in Georgia, South Carolina and Alabama, as was the distinguished father. Dr. Mell was born and reared in Georgia, filled responsible educational positions for years in Alabama, and for yet other years in South Carolina. Wherever he is known he is loved and honored.

That brethren in other sections may know him somewhat better, I give a few of the outlying facts of his life. He was born at Penfield, Georgia, in 1850, when his father was a professor in Mercer University there. He graduated from the University of Georgia in 1871. Four years before he had become a Christian and united with the church. After taking various post-graduate degrees and having received the honorary degrees of Ph. D. and LL. D. from different institutions, he entered upon his distinguished career as an educator.

This career embraced fourteen years of service as professor of geology in the Alabama Polytechnic Institute, where he remained until 1902. In 1902, Dr. Mell became President of Clemson Agricultural College, in South Carolina, which responsible position he administered with distinction and success until 1910.

It will be of interest to our brethren to know that while Dr. Mell was director of the Alabama Weather Bureau Service, from 1884 to 1893, he invented the present weather signals used by the United States Weather Bureau Service. There is a suggestion in this connection that is amusing, while at the same time we have reason to hope it may never become tragic. The suggestion is that in connection with

Dr. Mell's new position as Treasurer of the Home Mission Board a great deal, under our present imperfect system of raising money, will depend upon the kind of weather signals the Bureau may be able to display during April of each year. May the thought in the minds of the brethren that Dr. Mell invented these signals, be ever present to turn their thoughts toward forestalling the untoward effect that the display of undesired signals may have on the amount of money Treasurer Mell will have to handle for Home Missions.

Dr. Mell has been honored by election to a membership in a large number of scientific and historical societies and is the author of a number of publications and volumes on agricultural and botanical subjects. He now has in preparation a school history of Georgia.

What is of even more interest to our Baptist brethren is that Dr. Mell has from his youth been actively identified with our Baptist denominational work. He is now so identified and he is a loyal Baptist. His interest in the great cause of Home Missions is not new but has been of long development. He understands and loves the brotherhood and they will love him.

Home Mission Rooms, Atlanta, Ga.

#### PAUL THE MAGNIFIER.

By Ben Cox.

In Philippians, first chapter and twentieth verse, Paul says that his earnest expectation and hope is that Christ shall be magnified in his body. Paul was anxious to so live that the world looking at Christ through his life should get a large view.

It is very true that the world is not satisfied with the gospel according to Matthew, Mark, Luke and John, but asks for the gospel according to you. Life is always mightier than logic and a better argument for Christianity has never been found than a Christian. Two very solemn and important thoughts are, first, that the only home Christ has in the world is in the hearts of His people, and second, the way the world is to see Christ is through His people.

The figure of the magnifying glass may help us here. In the first place the lens must be clear. We have this to begin with if we are Christians. "With our Savior's garments on, spotless as the spotless One." The lens must be properly ground. This is not a very pleasant process (to the lens), but is necessary and helpful. It is often the case that there is too much of this. God has a great many ways of polishing and grinding his lenses.

Of course the lens must be kept clean. In some ruthless moment we may throw a handful of dirt on it and blot out all view of the Savior. The telescope must also be properly focussed. Its channel—our lives—must be between the world and Jesus. As all roads lead to Rome, so must we in all departments of our lives, be able to say with John, "Behold the lamb of God which taketh the Sin of the world."

A religion which will not stand the test of Monday, Tuesday, Wednesday, Thursday, Friday and Saturday will find itself shorn of power on Sunday. A religion which has no force in the home, school, office, shop, will be forceless in the church-house. A religion which is laid aside with the putting off of the Sunday coat and dress was never worth putting on.

Furthermore, the lens must be unobstructed. Especially must we keep ourselves out of the way. Paul was more anxious that Christ should be magnified than that he should be magnificent. All his earthly attainments and positions he counted as refuse that he might win Christ and witness for Christ.

A rich man with costly fishing tackle was disconsolate that he was catching no fish. Not far away sat a barefoot urchin with a crooked stick, a string and a hook tied to it, pulling out fish in great fashion. "What is the reason," asked the rich man, "that I with my outfit am catching nothing, while you are catching all you please?" "You are sitting where the fish can see you," answered the boy. Many of us could do more for the Lord if we could get ourselves out of the way.

No more beautiful picture of self-effacement is to be found anywhere than the case of John the Baptist. "There cometh one after me who is mightier than I. He must increase while I must decrease." John had a chance to be somebody in the eyes of the world. A committee from the most prominent people there waited upon him. "Who art thou," said they, "the Christ?" "No." "Art thou that prophet?" "No." "Then who art thou? Tell us that we may tell those who sent us." John didn't even claim to be a person or thing, but said, "I am the voice of one crying in the wilderness." And so John's was a great life. All lives are great to the extent that they are lived after this fashion.

Memphis, Tenn.

## THAT CHRISTMAS GIFT.

In Matt. 2:11, is a record of the first Christmas gift in the history of this world. "They offered unto Him gifts, gold and frankincense and myrrh." These were very wise men, humble and devout, and since their gifts were gladly received, we can safely follow their examples.

If Christ were a visible ruler among men, He would doubtless receive large gifts, both the rich and the poor would be delighted to honor Him. But while He is a visible ruler, yet he is a King among men and so compassionately related to sinning, sorrowing, suffering humanity, that He openly says that "He that hath pity upon the poor lendeth unto the Lord," and so close and indissoluble is the relation between Himself and His children that he says, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."

The sacred record discloses the fact that twenty-four of the thirty-six recorded miracles of our Lord were miracles of healing. At last the Baptists of this country have discovered the administrative feature of our great commission, "heal the sick," and in that task the Baptists of Mississippi, Arkansas and Tennessee have united in heart and effort in the building of the Baptist Memorial Hospital at Memphis.

The first annual report of our General Superintendent, Dr. Thomas S. Potts, will be a pleasing surprise, as to patronage, administration, and the amount of free service rendered.

Now we are asking every Baptist, and our friends as well, in all of the three States to make a Christmas gift to this great institution. It is an earnest prayerful desire of the management that we break all records, if not in the total amount given, at least in the number of givers. A pledge card has been provided, which does not bind to any specific amount but is only the promise of a gift. We want at least one hundred thousand to sign this card between now and the first of December. Small children will be delighted to have part in this great work, and when once enlisted will surprise us in the value of their gifts. Older ones have all the latitude they need for both small and great gifts, and should not fail to fall in line. This great work can only be accomplished by united efforts, hence we call on pastors, superintendents and teachers to aid us in the round-up. There could be from fifty to one hundred cards used in every church in the territory. Will not the pastors, Sunday Schools, superintendents, some teacher, or just any good consecrated man, woman, boy or girl in every church in this State send to the undersigned for the number of cards you think you can use? The work will be easy and the results will be great.

Already three thousand cards have been placed in the hands of faithful workers, and the work is making great progress. Write at once for the cards. Remember every Baptist in the State is organically related to, and therefore personally obligated to this great institution. Let us hope and pray that the total Christmas gift will provide a sum amply sufficient to build a commodious home for our nurses. This home would cost about \$25,000, but would greatly increase the efficiency and enlarge the earning capacity of this great plant.

Direct all communications pertaining to these gifts, to B. F. Whitten, General Solicitor, 1410 Poplar Ave., Memphis, Tenn.

## A VISIT TO LEWISBURG AND BELLS.

One wonders at the beauty of the country surrounding the towns which dot the territory of Middle Tennessee. It is glorious to see the rolling fields and the foothills in the distance. For picturesqueness give me Middle Tennessee. If the Government would give me "ten acres and a mule" I'd spend much of my time in that glorious country.

There are not as many Baptists in that section of Tennessee as I should like to see, but those who are there are a fine type of the orthodox brand—sane, intelligent and true.

At Lewisburg, the Baptists have been fighting for a foothold for years. They have had some splendid leaders, such as Ladd, now of Tullahoma; since the coming of C. E. Wauford, the work is throbbing with activity, and under his fine, enthusiastic leadership, the church is forging ahead; baptisms are frequent, and the audiences are growing constantly even in warm weather. It is good to get in touch with folks like the saints of Lewisburg. They have forgiven us for taking Prof. Summar away from them, and have proven it by giving us a large subscription for the serious financial needs of the University. We rejoice that Wauford, a glorious son of Union, is at that place.

Just a few days ago the writer met L. D. Summers, pastor at Bells and Puryear, and in addition an op-

desired pastor-evangelist. He got his academic training at Union, and while he did not take the full course, we are proud of him and his glorious work. I preached for him at Bells and greatly enjoyed the fellowship of the saints of that church. Summers has a fine hold on the people, and the work looks promising indeed.

This splendid fellow gave me the freedom of the place, and I had the privilege of getting a good subscription from that church. They are friends of Union.

I found myself indebted to W. F. Barnes and to Brother Jenkins for courtesies. The Ladies Aid of Bells gave me a fine subscription to the financial needs of the school.

From Bells I found myself on my way to Dyersburg, the town that in several respects holds the "blue ribbon" for fidelity to Union. God's blessings on all of God's people and the great work of the kingdom.

HERBERT WHITING VIRGIN.

Jackson, Tenn.

## AN APPRECIATION AND AN APPEAL.

By Rev. R. L. Motley, D. D.

In a recent issue of the Baptist Standard, Dr. J. B. Gambrell said many pleasing things about Tennessee, and her leaders in Baptist affairs, for all of which the writer wishes to express his hearty appreciation. Among the other things so well said by Dr. Gambrell, the following is worthy of special notice: "If I were to guess who has done more than any one 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."

Every word of this great leader, himself editor of a Baptist paper, is true and just, and will doubtless meet the hearty approval of every one who knows Dr. Folk and who is familiar with his valuable paper. But, to double the "subscription list" is a task to which our brethren have never set themselves in earnest. Our pastors are noble, busy men. They wish the paper well, but many of them have not found time and heart to make the determined effort to place the Baptist and Reflector in the homes of their people. I should not consider it an impossible task for our pastors and general workers to double the number of subscribers within ninety days.

For nearly a quarter of a century Dr. Edgar E. Folk has served the Baptist brotherhood faithfully, not only in Tennessee, but elsewhere. As a true friend to every interest fostered by the denomination, he has rendered a service far too valuable to be computed in dollars and cents. Both in the pulpit and in the press he has stood four-square for that which is right and just. At no time has he sought to hinder but rather to help every good cause. As editor of the Baptist and Reflector he has wielded an influence that has blessed thousands of lives, and in many ways given shape and character to denominational life and work as we find it in our State today.

To the Baptists of Tennessee, more than 180,000 strong, ministered to by more than 500 pastors, called to be teachers and leaders—to these, I appeal. Brethren, let's see to it that the subscription list of the Baptist and Reflector is doubled before the next meeting of the Tennessee Baptist Convention. It can be done.

I do not lose sight of the claims that State Missions has upon us at this time. My appeal for a larger circulation of the Baptist and Reflector is an appeal for a larger income for this purpose. The work of enlistment is a well-nigh hopeless one, unless the people can be induced to read our denominational paper. It gets in the way of no cause fostered by the Convention, but helps all.

Nashville, Tenn.

## TWENTY FOREIGN MISSIONARIES SUPPORTED.

Not long since I put an article in the papers in reference to the liberal proposition made by the brother in Pennsylvania. By some manner of means a little word was left out of my article, which entirely changed the meaning of a sentence, so that I think it is best to again state the proposition of the brother. He has for several years been giving the salary of ten missionaries. He writes me that he is willing to make the proposition, that he will pay the salary of ten this Convention year if we can get ten people in our bounds who will each give the salary of a missionary. If we can get five or six persons who are not now supporting a missionary to agree to give that much, he will give only a simi-

lar amount, but he is willing to go up to the salary of ten if we can get a similar number in our Convention. It is not necessary for a person to take a new missionary, nor is it necessary to take a special missionary, but simply to support one. I think we ought readily to get these ten contributors. We have already secured several of them. A person who has been giving three or four hundred dollars can go up to six hundred and be counted as one. Churches cannot be counted.

In a letter received a few days ago a brother sends \$600, and he says that he will be one. A few others have agreed to give the salary of a missionary, but we must have ten. The proposition of the Pennsylvania brother is too good for us to let go by default. Are there not a number of our brethren and sisters who will write at once to us and let us close this matter up? It will not be necessary to pay the full amount until the latter part of April, 1914, if it will suit the donor better, but, of course, we need every dollar we can get as early as possible.

Yours fraternally,

R. J. WILLINGHAM.

Richmond, Va., July 24, 1913.

## MRS. LUCY DAYTON PHILLIPS.

It is a source of great regret to me that I was absent from the city when the funeral of Mrs. Lucy Dayton Phillips took place. It would have been my privilege then, I am sure, to have spoken of her usefulness from the standpoint where I, better than anyone else, was able to speak. No better medium for this appreciation of mine can be found than the Baptist and Reflector.

For nearly fourteen years of my service with the Sunday School Board she was counted as one of my helpers in the work of furnishing our weekly papers, Kind Words, and Baptist Boys and Girls. When I first came to the Board and faced the task of readjusting these papers to modern conditions, the first task was to find writers who could catch the new idea and write it out tangibly. For editors are dependent upon writers, and their ideas can rarely find direct expression. Mrs. Phillips was ready and eager for the new plans; and looking back, I do not see how we could have made the transition without her help. No recognition of this service rendered by her and a few others could come from others than myself. I wish to put on record my sense of the obligation Southern Baptists owe her for the work she did with her pen.

In all these years she has been a constant writer for our papers. It has been marvelous to me how she could keep her fresh and girlish interests, and despite many trials and disappointments, never lose her enthusiasm. She was always doing "the best thing she had ever done." That her stories did good and found a large circle of readers was evident to the editor. It was her purpose to help rather than to make money.

I knew Mrs. Phillips in other ways, and of these others will speak. But I felt that I alone could speak fully for her as a helpful writer for young people. Her work was far reaching and well done. She will be missed, but she will be remembered.

I. J. VAN NESS.

Nashville, Tenn.

## WHITEVILLE REVIVAL.

Evangelist William D. Upshaw, author of "Earnest Willie," the platform lecturer and editor of The Golden Age, who startled the world with his earnestness and power, came to us on the second Sunday and held a ten-days' meeting. His sermons were simple, yet sublime, simple in their sublimity, and sublime in their simplicity. No man ever came to Whiteville who drew such wonderful crowds as this man. The largest crowds that ever attended a religious meeting were here each day and night to hear this great speaker. The whole town was moved and sinners flocked to hear, being moved by the Spirit of God. Some 44 were converted and 25 additions by baptism and several additions by letter. Every person who came to the meeting was made better. The Baptist church was strengthened wonderfully. Many of her noble members are beginning to give one-tenth to the Lord's work who did not do so before. As a whole this meeting was perhaps the greatest in the history of the town. During the revival, all the business houses were closed for each service, and the merchants came to hear the messages. Whiteville is a new town. Thank God for Bro. Upshaw, for the church, and Christian people of Whiteville, but above all, we thank God for this great revival. To Him be all the praise.

JAS. H. OAKLEY.

Whiteville, Tenn.

## PASTORS' CONFERENCE.

## NASHVILLE.

Seventh—Pastor Wright preached at night. Bro. Huffaker preached in the morning. The pastor spoke at Edgefield in the morning. Good services. Pastor goes to Huntingdon this week to help Bro. Ogle in a meeting.

Immanuel—Pastor Weaver preached on "Church Discipline." Unoin service at the evening hour. Three received since last report.

Howell Memorial—Rev. Clay I. Hudson supplied at both hours. Usual S. S. Splendid B. Y. P. U.

South Side—Pastor Savell preached. Subjects: "Heroic Measures to Correct Evil," and "An Alarm at the Inner Door." Splendid S. S.

Grace—Pastor Creasman preached on "The Foolishness of God," and "The Weakness of God." Splendid audiences and fine day. 140 in S. S.

Calvary—Pastor Linkous preached on "The Resurrection," and "Warning the Sinner." 71 in S. S. A very fine day.

Judson Memorial—Pastor Skinner preached on "Spiritual Vision," and "What It Means to be a Christian." Baptized three since last report. Good day.

Franklin—Pastor Knight preached on "Unreasonable Request Granted," and "Secret Discipleship." Good S. S.

Rust Memorial—Pastor Foster preached on "Job, or the Child of God in Trouble," and "The Triumph of Faith."

New Bethel—Pastor Bragg spoke at both hours. Fine S. S. 86 present. Organized B. Y. P. U. Pray for us.

Mount View—Pastor E. E. Folk preached at both hours. Good audiences. Church decided to begin a meeting the third Sunday in October. Pastor will be assisted by Evangelist E. H. Yankee.

Flórence—Two splendid services yesterday. Pastor Robertson spoke at both hours. Increasing congregations.

Cookeville—Pastor Fitzpatrick preached on "The Hand of the Lord Not Shortened," and "Sheep Astray." S. S. nearing the 100 mark.

## KNOXVILLE.

Mountain View—Pastor Wells preached on "Moses as Saviour," and "A Monopoly of the Kingdom." 203 in S. S.

Island Home—Pastor Dance preached on "Building the Kingdom." No night preaching. 225 in S. S. S. S. Association in evening.

Third Creek—Pastor DeLaney preached on "Is Christ Divided?" and "The Mind that Has No Eye." 145 in S. S. Begin work on new building this week. Splendid B. Y. P. U. service.

Gallaher's View—Pastor Setzer preached on Neh. 4:10, and Dan. 5:27. Good day.

Grove City—Pastor King preached on "Bringing a Man to Christ," and "Spider's Web Trust." 102 in S. S. Good B. Y. P. U.

Broadway—Pastor Risner preached on "The Supreme Challenge of a Good Man," and "Salvation of the Fine Arts in Life." 301 in S. S. Three received by letter. Large congregations.

Bell Ave.—Pastor Mahoney preached on "Building up the Church," and "Going Back."

Deaderick Ave.—C. O. Johnson of Colorado, spoke in the morning, and Rev. W. J. Stewart at night. One received by letter. Two received for baptism.

Immanuel—Pastor Jones preached on "Let Your Light Shine," and "Going a Little Further." 170 in S. S. Increased pastor's salary and gave him a vacation. Good day.

Beaumont—Pastor Webb preached on "Attending Our Church," and "God's Power to Save at Once." 149 in S. S.

Euclid Ave.—Pastor Phillips preached on "The Thirsting Soul," and "Robbing God." 165 in S. S.

Fountain City—Pastor Davis preached on "Faith," and "Conversion of Paul." 139 in S. S.

Lincoln Park—Rev. Jas. Miles preached in the morning. No night preaching. 93 in S. S. Pastor in a meeting at Boyd's Creek. Five professions; 5 baptized.

Valley Grove—Pastor Wolfenbarger preached on "God's People Denying Christ," and "The Word of God is Not Bound." 67 in S. S.

Burlington Mission—Roscoe Smith preached on "The Conspiracy Against God's People," and "The Fruits of the Heart." 88 in S. S.

South Knoxville—Pastor Bolin preached on "A Man Four-square." Prof. Wickam preached at the evening hour on "Growth." 218 in S. S.

Smithwood—Pastor Johnstone preached on "Under Grace," and "Prisoner Delivered." Good S. S. Splendid day.

Oakwood—Pastor Edens preached on "God's Wise Man." Bro. C. O. Johnson of Los Angeles, Cal., spoke at night on "God's Red Lights of Warning." 176 in S. S.

Mouse Creek—Pastor Green preached on "Acceptable Service," and "A Good True Hunter." 103 in S. S. Good day. Pastor begins meeting at Martial Hill. Bro. Anderson of the Home Board was with us last Sunday night, presenting his work in a forceful and spiritual way. Our church gave him over \$200.

## MEMPHIS.

First—Pastor Boone supplying for the summer at Gulfport, Miss. Pastor's son, W. C. Boone, preached at both hours to good congregations. Two received by letter; one approved for baptism. 256 in S. S. Good day.

Central—Pastor Cox preached at both hours. Two received for baptism; two by letter; 218 in S. S. Many nurses from the Baptist Memorial Hospital were our guests at night.

LaBelle—Haynes Brinkley preached at both hours to good congregations. 228 in S. S. Pastor Ellis in a meeting in Texas.

Rowan—Bro. Koontz preached. One profession.

Calvary—Pastor Morris preached at both hours. Two received. 104 in S. S. Pastor absent last week in meeting at Vandale, Ark., where there were 14 additions. Calvary won the banner at S. S. Union in afternoon.

Seventh Street—Pastor Strother preached. 164 in S. S.

McLemore Ave.—Pastor Thompson preached at both hours. Four professions during week. Fine audiences.

Temple—Dr. Potts preached in the morning on "Our Father's House." Pastor Bearden preached at night on "All the Promises of God." Pastor leaves for a two-weeks' meeting at Marmaduke, Ark., an old pastorate.

Boulevard—Pastor Burk preached at both hours. \$646 given to Ministerial Education. 88 in S. S.

Union Ave.—Pastor preached in the morning. Bro. C. H. Bell of Nashville spoke at night. 76 in S. S.

Bellvue—Pastor Hurt preached at both hours. One baptized. Pastor leaves this week to supply the Temple Baptist church, Washington City, for month of August.

## CHATTANOOGA.

Tabernacle—Pastor Fort preached at both services. Evening subject, "Put on the Whole Armor of God, or, How to Withstand the Devil," being the last in a series of sermons on Satan. One addition. 333 in S. S.

East Lake—Preaching by supply Pastor J. C. Richardson. Good interest. Ordinary S. S. and B. Y. P. U.

North Chattanooga—L. E. Hoppe, pastor, preached at both hours. Good audiences. Fine S. S.

Avondale—We had a splendid day. In the morning we had a laymen's service and observed the Lord's Supper. An impressive service. 160 in S. S. Bro. Jno. Morgan preached at night to a full house.

Chamberlain Ave.—Pastor Edwards preached on "The Abundant Life," and "The Great Destroyer." Good S. S.

Highland Park—Pastor Keese preached on "A Perilous Plan," the third of a series of sermons on "Ruth" and "The Blessing of Pardon." 173 in S. S.

East End—Revival meetings closed. Forty or 50 conversions. S. S. organized with 135 present at first service. Offering, \$4.35. 29 received into mission, organized as a branch of Tabernacle church.

Rossville—Pastor Tallant preached on Matt. 22: 37-39, and Dan. 5:6. Good congregations. One received by letter; one approved for baptism; one baptized. 230 in S. S.

Central—Pastor Grace preached on "The Pastor's Crown of Rejoicing," and "Why Will Ye Die?" Congregations larger than usual, especially at night. Tent meeting in progress this week.

Ridgedale—Pastor Richardson preached on "Repentance," and "God's Rubbish Heap." Good congregations. One addition. Splendid S. S.

Alton Park—Pastor Duncan preached on "The Water of Salvation," and "Heaven." 96 in S. S.

St. Elmo—Pastor Vesey preached to a large and attentive audience. Morning subject, "Christ Our Model." 150 in S. S. Union service in evening.

Cookson's Creek—Pastor Evans preached on "Sowing and Reaping," and "What Will You Do With Jesus?" Good congregations and S. S. Revival will begin. Pastor Baldwin of East Chattanooga will assist.

Livingston—Rev. Fred O. Saunders spoke in the

morning in the interest of Stocton's Valley Institute, of which he is principal. Pastor Chunn preached at night. Good S. S. Good congregations. A good day.

On July 28, 1912, I was called as pastor of Oak Grove Baptist Tabernacle. Having served the church for one year, I was unanimously called for another year. Since coming to the church, which is but little over a year old, worshiping in a little temporary building, we have steadily grown, as the report which follows will show. I regard the growth most excellent, considering the fact that I live ten miles from the church on my farm, and have spent only three weeks during the year on the field in visiting.

We have purchased a lot and built a modern brick church at a cost of \$6,000; seated with beautiful church pews. We have a furnace and electric lights. Starting with 31 members we have added by letter to date 41, by baptism 15. Total membership, 87.

Sunday school one year ago, 80; present, 156. A gain of 76.

Church has raised for all purposes \$1,387.19. Of this amount \$209 was contributed by the Sunday school.

\$76.34 has been raised for Home and Foreign Missions; \$36.34 for Orphans' Home.

The congregations are fine, filling our house on Sunday nights with good morning attendance. We are happy and hopeful for the future, with a clear sky and smooth sea. We hope for better things to come.

B. N. BROOKS, Pastor.

Chattanooga, Tenn.

Just a word or two from Mentone. We have been here about fifteen months, and the work is moving nicely. We are having splendid hot weather congregations, and good interest at all services. We are having quite a tussle just now, trying to keep saloons out of Mentone. The election is to be held on the fifth of Aug. and we ask that people who pray may implore God's blessing and power to be so manifest on Franklin Township, that our splendid and aggressive little city may be spared the shame and disgrace of the saloon. You will please find enclosed my check for renewal to the paper. It grows better, and still better.

F. B. NAFE.

Mentone, Ind.

On July 20 I closed our protracted meeting with Battle Creek church in Robertson County. The meeting lasted nine days. Bro. J. E. Skinner, pastor of Judson Memorial church, Nashville, was with us, and did most of the preaching. Bro. Skinner is an able gospel preacher, and an amiable co-worker. He endeared himself to the pastor and people very much. We trust that much good was done. The church was revived and strengthened, and sinners were converted. Four were added to the church. May God bless these good people of Battle Creek church.

S. C. REID.

Antioch, Tenn.

Evangelist E. H. Yankee assisted me in a week's meeting at Pikeville, beginning the fourth Sunday in June. The weather was intensely hot and Bro. Yankee was sick, on the verge of a breakdown, yet the meeting was a fine success. There were a number of conversions and three approved for baptism.

W. N. ROSE.

I just closed a splendid meeting at Sharon, Tenn. There were 25 additions. We begin Sunday, July 27, at Alexandria, with Bro. W. C. McPherson. The Baptist and Reflector readers are requested to remember us in prayer.

S. W. KENDRICK,

State Evangelist.

Alexandria, Tenn.

I go today to see Elder M. W. Russell at Hickman. He is not expected to live many days. He is one of our best preachers. Bro. C. B. Harwood's death is sad to me. I was his pastor at Una for eight years. He was one of the best S. S. superintendents in the State.

S. N. FITZPATRICK.

Cookeville, Tenn.

I appreciate the paper very much. We have "current events" in our B. Y. P. U., and I get more out of the Baptist and Reflector than from my other three papers. You give us a good paper. I can't do without it. My work is prospering.

R. A. RUSHING.

Thomas, Okla.

My dishes came in fine condition. Thank you so much. I think they are beautiful and everyone that sees them thinks them a great bargain.

Corryton, Tenn.

MRS. NOAH H. CHILES.

## MISSION DIRECTORY

**State Convention and the State Mission Board**—J. W. Gillon, D.D., Treasurer of the State Convention and the State Mission Board, to whom all money should be sent for all causes except the Orphans' Home.

**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, Calendar Station, via L. & 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' 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.

**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. J. 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.

## SOME HINDRANCES TO BAPTISTS CO-OPERATING WITH BAPTISTS.

By J. W. Gillon, Cor. Sec. and Treas.

In last week's issue of the paper, I discussed one hindrance of Baptist co-operation. In this article, it is my purpose to discuss a second hindrance.

A second hindrance to general co-operation among Baptists is found in the divergence or inequality in ability among the several elements of the Baptist family to make practical use of their great doctrines.

This, of course, has been hinted at in what has been said, but it needs elaboration here. In discussing this, we will find variations in the classes of Baptists.

1. In our Baptist family, we have the brother known among us as the Hardshell Baptist. He is great doctrinally. He is exceedingly sound; indeed, he seems sometimes to be mostly sound. He is, however, distinctly Baptist. He is totally anti-missionary and non-co-operating, as far as practical ministries to the world are concerned. He has made it his business to feed the sheep and to seek in turn to be fed. The chief trouble with him is that he does not know what to do with the doctrine of election. He thoroughly and rightly believes this doc-

trine up to a certain point. He has it right in its bearing on the salvation of the saved, but he does not understand it at all in its bearing on the lost. He wants to give it credit in the one case and charge it up with responsibility in the other case. He has so interpreted it as to make it do double duty. To him, it accounts for the salvation of the saved and at the same time the condemnation of the lost. Having gotten tangled here, he falls into other error. He rules out man as an instrument in God's hands for the salvation of men. He says a God who elects does not need any one to help him make effective the election. He stoutly maintains that, since the man is elect, he will be saved whether anybody carries him God's message or not. He as stoutly maintains that certain ones are elected to damnation and that it will do no good to carry such ones the gospel. So, in his judgment, there is no need for any effort upon the part of those whose calling and election has been made sure by their acceptance of Jesus Christ. But in this he flies in the face of Scripture, for does not the Word say, in Eph. 1:11-12, "In whom also we were made a heritage, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will to the end that we shall be unto the praise of His glory?" Here we have the salvation by foreordination and we have the purpose of the salvation foreordained also, that is, that we shall be unto the praise of His glory. The purpose of our salvation is just as much a matter of foreordination as is the salvation. The same apostle makes it yet clearer, if possible, in Eph. 2:10, "For we are His workmanship, created in Christ Jesus for good works which God hath ordained that we should walk in them." Here is the election unto salvation plus the creation in Christ plus the election unto good works. The good works are just as much a matter of election as is the salvation. The elect good works, of course, have to do with moral character and outward and inward good and consistent behavior, but it also embraces the things of the great commission found in Matthew 28:19-20, "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." If our anti-mission brethren could be set right on the doctrine of election, they would at once be found in the ranks of the co-operating Baptists, but having gone wrong at election they have found it impossible to manifest the spirit of co-operation.

2. A second element in our Baptist family is our so-called Gospel Mission brethren. They put much emphasis on the terms "Gospel Missions." They would have us believe that their theory of doing missions is the gospel theory as contrasted with all other ways. They are Baptists in their great doctrines. They do not, however, co-operate either with themselves or with other classes of the Baptist family. They fail in co-operation because of their inability to rightly handle the great Baptist doctrine of "the sufficiency of the Scriptures." They are loud in their boast that where the Scriptures speak they speak and where the Scriptures are silent they are silent and where the Scriptures command they obey and where there is no Scriptural command they have nothing to do. In all matters of theology they ought to do as they say they do, but they forget that doctrines and rules are not one and the same thing. Rules are in-

tended to tell us how to do things. The Bible is a great book of great doctrines, but it is not a book of rules. It deals, in the main, in principles but not in detailed specifics. In it are commands but not machine like compulsions. For instance, we have the command to go into all the world and make disciples of all the nations. We are not told how to go, whether on foot, by rail, in private conveyance or by steamer, nor are we told how many are to go together, nor are we told how the ones who do not go in person are to support the ones who do go. The Lord does not tell us whether one individual is to do the supporting or one church or an Association or a State Convention or a whole denomination. He makes it clear that He expects every individual who does not himself go to support those who do go. He gave us a world task and left us to work out the best methods for doing the task. He did not tell us to form ourselves into Associations, State Conventions and general conventions. He merely told us what to do and he left us to discover the sanest, most practical way of doing it. Our so-called Gospel Mission brethren say that there is no Scripture authority for Conventions and Boards and so they will not co-operate with those who have them. They do, however, have district Associations and General Associations and committees. They fail to realize that the same Scriptures that authorize these which they recognize have authorized also the Conventions and Boards, for their terms are merely different names for the things which they fight. The brethren ought to be able to see that this is true and ought to have the good grace and wisdom to throw away their objections. They are so busy, however, accusing the Board and Convention people of violating the doctrine of the sufficiency of the Scriptures, that they have no time to make practical observation with reference to the correspondence in methods, their own methods and their brethren's methods, nor have they much time to give to co-operation with each other. They boast of the number who agree with them, but make shameful showing in the amount of work done. They have not capacity to do two things at once. They are like most of the human family, able to do only one thing at a time, and they have chosen to spend their strength in criticizing the brethren who are trying to do the work of the Master in a way they think He will approve, and as consequence the critics have no time, money or strength left for real co-operative work in line with what they claim is in keeping with the sufficiency of the Scriptures. When they meet to discuss the tasks which Christ has assigned to us, their strength is spent in denouncing their brethren who are doing the work, and not in telling how gloriously they are doing it. This is not written for the sake of criticizing their chosen method of co-operation, but in criticism of their lack of real co-operative work. The method of co-operation is not nearly so important as is real co-operation. No one, it seems to me, who wants to see the Lord's work done could complain if by any method their brethren really got it done at all. The indictment I have to bring against the Gospel Mission brethren, so-called, is that they do not effectively co-operate at all, and they have suffered themselves to be led away by a perversion of the great doctrine of the sufficiency of the Scriptures. If they ever get right at this point and the Scriptures really become sufficient to them, the greater part of the Baptist family will

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get together in mission work and all practical ministries. They are saved men. They have as great a percent of saved men in their ranks as have their co-operating brethren, but they have gotten tangled on a great doctrine and its practical use and so have gone astray and are missing the mark. There is no occasion for saying here unkind things about them. They are our brethren to be taught the way more perfectly, to be wooed and won to real, genuine co-operation with Baptists. It has never been this writer's practice to say unkind things about the brethren who could not see as others of us see. In a pastorate in Texas it was this secretary's privilege to be pastor of a splendid church in which there were a number of strong men who refused to co-operate with the general Convention of Texas. Never a word was uttered by the pastor against the plan that these brethren had chosen for their work, but on one occasion I greatly embarrassed the objecting brethren by telling them that I did not expect them to give any money through the treasurer of the church for the general Convention, but that the time of year had come for the round-up in their Convention work and that their treasurer was in great need of money and that I hoped they would get together and make a worthy offering for the causes and send it forward at once. They did not know what to say or do at this challenge and with this proposition. Sometimes one is seriously tempted to wonder if their pastors and laymen would not be greatly embarrassed if somebody among them were to insist that they must give in a worthy, Christly way to the cause they claim really to believe in, and that the Christly thing for them to do would be to cease to criticize others who are doing the task the best they know how, and give themselves to doing the task the best they know how. Some few of them have greatly gone astray. Recently I heard of one of these brethren saying he would not ride in a buggy with a man because it is not commanded in the Scriptures. He certainly ought not to build meeting houses, sit on pews when he goes to worship, hold regular preaching days at local places, for none of these things are specifically commanded.

(Continued on Page 12.)

## "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. Published and copyrighted by The Hygienic Sales Co., Dept. 40, Peoria, Ill.

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The current number of Our Mission Fields has the monthly topics for 1914. This will be helpful to societies which get out their local year-book.

We have a shelf in our desk devoted to communications for this page. We thank Miss Winn for her report of the Cumberland meeting. Our shelf would have been "bare," like Mother Hubbard's, but for her timely remembrance. We trust the Jubilate note is being sounded largely in all the Associational meetings. Our hearts and minds are turning to the annual observance of State Missions in September, and as Mrs. J. O. Rust is chairman of the program committee, this means that its going to be extra fine.

The second Quarterly Institute of Cumberland Association met July 2 with Lebanon church, Barren Plains. Six societies were represented, eight of Springfield's women, together with Miss Buchanan, went out with us, which of itself insured a good meeting. Miss Buchanan led the devotional services, reading the one hundredth Psalm. Other praise verses were asked for and responded to by the women.

Miss Ethyl Jones, one of our most consecrated young women, spoke on Our Spiritual Needs, while Miss Buchanan spoke the remainder of the morning hour on State Survey plans. She brought before us the great need of State Mission work. She was heard with much pleasure and profit by all. We next enjoyed the splendid lunch served by the W. M. S. Then the social hour followed.

In the afternoon Mrs. S. N. Morrow spoke on Why Have a W. M. S.? and Mrs. G. B. Sprouse gave a splendid paper on Personal Service. Mrs. L. S. Ewton came next and interested all with her enthusiastic talk on Tithing, after which Miss Sue Taylor of Springfield told us the meaning of the Jubilate.

Miss Buchanan spoke briefly of the plans and purposes of the Jubilate, and the special offering we are expected to make this year.

Thus ended, we trust, a profitable day for the cause in that division of Cumberland.

Miss Buchanan spoke again July 3 to the Springfield W. M. S., where she was heard with pleasure. Although not present, good reports of that meeting were told us.

July 10, an all-day meeting was held at Oakland church, another direction from Springfield, where a number of the good women took part in the program, and where about twelve of Greenbrier W. M. S. encouraged us with their presence. Bethlehem was also represented and invited our next quarterly institute to meet with them. Rev. O. P. Maddox and Mrs. Maddox,

our missionaries from Brazil, were present and spoke to the delight and edification of all, this being Mrs. Maddox's home church. We hope greater interest in the W. M. S. will follow, and a Y. W. A. will soon be organized.

On Saturday, July 12, we had the pleasure of attending an all-day service at one of Bro. Ogle's churches at Lamont, where a most excellent program was planned. Great speeches were given by brethren Maddox, Ewton and Kelly, and such a dinner as was served we can't describe. Just go next time and see and taste for yourself. Forty minutes was given the W. M. S., most of which time we gave to Rev. O. P. Maddox, when he told the women of the first missionary society in New Testament times, proving clearly those women in the days of Jesus ministered to Him, giving of their substance as the Christian women are doing in these days.

We rejoice as we see the work growing and interest increasing among our women in Cumberland Association.

JOSEPHINE WINN.

#### QUARTERLY MEETING OF W. M. U. OF CHILHOWEE ASSOCIATION.

On July 3 the W. M. U. of Chilhowee Association met with Chilhowee Baptist church for its all-day quarterly meeting. Mrs. J. R. Gilbert, the Superintendent, called the meeting to order at 10 o'clock.

Devotions were conducted by Miss Maggie Shiffey of Chilhowee church. There were 60 delegates present from 13 Societies and Bands. There were a number of visitors also who are always welcome and appreciated at the meetings.

The superintendent was re-elected for the coming year. Mrs. Edward Johnson was chosen Secretary, with Miss Norma Singleton assistant. Mrs. W. J. Bolin was retained as reporter. The superintendent will select her vice-presidents. The Union voted unanimously in favor of giving the superintendent her expenses in carrying on the work.

Then the program of the day was taken in charge by Mrs. A. B. Davis of Pleasant Grove. After singing, there was an interesting discussion on the subject of "Some Things Accomplished by Our Quarterly Meetings," led by Mrs. W. J. Bolin, Mrs. Ogle, Mrs. Atchley, Mrs. Gilbert and others. The main thoughts brought out were Inspiration, Enthusiasm, Information, Discovery of Talent and Spreading Interest in general in the work.

The Orphans' Home was a very interesting subject, in which several ladies took part, after the reading of a tract by Mrs. Bolin and a letter by Mrs. Gilbert.

Woman's Part in Christ's Program was a most interesting and helpful paper, read by Mrs. M. C. Atchley.

Miss Johnnie Catlett recited the Mislaid Mite Box in a very entertaining manner, and then we were carried almost into Heaven's portals as we listened to the singing of that grand old hymn. "That Beautiful Land," by Misses Minnie Davis, Minnie Cusick, Kate Dykes and Mrs. Alfred Davis.

Rev. Jones of Immanuel church dismissed the meeting with prayer for the noon hour.

The afternoon session was begun by singing "The King's Business," and Mrs. Hettie Hodges conducted the devotions.

Mrs. Andy Davis recited very sweetly "Little Joie."

The Sunbeams of Chilhowee church sang very beautiful "We Are Little Builders."

Miss Norma Singleton read a paper on The Importance of the Work of the Y. W. A., bringing out Training for Service as the greatest work for the individual, and for Christ, a Young Life Given for His Service.

"The Joy of Putting First Things First," was the subject of a talk by the secretary.

Mrs. J. M. Williams of Pleasant Grove church read a paper on State Missions, showing splendid study and preparation.

"What Advantage Has the W. M. U. Been to Our Churches?" was an interesting discussion led by Rev. W. A. Atchley, Rev. Jones, Rev. Carmichael.

Mrs. J. C. Ford spoke on Personal Service, explaining this important part of our work.

Echoes from the Southern Baptist Convention was the subject entertainingly discussed by Miss Laura Powers, our superintendent of East Tennessee W. M. U.

Then, after a vote of thanks to the ladies of Chilhowee church for their kind hospitality and splendid dinner, we were dismissed by Rev. J. R. Dykes with prayer.

The next meeting will be held in October at Island Home church.

MRS. WILEY A. DAVIS,  
Secretary.

#### THE CONCORD ASSOCIATION.

The Fifth Sunday meeting of Concord Association met with Republican Grove Church Friday night, July 27. After devotional services Brother W. C. McPherson preached an excellent sermon on "Soul Winning." On Saturday morning Brother Crouch, of Murfreesboro, made an impressive talk on the same subject, after which Dr. Gillon made a strong appeal on the duty of missions. Saturday night Brother McPherson preached another fine sermon on "The Salvation of the Thief on the Cross." On Sunday morning the Church and Presbytery met for the work of ordaining two deacons, Brother Wylie Jones and Tom Nichols. Also Brother Oscar Nolen and John Zumbro. The Presbytery consisting of B. McNatt, W. C. McPherson, J. E. Sullivan, E. S. Miller and the writer.

After the examination of the candidates by Brethren McPherson and McNatt, finding them to be orthodox, the Presbytery proceeded to the ordination.

Brother McNatt preached the ordination sermon, text Tim. VII. 4:1. "Take Heed unto Thyself." Ordination prayer by J. E. Sullivan, after which was the laying on of hands, by the presbytery. Charge given to the candidates by C. S. Dillon, charge to the church, E. S. Miller. Dismissal by B. McNatt.

C. S. DILLON.

## A WOMAN'S APPEAL.

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

The fifth group of Nolachucky Association met in a Sunday School Institute with New Corinth church July 11, 1913. The Institute was opened by devotional exercises conducted by Supt. J. N. Loyd. The object of the meeting was stated by Supt. J. N. Loyd. Brethren R. E. George, D. H. Holt, G. N. Russell and W. B. Talley were appointed a program committee.

First topic: "What Power Has the Sunday School in the Salvation of Souls?" Discussion led by Rev. D. H. Holt, and discussed by Revs. R. E. George and J. N. Loyd.

Afternoon.

"How May We Secure the Best Attendance and Interest in Our Sunday School?" Led by Rev. R. E. George, followed by Jasper Roach, Revs. G. Bull and G. N. Russell. A collection was taken and amount after expenses were paid was applied to the building of church, the old church having been burned.

"Who Ought to Attend the Sunday School?" Discussed by Bros. W. P. Williams and A. J. Roach.

Song, "Sweet Bye and Bye."

"Should We Use Helps in Studying the Sunday School Lesson?" Led by Bro. G. N. Russell and discussed by Revs. R. E. George, D. H. Holt and J. N. Loyd.

"Give Your Best Plans for Conducting a Successful Sunday School." Led by W. B. Talley and G. N. Russell.

The Institute, after extending a hearty vote of thanks to the people of New Corinth church for their kind hospitality, adjourned.

All enjoyed themselves to the fullest extent.

J. N. LOYD, Supt.

B. F. MITCHELL, Sec'y.

The Big Spring Baptist church-house is now complete except the seats. We hope to have it seated soon. The writer preached the first sermon in the new house last Sunday from Rom. 1:14, 15, 16. Dr. Folk will remember being in the organization of the church at Inman Street church the first Sunday in last April. Come now, Brother Folk, and see us in our new house.

We want to hold a revival as soon as we can get the house seated, and hope to have the assistance of Bro. S. P. White. We are not out of debt yet, and if any one sees fit to make us a donation we will appreciate it and I will acknowledge the receipt of same through the columns of the Baptist and Reflector.

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## BIG HATCHIE ASSOCIATION.

The old Big Hatchie met in its 85th annual session with the Liberty church in Tipton County. Rev. E. L. Atwood was re-elected moderator; Bro. R. S. Jamieson treasurer, and T. L. Powell secretary. The introductory sermon was preached by Rev. T. V. Miller. It was a thoughtful, practical sermon on "The Ministry of Reconciliation."

The Digest of Letters, read by Clerk Jamieson, showed that there are 29 churches in the Association, with 3,597 members. The total contributions amounted to \$24,850, an average of nearly \$7 per capita for the members of the Association. Is there any other Association ahead of this? If so, we should be glad to hear from it. We confess we do not recall ever hearing a better report in any Association.

Among the visitors were Brethren R. W. Hooker, R. M. Inlow, H. W. Virgin, T. S. Potts, H. H. Hibbs, W. J. Stewart, J. W. Gillon, J. K. Marshall, S. P. Poag, E. H. Marriner, Miss Margaret Buchanan.

The discussions were quite interesting. Some of the best speeches were by R. W. Hooker on Foreign Missions, R. M. Inlow on Education, J. H. Estes and H. W. Virgin on Ministerial Relief, J. W. Darby and J. W. Gillon on State Missions, J. E. Miles and others on Publications, W. V. Bringle and T. S. Potts on Hospital Work, W. H. Major on Home Missions, W. R. Farrow and W. J. Stewart on Orphans' Home, G. W. Young on the Sunday School Board, W. H. Major, T. L. Powell and T. B. Smalley on Woman's Work, E. H. Marriner on Temperance, A. M. Nicholson on Obituaries.

After the speech of Dr. Inlow, the churches pledged \$245 for Ministerial Education in Union University.

Dr. H. W. Virgin, who is now soliciting funds for the debt of the University, secured a considerable amount privately, as also did Dr. Hibbs for Tennessee College.

Sermons were preached during the Association by Rev. A. M. Nicholson on Wednesday night; by Dr. R. M. Inlow on Thursday morning; Dr. H. H. Hibbs on Thursday night; and Dr. T. S. Potts on Friday morning. All of these sermons were greatly enjoyed. At the conclusion of the sermon by Dr. Potts—which was on the appropriate subject of "My Father's House"—the Association adjourned, with brief expressions of enjoyment of the meeting and with song and handshaking.

The first time we ever attended the Big Hatchie Association, the first time we ever attended any Association, was when it met with Liberty church in 1880. Dr. J. R. Graves, then the editor of the Baptist, was moderator. Rev. Joseph H. Borum was clerk. There was a large attendance. The sessions were held out of doors under an arbor. Several incidents in connection with the Association stand out in our recollection. One was an address on Missions by Dr. J. H. Eager, under appointment to go as a missionary to Italy, and then supplying the pastorate of Central church, Memphis. Another was a splendid address on Education by Prof. R. E. Buford, who had just become President of Brownsville Female College, and of which Dr. Graves remarked that it would be a long time before the audience would hear a finer address on Education. And he was right.

Another incident made quite an impression upon us. We had gone to the Association with a cousin of ours who was a widower. He told us of a widow in the neighborhood who had a daughter. He was going to see the widow. We confess that we made a mental note that while he was paying attention to the widow we might be casting shy eyes in the direction of the daughter. In fact, we had a sly suspicion that he brought us along for that purpose. So we were on the lookout for that widow and daughter—especially the daughter. During the noon hour we spied three ladies in a barouche, one on the front seat, two on the rear seat. It happened that we knew the lady on the front seat. We spoke to her. She introduced us to those on the rear seat, but we did not catch the names. One was somewhat elderly, the other younger. We looked at them. With that widow and daughter uppermost in our mind we thought: "Here are the widow and daughter." We were not certain. But we concluded to risk it. So we turned to the two ladies and said: "I beg your pardon, but I believe you are mother and daughter, are you not?" The older lady answered quickly, "No. What makes you think so?" "Because I thought you look alike," we managed to reply. "Do you think so?" asked the younger rather indignantly. We beat a retreat and learned afterward that they were an old maid and young lady, no kin to each other. We had made them both mad, the old maid by taking her for the mother of the young lady, the young lady by saying she looked like the old maid. It was with some hesitation that we ventured back to Liberty. But after cautious inquiry we could hear nothing of the old maid and young lady. We suppose they are both dead, or married. We hope so—we mean we hope they are both married. As to the widow and daughter we were so discouraged in our first effort to find them that we made no further attempt to do so.

This is the third time the Association has met at Liberty—in 1880, 1898, and 1913.

The Liberty church is one of the strongest country churches in the State, with a membership of over 200, composed of a fine class of people, farmers in a rich section, owning their own homes, without mortgages on them. Bro. W. R. Farrow is the able and popular pastor. He has an ideal arrangement, preaching to Liberty and Oak Grove churches each every Sunday, preaching alternately at each, mornings and afternoons, and with a nice parsonage in Covington, about four miles from each church. We do not know any pastor in the State more delightfully situated. He is a strong gospel preacher and is held in the highest esteem not only by his members, but by every one.

The hospitality was most cordial and abundant. We had a very delightful home with Bro. A. G. Whitson. The next meeting of the Association will be held at Holly Grove church. Rev. E. L. Atwood is to preach the introductory sermon. This was considered one of the best sessions in the history of the Association.

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## C. B. HARWOOD.

It is with much regret that we record the death, on the night of July 25, of Bro. C. B. Harwood. He died

at his home at Antioch. Bro. Harwood was born in Gibson County, but moved to Davidson County in young manhood. He settled about eight miles from Nashville in the Una neighborhood. He was elected Register of the county for the term from 1886 to 1890 and was for eighteen consecutive years prior to Sept. 1, 1912, a member of the Davidson County Court, serving on many important committees throughout that time and giving much valuable time and service to the county. Among other things he was instrumental in securing free pikes for the county.

He was for many years a member of the Una Baptist church, and for 25 years was superintendent of the Sunday school at that place. The present flourishing Sunday school there is due largely to him. Even after he had moved out of the community he continued to attend Sunday school there and to act as superintendent as long as he was able to do so. In accordance with his expressed wish, his funeral was held at Una church at the Sunday school hour. The funeral services were conducted by Dr. G. A. Lofton, pastor of the Central Baptist church, this city, who baptized Bro. Harwood, and who was for several years his pastor. The church was crowded to overflowing with sympathetic friends and neighbors. The burial was at Mt. Olivet. Bro. Harwood's first wife was Miss Julia Gardner, the sister of Dr. C. S. Gardner of Louisville. Of the eight children only two are now living, W. E. Harwood and Mrs. George Clements. Besides them he is survived by his second wife, who was formerly Miss Gertrude Bentley. To her, to the children and to the hosts of sorrowing friends, we extend deep sympathy.

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## WHAT PROHIBITION HAS DONE FOR KANSAS.

In the Independent for July 3, Dr. Charles M. Sheldon has an article on the above subject. He begins by saying: "So many lies have been told about prohibition in Kansas that many good people all over the country still believe the law is a failure." In the article he makes the following statements:

1. "In a great majority of the 105 counties of the State the prohibitory law is obeyed and enforced as well as other laws. All laws are broken more or less in all States. Murders are committed sometimes, even in New York.

2. "After thirty-two years of prohibition in Kansas the liquor business ranks with crime, and the man who engages in it is a criminal.

3. "As a result of prohibition the habit of social drinking has fallen into disrepute. It is probably safe to say that among the 1,600,000 people of Kansas more men and women can be found who never touch intoxicating liquor than in any other spot on the globe.

4. "Not only is the social use of liquor infrequent and unpopular, but the use of liquor as a medicine is fast disappearing.

5. "The result of the prohibitory law has been so educational that practically every newspaper in the State is for the law and its enforcement.

6. "Plenty of economic results of prohibition in Kansas can be shown. The largest per capita wealth is in Kansas today. Kansas contains more people who own their own homes than any State in the Union."

And yet you will still hear the liquor men and their allies saying that prohibition does not prohibit, and that as the law cannot be enforced it should be repealed.

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## A MALICIOUS AND DELIBERATE FALSEHOOD.

In its issue of July 26, the Sunday Watchman of St. Louis, of which "Father Phelan" is editor, because the School Board of Charlotte refused to employ Catholic teachers, says: "North Carolina and Tennessee are the two most benighted, and at the same time, the two most Protestant States in the Union. The men have neither religion nor morality."

With reference to this we have to say. The people of North Carolina are abundantly able to take care of themselves, and we leave Editor Moore and others to do so.

2. The reference to Tennessee was as gratuitous as it is insulting. Why "Father Phelan" should have thought it necessary to go out of his way to drag in Tennessee, in an issue of the kind, we do not understand.

3. If he had said, "Some men in Tennessee have neither religion nor morality," we should not have considered it necessary to make any reply. But when he made the wholesale charge that "the men" of Tennessee—all men, meaning especially the Protestant men—"have neither religion nor morality," truth compels us to characterize the utterance as a malicious and deliberate falsehood. And we are not sure but that the shorter, uglier word should be used. Certainly there is abundant occasion for its use.

METHODISTS AND DENOMINATIONAL LITERATURE.

The bishops of the Methodist Episcopal Church, South, at their session sometime ago issued an address to the "Ministers and members of the Methodist Episcopal Church, South," urging upon them the importance of reading their denominational papers. Among other things, they said:

"We are impelled by deep sense of the importance of the matter to invite your attention at this time to the consideration of the imperative necessity of extending the circulation of the periodicals of our Church.

The interest of our people in the work of the Church cannot be greater than their knowledge of its efforts and enterprises. Their zeal for the promotion of the kingdom of heaven must be in proportion to their information concerning its needs and progress. Their religious experience and growth in grace must be vitally affected by what they read.

We cannot depend upon any other publications than our own periodicals to serve the high ends of informing our people accurately concerning the interests of our Church and instructing them in righteousness and true holiness. If one or more of our papers were read regularly in every home represented in our membership, both the piety and prosperity of our Church would be immeasurably advanced.

We believe that our preachers would make their own work vastly more easy and effective if they would put forth earnest and persistent efforts to introduce these publications into the homes of the people committed to their charge. One round of pastoral visitation, in which this matter was emphasized, would result in great enrichment of the spiritual life and quickening of the religious energies of the members of the Church throughout the entire connection. It would be difficult to overstate the immense good which would follow such a Churchwide campaign in this interest.

We entreat, therefore, our pastors, official members, and all our people to whom this word of exhortation may come to unite in the endeavor to bring to pass the great good which may thus be accomplished.

We shall be most happy if in the pastoral reports made to the Annual Conferences of the year 1913-14 we find that every preacher has done his duty faithfully with respect to this important matter. If such shall be the case, we are confident that cheering progress will be reported in all other departments of our work."

If it be important in the interest of the denomination that Methodists should read their denominational literature, is it not at least equally important that Baptists should read their denominational literature? Methodists are waking up to an appreciation of their literature. Is it not time for Baptists to wake up?

WALLACE ON EVOLUTION.

Of the four great English Evolutionists, Darwin, Huxley, Tyndall and Wallace, only the last named is still living. He has recently published a book entitled "Social Environment and Moral Progress." In this book he says distinctly "there is no proof of any real advance in human character during the whole historical period." He denies also that the intellect of man has in any way advanced. Our modern discoveries and inventions are only the cumulative effect on the work of the ages and "it is quite possible and even probable that the earliest steps, taken in the accumulation of this vast mental treasury, required even more thought and a higher intellectual power than any of those taken in our era."

This certainly does not look much like evolution. According to this position if there has been any evolution at all it has been downward and not upward. Mr. Wallace then goes on to say that our whole social condition is rotten to the core. Our amazing advance in wealth and power over nature "has been accompanied by various forms of social immorality almost as amazing and unprecedented." There is greed everywhere and callous indifference! Our whole commercial system "is pervaded by a mass of dishonest practices and falsehood, by adulteration, bribery and stock gambling," and yet "the possessors of wealth thus acquired hold honored places in our society." Misery and failure are in every direction!

After all that has been said, the scientists of the world are coming back to the position of Moses, "In the beginning God created the heavens and the earth." "In the beginning God." Given God and all is given. We believe in evolution. But true, evolution starts with God.

FOR BAPTIST MINISTERS ONLY.

Let the people know about us. Tell them we are editing a religious newspaper for the whole family.

Tell them that a religious newspaper doesn't need to be dull any more than a sermon is bound to be heavy.

Tell them that we do not expect to shut our eyes to this world while we point the safe way to the next one.

Tell them that they can not afford to do without The Baptist and Reflector.

Tell them that it will cost them less than four cents a week to have all this, and that they never invested money for such sure and satisfactory dividends.

Tell them the best things you know about the paper, in an interesting way, and just let them subscribe. They will want to do it.

You need not apologize for speaking to them on Sunday about the paper, or for taking time out of a religious service. Yours will be a devout act if performed with animation, and will be a means of grace to the congregation. After they have read the Baptist and Reflector a few months you will find it easier to get your benevolent collections, to have a revival of religion, and to fill your church with intelligent hearers.

Thus you will confer three favors: One on the congregation, one on yourself and one on the Baptist and Reflector—your paper.

"PSEUDO CIVILIZATION."

Reference has been made in the Baptist and Reflector to a series of articles in the Saturday Evening Post, by the well known writer, Jack London, entitled John Barleycorn. Among other things he says:

"Temperamentally I am wholesome-hearted and merry. Yet when I walk with John Barleycorn, I suffer all the damnation of intellectual pessimism. I ride out over my beautiful ranch. . . . The air is wine. The grapes on a score of rolling hills are red with autumn flame. . . . I have everything to make me glad that I am alive. . . . I have land, money, power, recognition from the world. . . . Yet with all this good fortune I am sad. And I am sad because John Barleycorn is with me. And John Barleycorn is with me because I was born in what future ages will call the Dark Ages before the age of rational civilization. John Barleycorn is with me because in all the unwitting days of my youth, John Barleycorn was accessible, calling to me and inviting me on every corner, and on every street between the corners. The pseudo-civilization in which I was born permitted everywhere licensed shops for the sale of soul poison. The system of life was so organized that I—and millions like me—was lured and drawn and lured to the poison shops."

Could the argument for prohibition be expressed more tersely and more strongly than that?

A COLOSSAL JOB.

On the very day of his assassination, in bidding a friend farewell, Abraham Lincoln is quoted as saying:

"We have cleared up a colossal job. Slavery is abolished. After reconstruction the next great question will be the overthrow and suppression of the legalized liquor traffic, and you know my head and my heart, my hand and my purse will go into this contest for victory. In 1842, less than a quarter of a century ago, I predicted that the day would come when there would be neither a slave nor a drunkard in the land. I have lived to see one prediction fulfilled. I hope to live to see the other. Good-bye."

Outside of the question of reconstruction, it was a tremendous pity that Mr. Lincoln could not live to see his other prediction fulfilled and to lend the immense weight of his personality towards clearing up this "colossal job," as he had the other. His death delayed the work about fifty years, but it will be accomplished anyhow.

THE "BAPTIST BIBLE."

The Christian Advocate of New York said some time ago of the Baptist Bible:

"It is a careful and conscientious revision. The changes introduced are such as to commend them to all sincere lovers of the Word of God in its purity. . . . We are sorry to see in some quarters an undue jealousy of what is thought to be a denominational bias in this enterprise, suffered to affect the sentiment and language of the Christian community in their judgment of this enterprise. . . . It is our settled conviction that there was never undertaken in any age a version in any language that has so many marks of care and accuracy, whether in the text selected or in the renderings themselves, or that, on the whole, betrays so few traces of traditionary or ecclesiastical errors as this."

This, mind you, comes from Methodist authority and high authority at that.

RECENT EVENTS

Rev. George C. Wilkerson requests us to change the address of his paper from Brush Creek to Erwin. He is now principal of the school at Erwin.

We learned with regret of the death on July 22 of Mrs. — Straughn, the beloved wife of Bro. R. N. Straughn of Dyersburg. Many friends will join us in sympathy to Bro. Straughn.

The Word and Way quotes a pastor as saying in a private letter to the editors: "I am not ready to leave —, so I am not whooping things up through the paper much yet." Does this always follow?

Clark Wells Chamberlain of Vassar College has been called to the presidency of Denison University, Granville, Ohio, to succeed Emory W. Hunt, who becomes general secretary of the American Baptist Foreign Mission Society.

Rev. Chas. E. Wauford of Lewisburg passed through the city Monday on his way to Watertown to assist his brother, Rev. Wm. Wauford, in a meeting at Round Lick church. We shall expect to hear of gracious results. Bro. Wauford is taking hold vigorously at Lewisburg.

At a recent meeting of the State Baptist Orphanage Board of Louisiana, the Board refused to accept the resignation of Superintendent J. E. Trice, offered about two months before, and he was re-elected Superintendent for the following year. Brother Trice has done a noble work in that position.

The meeting at Whiteville, in which Pastor J. H. Oakley was assisted by Bro. W. D. Upshaw, editor of the Golden Age, came to a close last Sunday night. It was said to be the best meeting in the history of the town. The congregations were very large. There were 44 professions and 30 additions to the church.

We stated last week that the Baptist Memorial Hospital cost, grounds, buildings and equipment, \$235,000. Superintendent T. S. Potts informs us that the buildings and equipment cost \$235,000, and that the grounds cost \$50,000, but would now be worth considerably more. As we stated, the total valuation of the hospital is now about \$300,000.

We regret to have the Rev. H. M. Crain leave Florida, but congratulate Tennessee on securing him. Brother Crain has done a fine work in Arcadia, and the church stood by him loyally. The Milan church, to which he goes, is a splendid church, and in a good town. Milan is near our old home where we were born and reared. We wish for him and the church great success.—Baptist Witness.

We meant to make mention earlier of the destruction by fire, on June 25, of the First Baptist church of Edgefield, S. C. Dr. M. D. Jeffries, formerly president of Carson and Newman College, is the popular pastor. The Baptist Courier says: "The fire was caused by lightning. The building and furnishings were estimated at \$15,000. The new pipe organ was valued at \$2,300. Some of the furnishings and a piano were all that could be saved. There were \$5,200 insurance, which was less than a third of the amount lost. The building was an excellent one, and could have served the purposes of the church for years to come." The hosts of friends of Dr. Jeffries in this State will join us in expression of sympathy and in the hope that the church may soon be able to rebuild.

A farewell service was held in honor of Dr. Henry Alford Porter at the Walnut Street Baptist Church, on Sunday evening, July 27, 1913. Dr. William Warren Landrum, pastor Broadway Baptist Church, and President Louisville Baptist Ministers' Conference presided. Brief addresses were made by Hon. W. O. Head, mayor of Louisville, on "Dr. Porter as a Civic Force," Mr. A. Y. Ford on "Dr. Porter as a Leader in the Kentucky Baptist Brotherhood," Dr. J. N. Prestridge, Editor Baptist World on "Dr. Porter in the Ministers' Conference," Dr. E. Y. Mullins, President Southern Baptist Theological Seminary, on "Dr. Porter as a Trustee of the Seminary," Dr. A. Paul Bagby, pastor Highland Baptist Church, on "Dr. Porter as a Comrade," Dr. W. Francis Irvin, pastor Fourth Ave., Presbyterian Church, on "Dr. Porter and the Non-Baptist Community," Mr. George E. Hays on "Dr. Porter, His Permanent Home in Our Hearts," Dr. M. P. Hunt, pastor 22nd and Walnut Street Baptist Church presented resolutions. Dr. Porter then offered some touching, closing words.

**The Home Page**

AN ANSWER TO "WHY SHOULD THE SPIRIT OF MORTAL BE PROUD"

By S. E. F.

O why should the spirit of the mortal be proud,  
When life is, indeed, a fast flying cloud?  
Ask you the question, you who are given  
The spirit of life from a God in Heaven!

Ah, yes, it is true that the leaves shall fade,  
And the young and the old in a coffin he laid,  
Lost and forgot by the busy world,  
But resting at last from Life's mad whirl.

We're only treading the paths they've trod,  
Ah, yes, but the paths were traced by God,  
And the spirit of mortal has yet to be proud  
To follow the pathway so divinely endowed.

With peace and joy and loving care  
A Hand to guide and a Voice to cheer,  
All for the spirit of mortals who call  
And cling to the Hand which holdeth us all.

The story of love—'tis short, ah yes!  
But then indeed perhaps it were best,  
For sorrow comes, too, to me and to you,  
And then what a blessing that grief is short, too!

Yes, hope and despondency, pleasure and pain  
Are mingled together in sunshine and rain,  
But the spirit of mortal has yet to be proud  
That God, for our good, has these things allowed.

O why should the spirit of mortal be proud  
When the journey is swift from life to the shroud?  
Because, though short, it is sweeter still  
As a journey planned by our Father's will.

Proud that for the spirit of mortal souls  
He gave in his love His Son to go  
And die in disgrace the death of the cross  
That the spirit of mortal should not be lost.

Proud! Hear us then on the break of the wave  
Cry with the apostle, "Thy victory, O Grave?"

Or holding fast as to life we cling.  
'Tis the call of God, "Where, O death, is thy sting?"

AN APOSTROPHE TO LOVE.

By Wm. Lowndes Pickard, D. D.

God gave us Christ because of love.  
God loved us and gave us Christ.  
Christ loved us and gave Himself for us.  
What, then, is love? It is a holy, benevolent passion in the soul which makes one willing to be blotted out that the one whom he loves may be blessed. It is too grandly divine and infinite for us to grasp it fully. But even a partial understanding of it thrills our souls. No matter in what sphere we see it we behold it in its sacrificial nature—going to lift up—giving itself to bless others.

In music it is a Mozart pouring his very soul out into great symphonies and sonatas—peering and perishing—that millions after him might revel in the glorious harmonies which his love discovered, disclosed, and put into shape and form. He lived and died a sacrifice at the altar of harmony that others might be enriched in purse and soul.

In patriotism, it is the patriot putting himself unreservedly on the altar of his country, a willing sacrifice, that those whom he loves may have a country in which life is worth living.

In science, it is the lover of truth patiently, modestly, persistently groping on in the darkness—often hungry and cold—that those who come after him may walk in the light, feast on rich viands and be clothed in purple and fine linen.

In anatomy, it is the humanitarian studying by day and night—studying till broken in health and bent in form—that others may be sound in body, sane in mind, and able to enjoy the best that perfect manhood and womanhood can enjoy.

In poetry, it is one of heaven's geniuses on the earth—like an angel wandered from his sphere—dreaming, singing, sighing, sorrowing, suffering and dying away from home that after-generations may revel in the vision of God as their common-place possessions. It is Milton suffering in his blindness that every swain and lassie may see the flowers and hear the enchanting songs of Paradise Regained. It is a Lanier perishing, hugging his flute to his breast, that generations yet to be may eat their bread to sweetest strains of minstrelsy.

In fatherhood, it is the freeman working as a slave, in field, or mart, or begrimed shop, that wife and children may have plenty, leisure and pleasure. Often it is father dying as a slave in life's struggle that his loved ones may be free.

In motherhood, it is mother living and dying for her children. It is mother's way!

Love is not blind. Those who love see the faults and imperfections of those whom they love. They love and bless when others would curse and spurn. God and Christ knew the cost of redemption ere Christ came to make God's love known. Christ saw Gethsemane and Calvary ages before His incarnation. God and Christ knew our sinfulness and unworthiness. They counted up the cost, but God and Christ loved, and Christ paid the price of redemption on the world's great altar-tree. Because of God's love He sent His Son out through the gates of pearl to seek and to save the lost. Christ expressed His love, and the Father's, in His sacrificial blood, pouring His life out in infinite agony. Here is the logical order of God's love: God Christ, love, Calvary,—Redemption through His blood.

A crown of thorns I saw Him wear,  
That I might wear the myrtle wreath;  
I saw His blood flow down the cross  
That I might never suffer loss.

And heaven sang a requiem  
That earth might sing a sweet anthem;  
Why this? 'Twas answer'd from above—

It is God's way, His way of love!  
—Biblical Recorder.

LOOKING PLEASANT.

Grumbling and growling is largely a matter of habit. Some people have a chronic sourness of spirit. If we would only yield ourselves wholly to God, and trust Him fully, moment by moment, the blues and all other kindred evils would emigrate. Life is crowded with mercies and full of blessings. Think

upon them, count them, form the habit of praise. Orison Swett Marden in his little book, "Cheerfulness as a Life Power," gives the following incident illustrative of the power of a cheerful spirit:

"Acting on a sudden impulse, an elderly woman, the widow of a soldier who had been killed in the Civil War, went into a photographer's to have her picture taken. She was seated before the camera wearing the same stern, hard, forbidding look that had made her an object of fear to the children living in the neighborhood, when the photographer, thrusting his head out from the black cloth, said suddenly, 'Brighten the eyes a little.'

She tried, but the dull and heavy look still lingered.

"'Look a little pleasanter,' said the photographer, in an unimpassioned but confident and commanding voice.

"'See here,' the woman retorted sharply, 'if you think that an old woman who is dull can look bright, that one who feels cross can become pleasant every time she is told to, you don't know anything about human nature. It takes something from the outside to brighten the eye and illuminate the face.'

"'Oh, no, it doesn't! It's something to be worked from the inside. Try it again,' said the photographer good naturedly.

"Something in his manner inspired faith, and she tried again, this time with better success.

"'That's good! That's fine! You look twenty years younger,' exclaimed the artist, as he caught the transient glow that illuminated the faded face.

"She went home with a queer feeling in her heart. It was the first compliment she had received since her husband had passed away, and it left a pleasant memory behind. When she reached her little cottage, she looked long in the glass and said, 'There may be something in it. But I'll wait and see the picture.'

When the picture came, it was like a resurrection. The face seemed alive with the lost fires of youth. She gazed long and earnestly, then said in a clear, firm voice, 'If I could do it once, I can do it again.'

Approaching the little mirror above her bureau, she said, 'Brighten up, Catherine,' and the old light flashed up once more.

"'Look a little pleasanter!' she commanded, and a calm and radiant smile diffused itself over the face.

Her neighbors, as the writer of this story said; soon remarked of the change that had come over the face: 'Why, Mrs. A., you are getting young. How do you manage it?'

"'It is almost all done from the inside. You just brighten up inside and feel pleasant.'

"Fate served me meanly, but I looked at her  
That none might know how bitter was the cup I quaffed.  
Along came Joy and paused beside me where I sat,  
Saying 'I came to see what you were laughing at.'

EMINENT AUTHORITY DEFINES "HABIT-FORMING."

Dr. Mallet, late professor of Chemistry at the University of Virginia, was one of the greatest scientists that America has ever produced. He received his Ph. D. degree from the University of Gottingen; his M. D. from the State University of Louisiana; his LL. D. from Princeton, Johns Hopkins and the University of Pennsylvania.

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.

He was honored with the title of Fellow of the Royal Society.

At various times he occupied the chair of chemistry in the University of Alabama, University of Texas, Tulane University, Jefferson Medical College and the University of Virginia, occupying the latter position for nearly forty years.

Testifying as an expert before the Federal Court, Dr. Mallet discussed the caffeine containing beverages (coffee, tea, Cocoa-Cola, etc.) and stated that his analysis showed that Coca-Cola contains less caffeine than either tea or coffee as ordinarily prepared. He stated further that the use of caffeine or beverages containing caffeine in moderation, is not only not harmful but absolutely beneficial. Dr. Mallet explained why caffeine was not a habit-forming substance and gave the following scientific definition: "In the first place, I think that the habit formed must be a detrimental one and an injurious one, and in the second place, one which becomes so firmly fixed upon a person acquiring it that it is thrown off with great difficulty and with considerable suffering, and in the third place, that the continued exercise of the habit increases the demand for the habit-forming drug.

A PAUSE IN THE PRAYER.

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knees; "if I should die 'fore I wake—"

"prayer," prompted a gentle voice. "Go on, Donny."  
"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again, and, dropping down in his place, took up his petition where he had left off. But when the little white-gowned form was safely tucked in bed grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was saying, grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear around in the morning. If I should die 'fore I wake, why, I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're going to keep on living, but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commended the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Exchange.

MUSKEETOPUNK Kills Mosquitoes

To rid your tent, cabin, boathouse, home, to enjoy undisturbed sleep, to avoid the bite of malaria carrying and poisonous mosquitoes, use Muskeetopunk. No danger of fire, no bad odor, does not affect breathing, makes camp life ideal. Guaranteed. 3c, or 3 packages for \$1.00. All dealers, or direct.

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## 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.)**

### ASSURANCE.

It comes to me more and more,  
Each day as I pass along;  
The love of the Father eternal  
Is over us tender and strong.

'Tis not alone in the sunshine,  
Our lives grow pure and true;  
There is growth as well in the shadow,  
And pain has a work to do.

A message comes in the heartache,  
A whisper of love in the pain;  
The pang we have fought and conquered  
Tells the sweet story of gain.

So it comes to me more and more,  
As I enter on each new day;

The love of the Father eternal  
Is over us all the way.

—Selected.

Only one letter this week. Do you remember what our motto means? "No Steps Backward." Then we must do better than this if we would keep up our record. Our success depends not on a few of us, but all. If you have it in your mind to help in any of the Young South lines, please let us hear from you without delay. Time is flying. Let us make the most of it. Our steps *Must Not* go backward. I am anxious to know if you like our plan to help build the Baby Cottage out to the Orphan's Home. The plan was this. Let the babies of our State send in contributions—big or little, to be used for the Baby Cottage. It would be the sweetest thing in the world for the babies to do this work, and in the years to come the boys and girls would take more interest in it if they knew they had helped to build it. If this appeals to the mothers, then let them write us a letter for the little ones, and help build a home for the orphan babies in our State. I hope to have many responses by next week. Who will be the first one to write?

Our only letter this week comes from Grand Junction, and says:

"Dear Miss Annie White: I enclose post office order for \$3.60, amount from Sunday eggs on up through the month of June. This is to be used for the Orphans' Home. I was left an orphan myself, so I feel very much interested in our Orphans' Home and the dear little ones. I hope this little will help them some. I enjoy the Young South page and think you are doing a noble work, and the dear old Baptist and Reflector gets better all the while. It is certainly a welcome visitor to my home every week. I hope our dear editor will live many, many years to edit it. With best wishes, A Friend."

We certainly appreciate this letter more than we can express. It saved the day for us. The generous contribution will help a great deal out at the Orphanage. We are so glad to know that you enjoy our paper. Write to us again soon. You are a friend indeed and we want you to come again. Mrs. J. W. Bowman sent \$2 for Mrs.

Medling's salary not long since, and it was credited to Kingston. The credit should have been to the Children's Mission Society at Caney Ford. We make the correction with pleasure.

### RECEIPTS.

Previously acknowledged ....\$178 24  
A Friend, Grand Junction, for  
Orphanage ..... 3 60

Total .....\$181 84

I give you this clipping, which was handed me by one of our members, a young boy:

### RING TRUE.

"Don't be what you ain't,  
Jes' be what you is.  
If you is not what you am,  
Then you am not what you is.  
If you're jes' a little tadpole,  
Don't try to be a frog.  
If you'se jes' the tail  
Don't try to wag the dog.

Pass the plate  
If you can't exhort and preach.  
If you'se jes' a little pebble,  
Don't try to be the beach.  
Don't be what you ain't  
Jes' be what you is,  
For the man who plays fair  
Is going to get 'his.'"

### HEAPING COALS OF FIRE.

"Where is mother? I want her," said an impatient young voice at the study door.

The minister turned around from his writing, and saw a red-faced, troubled boy standing there with his hand still on the door-knob.

"Your mother has gone to spend the afternoon with Mrs. Clark. What did you want with her, my son?"

Casting a glance at the lad, and noting his ruffled aspect, Mr. Graham continued:

"You seem to be in trouble, young man. Surely not fighting, I trust. Come in, and let me fill mother's place for once."

He beckoned the boy to a low couch near the fire, and wheeled his chair around to face it.

Harry walked over slowly, and seated himself; then, in response to his father's "now," burst out vehemently:

"It's that hateful Dan Simmons. He played a dirty, low trick on me this afternoon just because I took away a frog that he was tormenting at noon recess, and flung it over the wall into the brook. I knew he was mad, but he didn't say anything then, so I never had any suspicion of what he was going to do. You see, Miss Hallowell is dreadful nervous and 'steriky, so she can't bear to look at frogs, or bugs, or mice, or—anything. Well, when she called me up to explain a diagram in physical geography, what should jump into her lap but a big green frog! He landed plump on her hands. Gracious! Didn't she scream! Then she went off into some kind of a fit, and the principal and other teachers had to come in and look after her. Pretty fine rumpus, I can tell you."

Harry paused a moment for breath. "I fail to see where your trouble could be so far," remarked his father.

The boy's eyes flashed as he resumed his story.

"Why, it was this way. When Mr. Dexter began to investigate, more than a dozen scholars declared that the frog jumped out of my pocket. They were boys and girls whose word was good. It didn't do a mite of good for me to declare that I did not know a thing about it, not at all, for Dan got up and said that I took a frog away from him before school that looked just like that one. That settled it, and tomorrow my punishment will be

### BETHEL COLLEGE.

The West Kentucky Baptist School for boys and young men. Established 1854. Standard preparatory and college courses. Well equipped business department. Strong faculty. Healthful and moral surroundings. No saloons. Thirty-acre campus, four large buildings. Athletic park and gymnasium. Steam heat, new sanitary system. Boarding department superintended by President. Tuition and board at moderate cost. For catalogue address

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Or W. E. Farrar, Dean, Russellville, Ky.

measured out according to the amount of injury to Miss Hallowell's nerves."

"Then," more slowly, "after school Simmons began to jeer and hoot at me, and I told him just what I thought of him. He flew at me, and I had—really had—deprecatingly—to defend myself. I fancy that he is satisfied that I can, for the last I saw of him he was sitting in a mud-puddle spitting out the sand that he scooped up when he fell," chuckled Harry.

Mr. Graham's mustache twitched in a queer way, but he only said:

"It would be a good idea to call at Miss Hallowell's home presently, apologize for the fright you unintentionally caused, and explain matters as you have to me. If your record before has been clean, I do not think they will deal hardly with you."

"I'll pay him back for it, though," uttered Harry wrathfully. An angry light glittered in his eyes, and he clenched his brown fists. "If he thinks he can walk over me in this way, he'll find out his mistake very soon, for I'll be even with him before long."

"Softly, my boy!" cautioned the minister. "Take time to think. What do you propose to do for the sake of revenge?"

"Oh, I'll plan some way before morning," said Harry.

"Are you going to emulate him, and play a low trick on him to make it even," queried the father. "Because by so doing you will have to lower yourself to the level of his standard of conduct. Just hand me that old leather-bound book on my table, and read what it says just there."

Harry read aloud: "Certainly in taking revenge, a man is but even with his enemy; for it is a prince's part to pardon. This is certain, that a man that studieth revenge keepeth his own wound green, which otherwise would heal and do well."

"Humph, according to that, I should pardon Simmons for what he did to me."

"And that would be too hard, eh, Harry?" asked Mr. Graham.

"The fellows will think I'm a 'softy' if I pass it over," was the dubious answer. "But I'll try it, and see how Bacon's ideas work when applied to grammar-school rows."

"A dignified silence may frighten and puzzle him more than any other thing," commented the minister.

"And the memory of that mouthful of dirt, too," laughed Harry.

"There's a better book and a better rule for such cases. Can't you 'heap coals of fire on his head?' came a gentle suggestion as Harry was leaving the room.

Harry shook his head doubtfully.

"Most too rough on a fellow, that would be." Then, hesitating, as he caught the wistful look in his father's face. "Besides there's nothing of the kind to do—unless I get him the place on our ball team that he wants so bad. But we want only decent fellows on it."

"Perhaps that would make him over into one," his father said.

The next morning Harry reported: "I told Dan last night I'd fix it all right about the ball team. Never said a word about the frog; but when I got to school he'd told Dexter about it. You were right after all, father."—Zion's Herald.

### FROM "CORRECTIVE DIETS FOR CHILDREN."

By Annie Stokes.

There is no greater evidence of the marked progress which medical science has made within the last decade than the advancement of the theory of prophylaxis—of prevention, rather than cure. If we are to prevent diseases, we are told that we must begin at the very beginning; we must get a good start, and have our defense ready before attack. The health of everyone, child or adult, depends upon his power of resistance. It is not possible to annihilate germs; we eat them and drink them, we breathe them, and pass them on to others. There are good, bad, and indifferent germs—like almost everything else that is so plentiful. And as a protection against the bad ones—the carriers of disease, there must be built up in each human body to as great an extent as possible, this power of resistance.

The value of food is being taken much more largely into consideration than was formerly the case. Today a doctor often hands his patients a diet list in place of three or four different prescriptions. With children particularly is this matter of nourishment emphasized, and in instances where there is merely an indication of certain diseases, rather than the actual presence of the disease itself. The careful physician does not wait for fully developed case of St. Vitus' dance, rickets, or rheumatism before prescribing the proper diet.

And an intelligent mother, while she does not assume the responsibility of administering drugs, can accomplish an inestimable amount of good by giving her family the food which their physical peculiarities require. Hereditary tendencies must always be taken into consideration; the children of tuberculous parents, especially if they are under weight, should be given as highly nutritious a diet as if they themselves were ill. Parents who suffer from rheumatism can, to a great extent, secure immunity for their children by a carefully restricted diet. This is not "borrowing trouble," or "crossing bridges before we come to them;" it is merely a means that modern science has taught us of protecting our children from ills which their flesh is heir to.

Calvary Baptist Church, Memphis. Brother Nat R. Jones, entertained the children from the Sunday School with an ice cream and lawn party, last Friday night, July 11th. Brother Jones is a live Sunday School man. He came from LaBelle Church, where he did a noble work. He is very much loved by the children. He knows how to win their love. Calvary Sunday School is growing from his work.

He is not only a Sunday School worker but is a good worker anywhere you need him. He has a good B. Y. P. U. started in the young church. Give us more Brother and Sister Jones in our Church.

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

(Continued from Page 6.)

3. A third element in the Baptist family is our Campbellite brethren. By this, I simply mean that they have sprung from the Baptists. So far as this writer knows, the only organized heresy that has ever gone out from us is the Campbellite organization. They have gone just as far away as possible. In going out from us, they carried with them but one Baptist doctrine and practice. They are great on immersion. They went wrong on the purpose and symbolism of immersion from the very first. This was their initial heresy. Having gone wrong at this point, they kept on going wrong in their thinking until no other denomination in Christendom is so far away from the Baptists as they are. They have gone so far wrong and so far away as that most Baptists do not see any connection whatever and refuse to admit that, in the most remote kind of way, they have any Baptist connection. The spirit which separated them from Baptists is still at work among them and they are separating among themselves. There are those among them who are anto with reference to everything that is taught in the gospel except immersion. There are some among them now, notably the editor of one of their Chicago papers, who has repudiated immersion; saying that he has come to know that the men who think today do not care anything about it.

As far as the Campbellites are away from the Baptists, if they could be set right with reference to the significance of baptism and its place in the divine plan, they would gradually come back until at last they would be found in the Baptist fold; that is, those of them who get a genuine case of religion.

This article is quite long enough, so the remaining matter will be retained for another article.

#### COCA COLA HABIT, A GHOST.

We have all heard of ghosts, but none of us have ever seen one. It's the same way with coca cola "fiends;" you can hear about them but you might search for them until doom's day and you would never find one. Physicians who have treated hundreds of drug-habit cases, including opium, morphine, cocaine, alcohol, etc., say that they have never seen a case where the use of Coca-Cola has so fastened itself upon the individual as to constitute a habit in the true sense of the word. Although millions of glasses of Coca-Cola are drunk every year, no Coca-Cola fiends have ever made themselves visible at the doors of the sanitariums for the treatment of drug habits.

The Coca-Cola habit is analogous to the beefsteak habit and to the strawberry habit and the ice cream habit. People drink Coca-Cola first because they see it advertised and thereafter because it tastes good and refreshes their minds and bodies. They drink it when they can get it and contentedly do without it when they can't get it. If you had ever witnessed the ravings of a real drug fiend when deprived of his drug, if you had ever observed the agony he suffers, you would never again be so unfair as to mention Coca-Cola in the same breath with the "habit-forming" drugs.

ELDER C. A. BARNES.

It was my pleasure to spend a few hours in the home of this beloved brother and his worthy companion. He is in very poor health. The last time I ever saw Dr. A. D. Sears, Clarksville's greatest pastor, he said in a speech, "If I was a young man I would go out into that great destitution and build up Baptist churches, as Bro. C. A. Barnes is doing."

No one in the State has built more Baptist church-houses than C. A. Barnes. He wrought at his own expense. Now that he has a living in old age, he is not idle. Nervous trouble deprives him of the privilege of preaching, but he is still interested in the work. The Baptist church-house at Erin is a monument to his effort. It is the only Baptist church on the L. & N. R. R., between Clarksville and the Tennessee River, except the Swedish Baptist church at Tennessee Ridge. Yet, passing strange, good Baptists who are zealous for foreign missions and other missions, have all along tried to throw cold water on the work of Bro. Barnes.

He is anxious to build Baptist church-houses at Dover and Cumberland City before he departs to be with Christ. Shall we allow him to fail? Write him at Palmyra, Tenn.

B. F. STAMPS.

#### SURE GERM DESTROYER.

Aside from all other considerations, Tyree's Antiseptic Powder, is so very much cheaper than other antiseptic preparations and quite as efficient. It is an infallible destroyer of all germ life. Unlike bichloride of mercury and carbolic acid, it is not poisonous. As a douche, injection or wash a solution of it is certainly the safest and most reliable thing to use to destroy infection; and as a household remedy for sores, burns and catarrhal conditions of any part of the mucous membrane, it has the endorsement of the leading physicians in any part of the world. You can secure a free sample of this famous powder by addressing J. S. Tyree, Chemist, Washington, D. C.

#### KEEP TRYING.

In a practical article entitled "Improving Your Tennis" in the July *Woman's Home Companion*, appears the following:

"In tennis, as in any other game, you cannot do anything unless you try. And there is nothing impossible in the game. Things that look impossible are done with ease by the expert; shots you could not possibly make when you commenced are simple after a good year of practice. So the girl who, seeing a ball shot up over her head, simply drops her racket and sighs, 'Oh, I can't get that one!' isn't going to get very far in playing the game. You can 'get it' if you will. The player who is a 'good getter' is nothing more than one with courage and ambition."

One of the Fifth Sunday Institutes convened with Philadelphia church, June 27, 28 and 29, 1913. The sermon was delivered by Rev. J. T. Glenn from Acts 1 and 8, stress being laid on being a true witness. Saturday the meeting was organized by electing Bro. A. R. Moulton, moderator, and J.

## Free! Uric Acid Solvent

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

50 Cent Bottle (32 Doses) FREE

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

Thanks to a new discovery you can be strong, well and vigorous, with no more trouble, pains from stiff joints, sore muscles, rheumatic suffering, aching back or kidney disease.

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

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

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

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

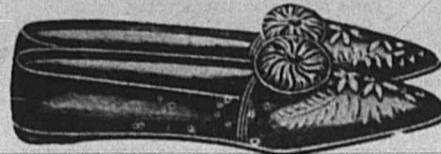
always comes to those who have perfect health. It overcomes the effect of uric acid poison, drives it from the system and prevents its cause so as to give perfect health and strength.

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

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

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Description—Made of the finest kid leather, with silver embroidered

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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Since 1820 when Dr. W. W. Gray of Raleigh, N. C., first introduced Gray's Ointment to the public, the use of this truly excellent salve has continued to spread until it is now relieving suffering humanity in nearly every civilized country on the Globe. It is now considered by prominent physicians everywhere to be the quickest, surest and safest cure for boils, bruises, burns, carbuncles, cuts, poison oak, old sores, ulcers and skin diseases of every nature, and most efficient in preventing blood poison. Dr. Jas. R. Phelps, Dorchester, N. Y., says:—"Gray's Ointment is my sheet anchor in cases of carbuncles, unhealthy granulations and blood poison. I use Gray's Ointment in my practice." A free sample of the ointment can be had by anyone addressing Dr. W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn. 25c a box at druggists or direct by mail from the manufacturer.

T. Glenn secretary. The topics for consideration were then taken up. Bro. R. M. DeVault made a strong speech on Our Obligations to the Holston Association. Bro. H. F. Templeton was at his best and made a stirring speech on Our Obligations to State Missions.

The W. M. U. work was well represented by Mrs. Moulton and Mrs. Bowman with soul-stirring talks by Bro. Jack Campbell, and others spoke on Pastoral Work.

After Sunday school, Sunday, Bro. W. S. Squibb in strong words told how to make the Sunday School go.

At 11 a. m. a fine sermon was preached by R. M. DeVault.

There was plenty of good things to eat, both Saturday and Sunday which we all enjoyed, after which we returned to the house for service. While the Sunday school work was still being discussed, the climax was reached when Miss Moulton, who had been teaching in one of our mountain mission schools, took occasion to speak of the Home Mission work. Thus with higher aspirations and an old-fashioned hand-shake, we closed, hoping that much good was accomplished.

J. T. GLENN, Sec'y.

#### A DAINY COOK BOOK FREE.

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

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

# You Look Prematurely Old

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

VACATION EXPERIENCES.

As I did not get to visit near all my old Tennessee friends while on my vacation, I take this means of writing them. A more generous hospitable, kind, thoughtful, appreciative people would be hard to find, and the cream circulates around Niota. I just couldn't express my appreciation and gratitude for all the kind acts, invitations and special favors shown us. If they'll all come down to Florida I will sure try it though. I just love Tennessee people dearly, but my heart is large enough to include many Floridians. I wish we could have visited every one of them, and accepted every invitation, but time and circumstances forbade. We just tried to do the very best we could with our time for every one. Now as to trip, I regarded this by far the most interesting of my life: Starting here May 26, in crossing State to Jacksonville, and on up to Chattanooga, I saw the greatest variety of crops, vegetable and fruits in the many different stages—for instance melon season was on in full in Florida and in Tennessee. They were still planting corn, and all kinds of vegetables likewise, also small grain and fruits. Some corn here when I returned July 24, was fully matured and cut off, while they were still loading melons by car, and vegetables still plentiful. Florida has some splendid farming and trucking sections; true she hasn't the great variety of weather as Tennessee, for instance the middle of June there seemed, and was almost as cold as we had it here anytime last winter, really notwithstanding Tennessee's noble, kind, warm hearted people, I must confess that I was not prepared to enjoy and appreciate the cool reception she gave her prodigal son. One week it tried to freeze me out, and seeing I survived the trying ordeal, even with my thin Florida blood and clothes, though I did muster an old over coat into service. So the next week here came to my chagrin an overly hot reception, and I like Bob Taylor's man, couldn't stand every thing, and so barely escaped with my life, and still survive to tell the tale, really I did, and didn't enjoy it. I found the heat there hurt me much more than it does here, while the sun here seems and does shine hotter, and burn worse. Yet the humidity of the air and this salt breeze just beats Tennessee, "all hollow."

Why people go North for the summers, I can't understand, this is good enough for me. So many asked me if the fish caught out of the salt water are salty? No, I can't tell the difference, though some can. Of course I had many fish stories to tell and to me wonderful experiences, as well as some funny ones of other natures. But honestly I did try to keep out of the Annanias Club, I didn't see much of the Chattanooga reunion, but did have many ones of my own. Some very sweet and hallowed influences remain. Some alas, such is life everywhere, very sad and lonely. Many had crossed over the final river since we left 19 months ago, some while we were there, and others were just halting on the brink. They were some of God's noblest and best, I fear many others will cross before we meet again, but if they do it will be a more glorious meeting when we do meet. Yes I visited again the spots

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TIME AND PLACE OF MEETING OF THE ASSOCIATIONS

ASSOCIATION.	PLACE.	TIME.
<b>JULY.</b>		
Concord .....	Bradley's Creek .....	Thursday, July 31
<b>AUGUST.</b>		
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
<b>SEPTEMBER.</b>		
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
Stocton Valley .....	Fellowship (Fentress County) .....	Friday, September 12
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
<b>OCTOBER.</b>		
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 .....	Corryton .....	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
<b>NOVEMBER.</b>		
Tennessee Baptist Convention .....	Johnson City .....	Wednesday, November 12
Woman's Missionary Convention .....	Memphis .....	Wednesday, November 19

made sacred by the sleeping dust of my father and some of the best and truest friends ever one had. Some old mothers in Israel indeed, and last but by no means least, some of my precious little sweethearts. O, who wouldn't have friends, and their love and little sweethearts too. Even if God does take them, He is worthy of the best. Thanks be to His glorious name for the resurrection, no more death, no more tears and separations, no more good byes, no, no, none of these pains partings bring, but forever with the Lord and each other, isn't it a glorious thought because its true and real.

Yes, and I have again the once sweet happy home on the hill, and the little farm where we began life together, and toiled and labored for 18 years, making a home where we could enjoy life and live together. Yes we built houses, planted trees, growed crops, made beautiful gardens, and etc., then go off and leave them for others to enjoy and use. Man proposes but God disposes, yes some day we will all have that experience in a sense, go and leave these homes we have toiled so long and hard, to make and enjoy, but it will be far happier exchange than I realized in the past one. Yes it was hard to tear away from old scenes, friends and sacred

places. It was mostly only a glad welcome and then part, howdy and farewell. Yes we did get to meet and worship again with God's people, and tried to preach to them some, and visited again our first pastorate and saw so many noble young men and ladies whom we used to fondle on our knee in their infancy, and then saw them grow up, make professions, join the church, baptized some, married some and buried some.

Those left are making their mark. A fine noble set of young people of noble stock. But after all of the sweet, delightful experiences and reviving again of old loves, relations and friends, yet down deep in our soul stronger than it all was, another altar and another fire that burned, sacrificed and longed for the land of

ARE YOU LOOKING FOR A HOME?

Martin is a good clean dry town, with a fine Baptist school, and is a 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, including large linen closet. Large pantry and china closet in kitchen. Newly built and beautifully papered. Address, MRS. GRACE HALL, Martin, Tenn.

Flowers—Florida.

Now I am home again at work, and the deepest longing of my soul is that I may be used wholly for God's glory in Florida the rest of my days, that my life may be wholly consecrated and dedicated to my Master and His cause in Florida. Now will each one of you my dear Tennessee friends, with whom I have lived and worked, mingled our tears, sorrows and joys, pray for me that it might be so. And if my heart should beat twice for Florida, yet it will always beat for Tennessee too, and her noble people. God bless every one of them and you too Brother Folk.

H. E. PARSONS.

Aripeka.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured to stay cured permanently, without the use of the knife, acids, or X-Ray, over 90 per cent of the many hundreds of sufferers from cancer which it has treated during the past eighteen years. We have been endorsed by the Senate and Legislature of Virginia. Physicians treated free. Kellam Hospital, 1617 W. Main Street, Richmond, Va. Write for literature.



# MEMPHIS CONFERENCE FEMALE INSTITUTE

## The Only Boarding School Distinctly for Girls in West Tennessee.

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### BULLETIN NUMBER ONE.

July 14th finds Tennessee College in the most prosperous condition in the history of the Institution. As the man whom you have chosen as head of the Institution, I am glad to write you that from every standpoint I feel greatly encouraged.

The organization of the Faculty for the coming year is decidedly the best that I have ever known. I am taking the liberty of enclosing a list of teachers that you may know for yourself something about them.

In the matter of enrollment of students for 1913-14, we are ahead of anything during any past summer. Upon this point I wish to urge you to do the Institution the great favor of securing at least one student. You may have a daughter of your own that you can send us. This will be better and more appreciated than any other student that you could enroll. Of course if you can send a student in addition to your own daughter, it will mean much to us. As you know, there are twenty-seven trustees—one student from each Trustee will add materially in making our number what it should be. As a matter of fact twenty-seven additional boarding students any year would have brought our enrollment in the boarding department up to, or over our full capacity.

You can easily appreciate what it will mean to the Institution that you and I love, if we can have on September 10th ten students over and above the number that we can accommodate in our four residence halls. Help to make this possible.

The work that Dr. Hibbs is doing seems slow to those of us who are so vitally interested, and yet I feel more encouraged about the liquidation of our indebtedness to-day that I have ever felt since the school first begun. I know you are glad to give such assistance to Brother Hibbs as you find you can, and we all appreciate what you have done along this line and what you may do during the coming weeks.

I enclose a request from Mr. Burnett. This idea of his carried out earnestly by each of us who love Tennessee College will mean more for the ultimate success of our work than any one thing that we can do. I ask that you write us that you are going to join in daily prayer for Tennessee College.

Trusting that I may have the pleasure of hearing from you within the week that follows, I am with every good wish, Geo. J. BURNETT. Murfreesboro, Tenn.

ELMORE—On March 28, 1913, the death angel came into our midst and took for his treasure our beloved sister, Miss Susan Elmore, who was faithful to her Sunday School and her Christian duty wherever found. While we miss her, we know she is missed more by the family. We tender to the family our most sincere sympathy in this, their loss. We know it is best for all, for He who rules does all things right.

While she is gone from us, we can go to her where there will be no more sorrow or partings. We pray God's comforting presence and blessings for the bereaved ones.

Done by order of the Baptist Sunday School at Talbott's, April 20, 1913.

MISS LETHA BALES, MRS. P. C. BETTIS, MRS. J. W. QUARRELL, Committee.

Southside Church, Meridian, Miss., has called Rev. J. J. Mayfield, formerly of Durant, Miss., to succeed Rev. J. G. Murphy.

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Resolutions respecting the death of Brethren Cham Percer, J. A. Crenshaw, and Sisters E. J. Harrell, J. A. Crenshaw and E. A. Turner, drafted by the committee appointed by Millington Baptist Church and Sunday School:

Within the past twelve months death has invaded our ranks and cut down some of our choicest members, to-wit: On May 19, 1912, Sister E. J. Harrell; Oct. 1, Sister J. A. Crenshaw; Dec. 15, Bro. Cham Percer; March 17, Bro. J. A. Crenshaw, and on March 20, Sister A. E. Turner, who, though holding her membership with a sister church, was so regular in her attendance and co-operated so heartily with us that we soon learned to look upon her as one of us.

These servants of God have passed from the church militant to the church triumphant. The deep interest taken by Bro. J. A. Crenshaw and Sisters E. J. Harrell and A. E. Turner in the Sunday School, their regular attendance and hearty participation in the work contributed in no small measure to its success.

Resolved, That in the death of these brethren and sisters our Sunday School sustains an irreparable loss and our church has been made poorer.

Resolved, That while our hearts are made sad by their departure, yet we rejoice in the fact that they have passed from labor to rest.

Resolved, That we extend our heartfelt sympathy to the bereaved ones, and that a copy of these resolutions be spread upon our church book and one sent to each of the bereft families.

J. E. CALDWELL,  
W. E. POLK,  
J. K. NIXON,  
REV. B. W. BROWN,  
Committee.

ARNOLD—Sister Nannie Francis Arnold, wife of Bro. Jas. Arnold, died at the family home in Wartrace March 11, 1913. Her death was rather sudden, yet not entirely unexpected. Paralysis was the cause of her death.

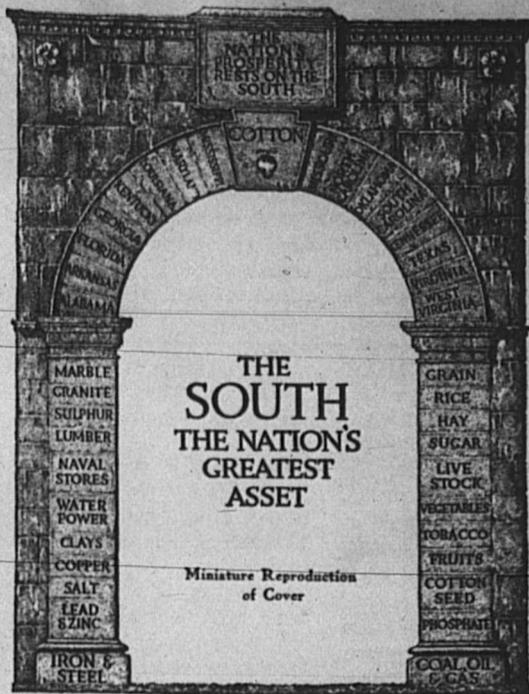
Sister Arnold was a daughter of the late Judge Francis. She was born April 8, 1848. She professed faith in Christ at an early age and united with the Presbyterian Church, but afterward united with the Baptist Church at Wartrace. She was happily married to Jas. Arnold on Jan. 6, 1870. Four children were born unto them, two sons and two daughters. Thomas Francis, a noble, godly young man, died in 1895. Hugh Turney, the other son, who was highly esteemed by all who knew him, died May 18, 1912. His wife, who was Miss Matchie Willingham, survives him.

Sister Arnold possessed a large measure of those qualities of head and heart which go to make up an ideal character. Her home life was indeed beautiful, as she was untiring in her efforts to make it a model home.

She was a noble, godly, conscientious Christian woman. Her work in the church was intelligent and far-reaching in its results. Her work as a teacher in the Sunday School will only be revealed in the last day when many will rise up to call her blessed. She will be greatly missed in the home, in the church and in the community.

She is survived by her husband and the two daughters, Mrs. Smartt, wife of Dr. Fred Smartt of Wartrace, and Mrs. Wm. Stancell of Washington, D. C.

Funeral services were conducted



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**BAPTIST AND REFLECTOR, NASHVILLE, TENN.**

by C. H. Bailey, George H. Freeman and the writer in the presence of a large concourse of neighbors and friends from a distance, after which her precious body was laid away beside those of her boys in the Wartrace Cemetery. "Precious in the sight of the Lord is the death of His saints." May her loved ones be comforted with the thought that ere long they will meet her on the shores of eternal deliverance.

L. B. JARMON.

SALTS—After years of affliction, Harrison Salts peacefully departed this life Jan. 5, 1913. He was born July 22, 1844.

In early life he enlisted in the United States army and did gallant service during the Civil War. He was truly patriotic, manifesting throughout his life an active interest in his country's welfare. He was generous and liberal in his contributions to all objects for the uplifting of his fellowmen.

In addition to being an upright citizen and neighbor, he was a devoted Christian. He professed faith in Christ about thirty-eight years ago and united with the Baptist Church. He rendered his services to the church quite as efficiently as he did to his country in the great civil strife.

He was twice married, the first time to Miss Amanda Rodgers. This union was blessed with four children, two of whom survive him. The second marriage was to Miss Nancy J. Rodgers. This union was blessed with four children, two of whom survive him yet. About nine years ago his second wife preceded him to that immortal home.

Mr. Salts endured his affliction patiently to his death, and often stated to his friends that he was prepared to meet his Creator.

The funeral services were conducted by Rev. J. H. Moore in the New Victory Baptist Church. His body was laid to rest in the New Victory Baptist Church Cemetery, there to moulder back to dust from whence it came. The memory of such a noble life and character is the richest legacy to his children and community.

MARSHALL—Mrs. Cora Marshall, daughter of A. J. Griffis, and wife of Fred Marshall, was born Feb. 4, 1885, near Fayetteville, Tenn., and died in Fayetteville March 26, 1913. She was married to Fred Marshall in 1905. She was a devoted wife. She leaves to mourn her loss a husband and four sisters and her father and mother, Mr. and Mrs. Griffis. She was a member of Concord Baptist Church.

"Blessed are they that die in the Lord from henceforth, yea saith the Spirit, that they rest from their labors and their works do follow them."

CURLIN—Beryl Curlin was born April, 1887, and passed to her heavenly home Feb. 14, 1913. Five years ago she married Bro. Hugh Curlin. Four years ago she renewed her allegiance to God and united with Woodland Church. She was a faithful and regular attendant until great affliction came. Hers was a sweet, sunny disposition. In her home she seemed to forget self and ever looked to her husband's comfort.

She was a true friend and was ever ready to help or sympathize with the distressed. We cannot now understand why God should have called her so early in life, but some day we will comprehend. We thank God for the lesson of patience in great suffering she taught. We

From hundreds of enthusiastic commendations received by the publishers from the leading men in the North and South about this work the following are taken:

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"It is a marvelous production."

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"A monument to marvelous skill and industry."

"It is magnificent; well-printed; ably edited."

"It is a wonderful statistical and educational production."

"The stupendous labor in preparing such a magnificent publication commands the unqualified admiration of the business world."

"I want to join my voice with thousands of others in complimenting you and congratulating you on the masterpiece that you have issued."

thank him for the sweet smile ere she closed her eyes gently in her last sleep. It seemed to say, "All is well."

Resolved, That we as a church extend our sympathy to the heart-broken husband and family and unite our prayers for consolation and strength to him who alone can speak peace to troubled hearts.

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

J. L. CLARK,  
L. M. WILSON,  
KATE B. HUDSON.

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## AMONG THE BRETHREN

## By Rev. Fleetwood Ball

Rev. Floyd Crittendon of Martin, writes: "My meeting at Sharon, Tennessee, in which I have been assisted by Rev. S. W. Kendrick of Nashville, resulted in 22 conversions and 25 additions to the church, 16 baptized, one approved for baptism, and 8 by letter. The church is greatly strengthened by Bro. Kendrick's work."

Rev. A. M. Nicholson of Jackson, Tenn., began a revival at Grand Junction, Tenn., last Sunday, in which he is being assisted by Rev. W. R. Farrow of Covington, Tenn., his brother-in-law. A great meeting is expected.

Rev. R. J. Williams of Halls, Tenn., received 35 into the church at that place as a result of the recent meeting in which the writer had the pleasure of assisting. Those added bring valuable strength to the church, many being heads of families.

Evangelist L. D. Summers of Puryear, Tenn., has closed a gracious meeting with the church at Hazel, Ky., under a tent, doing his own preaching. He is signally blessed of God in such work.

Rev. Andrew Potter of Paris, Tenn., has resigned as evangelist of Western District Association to accept a hearty call to the care of the First church, Collinsville, Okla. He goes to the new field next week. Although he continually potters around, the kingdom advances where he labors.

Evangelist T. O. Reese of Birmingham, Ala., and Singer J. P. Scholfeld, are in a revival with Rev. Milton Reese and the First church, Clovis, N. M. Bro. Reese writes: "We will go next to Raton, N. M. Clovis is the most difficult town I ever saw. Eight saloons and a house of ill fame within three blocks of the church. We are fighting them to the death."

Rev. T. A. Beasley of Ecran, Miss., is being assisted in a revival at that place by Rev. Martin Ball of Winona, Miss. It is the latter's old home neighborhood.

Rev. Thos. M. Newman of Lexington, Tenn., is being assisted this week in a revival at Standing Rock church near Pope, Tenn., by Rev. T. J. Sperry of Martin.

Rev. R. J. Williams of Halls, Tenn., has the following program of revivals for the summer: Aug. 10, at Spring Hill church, with Rev. S. P. Andrews; Aug. 17, at Concord church, near Nashville, two weeks; Aug. 31, at Tennessee City, with Rev. R. Choat of McEwen. Bro. Williams abounds in the work of the Lord.

Rev. G. L. Yates of Tyler, Texas, lately assisted Rev. H. H. Street in a revival at Plainview, Texas, resulting in 70 additions, 50 for baptism. Subscriptions well nigh reaching \$50,000 were made to erect a new house, one man giving \$10,000.

The Baptist World is still worrying about the statement of Dr. O. C. S. Wallace in St. Louis that, "When a Baptist ceases to be offensive, he ceases to be effective." The World severely criticized the statement. But, since many have taken sides with Dr. Wallace and commend his graphic utterances, the World tries to crawl out by saying that Dr. Wallace and those who agree with him, mean that a Baptist preacher must be "offensive in manner and method." Tut, Tut, as President Wilson would say, The World is begging the question. It knows that the offensiveness meant by Dr. Wallace was in the matter of the preaching. A Baptist preacher is to be the same kind of "rock of offense" Christ was.

Rev. W. F. Powell of Roanoke, Va., it is thought, will be called to the care

of the First church, Chattanooga, Tenn., which has been without a pastor nearly a year. Dr. Powell is well equipped.

Rev. Chas. H. Bell of Nashville, Tenn., assisted the church at Wildersville, Tenn., in a gracious revival last week. Rev. T. M. Boyd of Dollar is the pastor.

The Western Recorder understands that the much-discussed speech of Missionary A. Y. Napier before the Southern Baptist Convention, was in advocacy of "co-operation in theological training on the foreign field." We so understood the speech. But Dr. M. P. Hunt says Brother Napier pled for co-operation in secular school work. We will be confused until Brother Napier sets us right.

Rev. L. C. Kelley, of Orlinda, Tenn., accepts the care of the church at Campbellsville, Ky., to begin Aug. 24. It is little short of calamity that he is to leave Tennessee.

Prof. M. P. Bush has resigned the presidency of Clarke Memorial College, Newton, Miss., to accept a similar position with an Agricultural High School near Oxford, Miss. Prof. Arthur Godbold, of Alexandria, La., is his successor at Clarke College.

Rev. S. B. Ogle, of Huntingdon, Tenn., is being assisted in a revival of great power at that place, by Rev. J. H. Wright, of Nashville, Tenn. Gracious results are confidently expected.

Rev. V. C. Kincaid lately tendered his resignation as pastor of the church at Tuxedo, Ala., but the church refused to accept it.

Since Rev. L. E. Barton went from the First Church, Westpoint, Miss., to the Jackson Hill Church, Atlanta, Ga., he has been elected director of the Index. He could show them how to edit it if the necessity arose.

Dr. W. C. Lindsay of Columbia, S. C., for 34 years pastor of the First church in that city, passed to his heavenly reward last week. His work was well done.

Rev. James B. Leavell accepts the call to become permanent pastor of his home church at Oxford, Miss. Good for the church and for him.

The Baptists of Louisville, Ky., joined Sunday night with Walnut Street church in a farewell service to Dr. H. A. Porter.

It is announced that Missionary R. P. Mahon of Mexico has accepted the care of the church at Lake Charles, La., and will move to that field at an early date.

Dr. W. P. Throgmorton, editor of the Illinois Baptist, has been unanimously elected pastor of the First church, Marion, Ill., to succeed Rev. G. W. Allison. Dr. Throgmorton has not yet accepted.

Rev. I. N. Penick of Martin, Tenn., is assisting Rev. R. J. Williams in a revival at Elon church, near Halls, Tenn., this week and it is expected that much good will be accomplished.

Dr. William Russell Owen of Atlanta, Ga., Southern correspondent of the Examiner of New York, says: "In the Baptist Young People's Union of America is left the hope of a larger Baptist homogeneity." But in telling about the late International B. Y. P. U. Convention in Brooklyn, he says: "I was struck with the paucity of delegates from the Southern States." The Union cannot promote homogeneity at that rate.

Rev. W. A. Gaugh of Newbern, Tennessee, will do the preaching in a revival at Poplar Grove church, near Halls, Tenn., beginning Sunday, Aug. 3. Rev. R. J. Williams is pastor.

Dr. William A. Waldo of the First church, Muncie, Ind., is to supply for the twelfth year East End church, London, England, and, if like his labors of previous years, his present

ministrations will be effective.

The last case against Rev. J. Frank Norris, of the First Church, Fort Worth, Texas, charged with arson, has been dismissed.

Rev. J. E. Bell, an ex-Tennessean, has been elected pastor of the church at Carlsbad, Texas, and is on the field succeeding already.

Rev. Wilson Finch of Bedais, Tex., has been called to the care of the church at Silver City, N. M. He is a cousin of Rev. O. T. Finch of Deming, N. M.

## NOTES FROM BETHEL.

Will you allow me space in our paper for a few words about our work at Bethel?

Our work is moving along nicely. The interest in the work of the church is now greater than it has been since I became pastor nearly two years ago. Our Sabbath school is not large, but the interest is good, and we have some very faithful leaders in it, and also in our B. Y. P. U. It is a joy to preach to such a people as I have here, for they are so eager to hear, and are willing to work when called upon. We have some joining the church for baptism at most every preaching day. We baptized ten only a few months ago, and several have joined since then, who are awaiting baptism now.

Sunday, July 6, the children rendered a splendid program in the morning, and then we had dinner on the ground, which everyone partook of as though they enjoyed it. Then in the afternoon I preached to a large crowd in the grove.

On Saturday, July 19, I went out to town early in the morning, and on my return, to my surprise I found my yard filled with people, the women unloading baskets and the men unloading from their wagons, flour, sugar, hams, coffee, rice, canned fruit and many good things to eat, such as these East Tennessee farmers have around them. I was so overjoyed that I could not find words to express it, and if I could I doubt if I could have done so. At noon the women spread the many good things that they had prepared, on the ground across the yard, and the people ate as though they were hungry, and I was in the bunch. We all enjoyed the day together.

I will be rejoiced to have them make another visit like that when the full store that I now have is exhausted. It is a joy to labor with such people as the Bethel people are.

J. L. WILLIS.

Morristown, Tenn.

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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.

I began a meeting at old Union Grove last night. Prospects for fine meeting. I go from here to Foster-ville for a few days' meeting. From Foster-ville I will go to Jackson county, at Pleasant Valley church with Bro. Ramsey. Let my friends address me at Johnson City, Tenn. Pray for us.

R. F. SWIFT.

Cookeville, Tenn.

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JACOBS & COMPANY  
Clinton, S. C.

Whereas, Our dear Brother Burnett, in the providence of God, finds it necessary to tender his resignation as pastor of Oak Grove church, and to accept the pastorate of the church at Allensville, Ky., where he will make his future home; and

Whereas, This was one of the first churches that called him as pastor; and,

Whereas, This is the third time he has served us in that capacity, in all some dozen years; and,

Whereas, During these years we as a church and individually, have learned to love him and his family devotedly and to greatly appreciate his labors among us as preacher and pastor. Now, therefore,

Resolved, That in accepting his resignation we do so with sorrow and deep regret.

Resolved, That we commend him to those whom he shall serve in the future, praying the blessings of Heaven on him and family in his labor of love.

Resolved, That these resolutions be spread upon the minutes of the church, and a copy of them be furnished the Baptist and Reflector for publication.

OAK GROVE CHURCH.

July 6, 1913.

I was at Oakland Sunday with a good congregation and a good service, and at Goodlettsville Sunday night with a good hearing. This church is taking on new life and means to do a good work. I have just closed a meeting of great power at Kirkwood. Differences among brethren were all settled. Indifferent members were lined up; great crowds attended the services, and a great revival in the church and community. There were eight conversions and 7 additions. Recently the building was re-roofed and papered and they have a neat, cozy building and no church has a greater outlook. My son, Seigle, was with me, and did a fine work, and greatly endeared himself to the people. The little church raised more than \$50 for the meeting. We account for her liberality on the ground that she belongs to the Cumberland Association, which is the most liberal in the State.

G. A. OGLE.

Springfield, Tenn.

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