

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

Old Series Vol. 76)

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—The rebellion in China seems to have been suppressed almost as soon as it was begun. We hope that no unpleasant consequences will follow.

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—“No moaning of the bar; sail forth, strong ship,
Into that gloom which has God's face for a far
light.

Not a dirge, but a proud farewell from each fond lip,
And praise, abounding praise, and fame's faint star-
light.

No moaning of the bar; musical drifting
Of time's waves, turning to the eternal sea,
Death's soft wind, all thy pallant canvas lifting,
And Christ, thy Pilot to the peace to be.

—Matthew Arnold.

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—We take the following from the Baptist World:
“This is a true story of a little girl which has just come to us. It was bedtime and as the little one was about to kneel for her prayers the mother said: ‘Remember, you have been very rude to mother today, and you must tell God about it.’ The child hesitated, then said, ‘Well, mother, you go out so I can dust tell God.’ And the mother heard from the doorway, ‘O God, I have been awful rude to mother, but you know I'm dust crazy 'bout her.’” We are not sure from the first sentence whether it is a true story or a little girl, which has just come to the editor of the Baptist World. The story at any rate is good.

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—Not long ago an old minister in another State died. He was a strong Baptist, a noble Christian man, an able and popular preacher and exerted a wide influence for good. For many years he had been a subscriber to the Baptist and Reflector and seemed to appreciate the paper very highly. He was behind in his subscription to the paper. His widow was left without means and is unable to pay the amount. We have cancelled the past subscription. We should be glad, however, to continue sending the paper to the widow. We hope that it may be a comfort to her in her old age. Will not some of our subscribers send us \$1.00 to send the paper to her for a year?

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—Rev. G. W. Bouldin writes to the Baptist World that there were twenty-six hundred registered delegates representing seventy countries, with thousands of unregistered visitors, at the world's seventh Sunday School Convention in Zurich. North America sent 1,344 accredited representatives, Great Britain registered 288; Asia, 83; Africa, 56; Australia, 30, and South America, 24. The allotment for continental Europe was 500 delegates, but the enrollment was 728. Every State except Utah and New Mexico and every Canadian province except Manitoba was represented. The Pennsylvania delegation with 175 members led the list, followed by New York with 125 and Illinois 120.

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—The Standard of Chicago publishes a letter from a native of North Carolina—name not given—to the National Child Labor Committee, expressing his surprise at the conditions surrounding female and child labor in his own State. “At two different places,” he says, “I saw women and children go to work at six in the morning. There were scores of them. Just one hour after the women and children went to work, I saw the men go to work. They came from practically the same community. Men working ten hours, women and children working eleven hours! It is there going on all the time, all the week, all the month, all the year. If women and children can work eleven hours, why not men? They can, but we have learned that it does not pay to have men work so long. Nobody seems to have given much thought to the women and children. They simply take what is coming.” The Standard heads the paragraph, “Southern Chivalry?”—notice the question-mark. No. It is not “Southern chivalry.” It sounds more like a Chicago sweatshop. But it is certainly a reflection upon “Southern chivalry” that such a thing could be in our Southland. We hope the proper authorities will put a stop to it.

—The Religious Herald tells the following story of Rev. J. B. Craft, pastor at Big Stone Gap, Va.: “Bro. Craft was holding a revival meeting out in a mountain hollow, where buckwheat was a common crop. He was trying to urge the necessity of early embracing religion. Said he: ‘We'll just illustrate. You begin in February or March to prepare your ground for planting out your spring crop. You plant in April to be on time. Suppose you neglect this work. May will be late, but perhaps will answer. Let the work go undone till June, then what will you do? ‘Too late, too late!’ will be the cry.” “Just sow it in buckwheat,” called out an old farmer from a rear seat.

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NOTHING LOST.

To talk with God no breath is lost,
Talk on, talk on;
To walk with God no strength is lost,
Walk on, walk on;
To wait on God no time is lost,
Wait on, wait on;
To grind the axe no labor's lost,
Grind on, grind on.

Martha stood, but Mary sat,
Martha wondered much at that;
Martha cared, but Mary heard,
Listening to the Master's Word;
And the Lord her choice preferred,
Sit on, hear on;
Work without God is labor lost,
Work on, work on;
Full soon you'll find it to your cost,
Toil on, toil on.

Little is much if God is in it,
Man's busiest day's not worth God's minute,
Much is little anywhere
If God the labor do not share;
So work with God, and nothing's lost:
Who works with Him, does best and most,
Work on, work on.

—Christian Conservator.

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—Returning from the Concord Association, we spent Sunday at Ward's Grove Church. This church is located on the Hall's Hill Pike about ten miles from Murfreesboro. It was organized last October as a result of a meeting held there by Rev. M. E. Ward, pastor of the Belmont Baptist Church, this city, and named for him. It is situated in a beautiful grove and has a new house of worship, which has recently been completed and is furnished with seats, carpet, pulpit and lights, all paid for. Starting with 12, the church now has a membership of 41. It has the sympathy of the community and seems destined to grow into a strong church. The congregation on last Sunday morning almost filled the house and at night filled it about full. It was a pleasure to preach to so large and attentive congregations as they were. It was a busy day we had. We taught a class in Sunday School, made a talk to the Sunday School, preached in the morning, at 5 baptized two young ladies in Stone's River, at 6:30 visited, talked to and prayed with an old lady in the neighborhood, the sands of whose life are rapidly passing away; at 7:30 attended and took some part in the B. Y. P. U. meeting, and preached at eight. Both the Sunday School and B. Y. P. U., as well as the church services, are largely attended. It is no invidious distinction to say that much of the credit for what has been accomplished at Ward's Grove Church is due to Bro. S. T. Wall, whose heart and life and pocketbook have all been consecrated to the Lord. He not only knows how to make money, he enjoys spending it in the service of his Master. It was quite a pleasure to spend a day or two in his hospitable home and to learn to know him and his excellent family. The church is composed of a fine class of people, and the outlook for it seems quite hopeful.

—It is said that at a recent meeting of the book publishers and dealers in Chicago, the announcement was made that for every volume of “the six best sellers” issued each year, an entire carload of Bibles is manufactured.

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—The following story is told: A dozen black men substituted themselves for sand-bags recently, in order to check the rupture of a levee on the Mississippi, thirteen miles south of New Orleans. A stream two inches deep was flowing over the great embankment when the danger was discovered. Realizing that ten minutes must elapse before the two thousand bags of sand needed could be obtained, twelve negroes risked their lives by lying on boards placed in such a position as to prevent the washing away of the surface, pending the arrival of the bags. A moment after they retired from their position, the earth slipped into the river. This was certainly greatly to the credit of the negroes.

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—In speaking of the Mosque of Omar (not Oma, as he spells it), Dr. B. J. W. Graham says in the Christian Index: “This sacred spot is unquestionably the Mount Zion of the Old Testament.” He is mistaken. It is, we think, unquestionably the Mount Moriah of the Old Testament. But Mount Zion is to the west of Mount Moriah, across what was formerly known as the Tyropean or the Cheese-monger's Valley. This valley has been pretty well obliterated by the rubbish of centuries, but there is still a sufficient depression to indicate the configuration of the two mountains. It was on Mount Moriah, not Mount Zion, that Abraham offered up Isaac, that the temples of Solomon, of Zerubbabel, and of Herod were built. And it is on Mount Moriah, not Mount Zion, that the Mosque of Omar now stands and has stood for a thousand years.

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—We are sure the letter by Dr. J. B. Gambrell on “Among the Tennessee Brethren,” which was copied a week or two ago, was read with a great deal of interest. We want to thank him for our part of the kind words, and especially for the suggestion that the Baptists of Tennessee ought to double the subscription list of the Baptist and Reflector. We hope this suggestion will be taken up and carried out to a successful conclusion. Why not? They could do it if they would. And how much it would mean to all of our denominational enterprises in the State! The editor, we may add, takes little credit to himself individually for the results which have been accomplished. He does believe, though, that much credit is due to the paper. But if it has accomplished as much as it has with its present circulation, how much more it could have accomplished if its circulation had been double what it was. Remember, that the influence of a denominational paper grows not in arithmetical ratio, but in geometrical ratio, to its circulation.

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—President Wilson and Secretary of State Bryan, acting together, are handling the delicate Mexican situation, as it seems to us, very finely. They have accepted the resignation of Ambassador Henry Lane Wilson, who has acted all along quite indiscreetly. They steadfastly refused to recognize the Huerta government, as he advised them to do. To do so would be to put a premium upon assassination. They also refuse to allow arms and ammunition to be shipped into Mexico from this country for the use of either side. Secretary Bryan has advised all Americans to leave Mexico as soon as possible, and has asked that an appropriation of \$100,000 be granted to assist them in leaving. Ex-Gov. John Ling of Minnesota will be sent to Mexico as the confidential advisor of President Wilson, though not as Ambassador. Strong efforts are being made by the Mexicans themselves to bring about peace between the varying factions. Our government very properly does not propose to adopt a policy of either intervention or mediation in Mexican affairs, unless it becomes absolutely necessary to do so.

HOW TO SPEND LIFE.

We should fill the hours with the sweetest things,
If we had but a day;
We should drink alone at the purest springs
In our upward way;
We should love with a lifetime's love in an hour,
If our hours were few;
We should rest, not for dreams, but for fresher power
To be and to do.
We should blind our weary, wanton wills
To the clearest light;
We should keep our eyes on the heavenly hills,
If they lay in sight;
We should trample the pride and the discontent
Beneath our feet.
We should take whatever good God sent
With a trust complete.
We should waste no moments in weak regret
If the day were but one;
If what we remember and what we forget
Went out with the sun,
We should from our clamorous selves set free
To work or to pray,
And to be what our Father would have us be,
If we had but a day.

—Mary Lowe Dickinson.

REV. REUBEN ROSS.

What He Was Worth to the Baptists of Tennessee.
Paper Read at the Reunion of the Living
ex-Pastors, including the present pastor,
of the Clarksville Baptist Church.

By Rev. W. G. Inman, D.D.

Rev. Reuben Ross emigrated from North Carolina to what was then termed West Tennessee in 1807. He stopped at a small village known as Port Royal in Montgomery County. This village was situated on the left bank of the Red River. He reached this place on the 4th of July, 1807, after a long, tedious journey from the old North State, where he was born and reared to manhood, was married, had a family and several children.

On the opposite bank of Red River, about two miles from Port Royal, there lived at that time an elderly gentleman named McGowen, who gave Mr. Ross permission to occupy, for the time, a small cabin standing in his yard. The gentleman was a gray-haired man, gentle in his manners, with a pleasing expression of countenance, a widower at the time, and a member of the Baptist church.

His church was a short distance to the left of where the road leading from Port Royal to Graysville, Ky., and the one leading from Clarksville to Keysburg, Ky., crossed each other. When Mr. Ross drove up to the little cabin, he told his family that their journey was ended, as he had decided to settle some where in this part of country.

Soon after stopping here, his voice as a preacher was first heard west of the mountains. The place was near what is known as the Port Royal Mills, where he was then living. His stand was under the branches of a spreading oak, his audience sitting around him on rude seats or on the ground during the services. At the time of the death of Mr. Ross—January 28, 1860—there probably could be found a grey-headed man still living who was present on that occasion. They, like him, have passed away. There are some left, though, who have heard others speak of being present at that time.

Although not a great deal could be said in praise of the little village of Port Royal itself, near which Mr. Ross then lived, it would perhaps be safe to say no finer citizenship could have been found anywhere at that time than in the country around it, extending into Robertson and Montgomery counties. In evidence of this, one need only mention such names as Fort, Norfleet, Northington, Dortch, Baker, Cheatham, Washington, Bryant, Turner, Blunt, Bailey, Johnson, and others too numerous to mention. They were generally men of large stature, dignified and patriarchal in their bearing, many of them were wealthy, very hospitable, and always ready to assist those who needed it, especially the stranger who came to settle among them.

A mutual friendship and esteem soon sprang up between these people and the Ross family, which lasted while they lasted, and descended to their posterity. In after years he built up a flourishing church among these people, called Harmony, where he preached to large audiences, and there it is said he delivered some of his ablest discourses.

A few words about the country that constituted the principal field of Mr. Ross' labors as a minister of the gospel after his settlement in it may not be amiss. It was included within the limits of six counties—

Robertson, Montgomery, and Stewart, in Tennessee; and Logan, Todd, and Christian, in Kentucky.

In 1788, nineteen or twenty years before Mr. Ross came here, the territorial government of Tennessee authorized a new county to be organized, taken from the northern portion of Davidson, to be called Tennessee County, extending along the Kentucky line westwardly and across Cumberland River, embracing quite a large extent of territory. Clarksville was made the county seat. Afterwards, however, this county was divided into three—Robertson, Montgomery and Stewart. Springfield then became the county seat of Robertson, Dover of Stewart, and Clarksville of Montgomery.

The northern portion of these counties bordering on the State line is level or gently undulating, and the soil very productive, yielding rich crops of corn, wheat and tobacco, producing also the fruits and vegetables peculiar to the climate in great perfection and abundance. Farther south, bordering on the Cumberland and Tennessee Rivers, the country becomes broken and hilly and in early times, before the forests were cut down, and the hills left bare and unproductive. It was quite romantic, in some places assuming an Alpine character. Among these hills are various minerals, iron ore especially, in inexhaustible supply, and said to be the finest article of that metal to be found in the world.

It would not be easy to give an adequate description of the beautiful streams descending from the hills and hurrying along their rich, narrow bottoms to unite with those still larger, and thence to the rivers, bordered by a growth of poplar, beech, walnut, wild-cherry, sugar-maple, buck-eye and hackberry, as seen in the early times.

In these narrow, alluvial bottoms the first settlers built their cabins, fished in the streams and hunted among the hills; often cultivating a few acres to raise a crop of corn, pumpkins, etc. Among many of these hills and valleys Mr. Ross was the first to carry the glad tidings which he loved so much to publish.

Tennessee, being settled mostly by emigrants from North Carolina, was considered the daughter of that State.

These three counties in Kentucky, viz.: Logan, Todd and Christian, lying on the State line parallel to Stewart, Montgomery and Robertson, in Tennessee, resemble them in this respect; the portion of each nearest the State line, is rich and level, and that farthest from it broken, hilly and less productive. The southern portion of these Kentucky counties may be considered one of the garden spots of the State and had not its advancement in prosperity and wealth been checked by our civil war, it is probable that in no distant future it would have borne the palm.

The face of the country is beautiful, spreading out into wide plains, and producing the same crops as the northern portion of the three Tennessee counties across the line opposite. Its value as an agricultural region was long not even suspected. Being destitute of water and timber to a great extent, and in many places nothing but grass and a few stunted trees to be seen, they were called the "Barrens" of Kentucky. Their appearance too was dreary and forbidding during the winter months, as the bleak winds swept over the dry and withered grass, from which, as in great northern and western prairies there was no shelter to be found. But even while this idea of sterility prevailed, during the spring and summer months, when far and wide the ground was covered with deep green prairie grass and myriads of bright wild flowers, the scene was one of enchanting beauty.

When its wonderful fertility came to be known, it filled up a space with immigrants mostly from Virginia, many of whom stood high for intelligence, wealth and refinement. Mr. Ross soon became greatly attached to this people, and began to feel deeply interested in their spiritual welfare, and they in turn to love and reverence him almost as a father.

He and his brother ministers preached among them with great success. Flourishing churches were organized and Baptist influence fully established over all this beautiful country, which might be called the natural home of the Old Bethel Association.

Among the truest friends of Mr. Ross in Clarksville, not belonging to any church, was the Hon. Cave Johnson. His appearance, in the prime of life, was truly noble and striking—tall, handsome, and of a commanding presence—a fine specimen of the young Tennesseans who fought under Jackson in the Indian wars. He had, as a lawyer, politician, and sagacious man of the world, few equals; he rose to high distinction, was fourteen years a member of Congress, and four years a member of the Cabinet during President Polk's administration. In his palmyest days he never forgot

an old friend, or failed to meet him with a pleasant smile and kindly greeting. Even when a young man, he manifested great esteem for Mr. Ross, called on him whenever he was in town, and when he had business in court, as guardian, always attended to it for him without charge.

There is an incident of his life both pleasing and romantic, which throws light upon his character. While living in the family of Judge Humphreys studying law, which he commenced full of hope, never doubting of success, he became acquainted with Miss Elizabeth Dortch, then in all the freshness of her early beauty, fell in love, addressed her, and was rejected. At this he was deeply mortified and resolved never to marry. But, instead of moping about, as many lovesick swains do on such occasions, and neglecting his studies, he applied himself with renewed energy, obtained license to practice law, rose in his profession, was appointed State Attorney by the Legislature of Tennessee, without ever having applied for it, or knowing when it was done, was elected to Congress again and again against the most determined opposition. Time rolls on. Miss Dortch marries, and becomes a widow with three children. His old love revives; he again proposes, is accepted, and they were married by Mr. Ross in 1836, and spent many happy years together, including those during which he was a member of the Cabinet, amid the gayeties and pleasures of Washington society.

One, at first, will be apt to think it strange that Mr. Ross, who never turned aside to seek the friendship of any man, but always accepted it frankly, when offered, should have had so many true and lasting friends among those who never manifested any very decided interest in the great subject to which he devoted his life. But it is probable, that all men have an ideal of a good man, and when they meet one who corresponds to this ideal instinctively love and esteem him.

(To be continued.)

IS ENLISTMENT WORTH WHILE?

By Arch C. Cree, Enlistment Secretary.

The Department of Enlistment and Co-operation is a department of missions. It is not an agency. It is a missionary force. The field workers are not agents in any sense for any or all denominational interests. While they are set for the development of support for all the work of our Baptist body, they are essentially missionary and are more concerned about the development of local fields and individual members.

It is worth a great deal more to the kingdom of Christ for a local church to be led to a larger consciousness of its power and possibilities and a deeper sense of its obligations in the kingdom than by a spurt of superficial enthusiasms to be spurred to abnormal activity along any one line of denominational benevolence. It is more permanent and more profitable to the interests of the kingdom of God as a whole. In proportion as a church becomes conscious of its power and gains a vision of its possibilities the interest of its members in all missions will enlarge and its gifts increase. Given the enlistment of the local forces and the development of the local church, missions and all other interests will take care of themselves.

The message of our evangelistic missionary lays emphasis on the first part of the great commission: "Go ye therefore and preach the gospel." The message of the enlistment missionary lays emphasis on the latter part of the great commission: "Teaching them to observe all things whatsoever I have commanded you." As a result of our evangelistic work our people believe the "all things," but the facts show that we are far from observing these "all things." The aim of the enlistment worker in co-operation with the pastors and churches is to so inform and lead out our people that they will "observe" the "all things."

The enlistment worker is set to study the problems and the needs of our backward forces, to seek to solve their problems and to find a remedy for their needs. So that in time through the rich teachings of varied experiences he will become an expert in efficiency who can render expert and efficient assistance to faithful pastors beset by adverse conditions, and to struggling churches hampered by limitations that deter growth and power. In all such services he is the pastor's friend and ally and the servant of the church.

Although the Department of Enlistment and Co-operation has been in operation only a few months, yet many are the happy experiences of the field workers and gratifying are the results. Pastors and people alike are receiving our workers with open arms, giving them the heartiest kind of co-operation and rejoicing in the advances made as they study together the principles and plans for enlarged service in the kingdom of our Christ.

A BAPTIST CHURCH BUILT.

Several months ago one of our enlistment field workers and a Sunday school field worker were invited to hold an Enlistment Sunday school Institute of four days with a church whose progress was hindered by a rather embarrassing and delicate situation, and they were invited for the specific purpose of assisting in meeting the needs of the situation.

The situation as outlined by the pastor and some of the local brethren was as follows: Our Baptist people had always held first place in the town in point of numbers and in character of membership. A few years ago another denomination built a modern brick house of worship and began to make inroads on the community and the Baptist constituency.

In the minds of the Baptist pastor and most of his active brethren there was a pressing need for a new and adequate Baptist house of worship, but a couple of ultra-conservative or over-cautious brethren blocked all progress to this end. The situation became more and more serious, but the pastor was wise not to force the situation, for he had the larger and more far-reaching spiritual interest of the church to consider.

At the first meeting of the Institute on Sunday morning a strong, clear note was sounded on the need of a new and adequate building, and again on Sunday afternoon, Sunday night, and so on until by Tuesday the idea caught fire in the hearts of the people and there was a general demand for a meeting of the men of the church to consider the feasibility and the advisability of building a new house of worship.

Such a meeting was called and held with great enthusiasm on Tuesday night at the close of the service. Suggested plans for a new building with modern Sunday school equipment were drawn on the blackboard and conservative estimate of cost was presented and outlined. Every one was enthusiastic. The ultra-conservative brethren were won over. A finance committee was appointed on the spot.

This committee canvassed the membership on Wednesday and secured \$8,000 before the close of the day. The Institute closed on Wednesday night and the workers moved on to another town. On Saturday night following the pastor communicated with the field workers over the long distance telephone joyfully announced that \$10,000 had been secured. Later this was increased to \$13,000. Today a \$10,000 building with ample church and Sunday school accommodations is being erected that will positionize the Baptists in that community and be a credit to our Baptist cause. The remaining \$3,000 is being held in reserve for furniture and equipment.

Who did it? All had their part. Who deserves the credit? All deserve it. The pastor, because he was a wise man to bide his time and not to force unnecessarily a situation that, although he carried his point, as he could have done, would likely have resulted in no little serious embarrassment. The field workers had a decided advantage in that they could tactfully but firmly say and do some things that would have been unwise in the pastor. They took full advantage of everything every way and so were enabled to stir the congregation to a realization of their duty and opportunity until the brethren launched the movement, the brethren laid the plans, and the brethren made the canvass that crowned with success the prayerful planning and the patient ministry of their faithful pastor.

A BAPTIST CHURCH SAVED.

On another occasion one of our enlistment missionaries visited a church where the members were as indifferent as they could be. But, as he expressed it in his report: "I loved them and sought an opportunity to serve them." They had no pastor and did not want one. One man, who was largely responsible financially, could have led in the matter, but would not because he felt he was not able to carry so heavy a burden.

The ablest man in their membership had become discouraged and had joined the Methodist Episcopal Church until, as he put it, "His church took a notion to do something." Another who might have been a leader said that if he could have his way he would join the Presbyterians, but his faithful Baptist wife would not let him.

Our enlistment worker tendered them his services in an effort to see what could be done, and assured them that they could have a good preacher even though they should have to take him for awhile. They caught his spirit and began to make openings for him to help them. He called a meeting of the Baptist people in the Presbyterian church, and just before the service several declared themselves as being positively opposed to calling a pastor until they got a house of

worship and were in better condition.

At the close of the first preaching service, our field worker invited the Baptists and their constituency to remain for a conference, and a handful remained. After setting forth to them their obligations and opportunity as Baptists in that community, he insisted that they call a pastor. They followed his leadership and did so. Then came the question of salary. He said they ought not to pay less than \$250 per year for one Sunday service. They said: "We cannot do it." He said: "Let's try, and if you fall short I will ask the Board to contribute the amount necessary to supplement what you do." They agreed to try. An every-member canvass was instituted, and by the close of the next day enough money had been subscribed for current expenses to pay the salary suggested, and more, and enough additional money had been subscribed to build a church with some small assistance from the Board. The tides of enthusiasm ran high. The man who joined the other church came back. He subscribed \$50 on pastor's salary and gave \$700 cash toward the building fund. The people were ready to shout. They did shout. They were all so happy. Ask them, "Was Enlistment worth while?" Ask yourself, "Is Enlistment worth while?"

These are but two of many equally as forceful illustrations of the need, the opportunity, and the value of the work of the Department of Enlistment and Cooperation. Yes, there are other, glorious ones, but space forbids the telling now. Those of us who are in this work are profoundly convinced that, if we will only be patient and persistent, at an early date this enlistment work will prove to be of untold blessing and power in the development of our backward Baptist churches.

The neglect and inattention of generations cannot be counteracted in a day. The task is large. The opportunity thrills one. Our God is sufficient. Brethren and sisters, do your part. Give us your hearts, your prayers, your help.

THE EQUIPMENT OF THE PREACHER FOR TODAY.

The statement of the subject implies that the preacher needs some special equipment today.

1. But first he needs now, as he has in every age of the world, a deep religious experience, a pure and consecrated soul, a vital and positive faith, a passion for the souls of others, and withal a healthful body. To say that he has need of special equipment today, does not imply that he has less need of these fundamental elements of efficiency, but rather more.

2. He needs a more profound, accurate and comprehensive knowledge than past generations of preachers needed. He lives in a bigger, more varied, more complex world; he deals with men who are themselves fashioned in and by this larger world, and who possess a vastly more extensive knowledge than any preceding generations of men have possessed.

(1) He needs a larger knowledge of the Bible—an understanding of it in the light of the vaster general knowledge of this present day.

(2) He needs a larger knowledge of man. He should have a general acquaintance with the long story of human development. He should have a general knowledge of the peculiarities of the great groups into which humanity is divided as the result of this development. He should know how the great institutions of society have come to be what they are, and what the forces are that are continually modifying them. He should have a profound knowledge of the laws which govern the mental and spiritual processes of men.

But why continue to enumerate? He should have a broad, thorough, up-to-date education. He should go to college and graduate; and then he should go to a good theological seminary and graduate. To plunge into the ministry without proper and thorough preparation is not to magnify the office, but to depreciate it. To imagine that the world is in such urgent need of one's service as a preacher, that it cannot wait until he is suitably equipped is a presumption which impeaches the very wisdom of God. Over and over again do we need to repeat the old truth that the time spent in equipping one's self is time most economically spent. If the divine Master did not begin his public ministry until he was about thirty years old, why should you be in such a desperate hurry that you cannot give yourself the proper equipment?

Louisville, Ky.

C. S. GARDNER.

NOURISHED INTO GREATNESS.

By Rev. J. L. Rosser.

Every bee-hive has a queen. She is ruler of the colony. She is so much larger, stronger, and handsomer than she is easily distinguished from her subjects. She is not, however, of a nature or breed dif-

ferent from the multitude of ordinary workers. Her superior qualities are the result of a process. When the colony wants a new queen, they take the larva of an ordinary bee, place it in a royal-sized cell, feed it with royal food, and thus it is developed into the great one of the crowded kingdom.

"The truth shall make you free." "I am the truth." See yonder saint ripe in soul, rich toward God, radiant in life. He is of the same flesh and blood and of like passions with his fellows. But God took him out of the narrow cell of nature, set him free from the constraints of the law of sin and death, and placed him in the liberty-land of the Kingdom. What then? "I am the bread of life." "He that cometh to me shall never hunger." Thus released, God has nourished him into spiritual greatness. Wherefore, "Blessed is he that shall eat bread in the kingdom of God." "Lord, evermore give us this bread," and make us all to be kings and queens in character!

First Baptist Church, Bristol, Va.

THE SING SING SONG.

(Written by a graduate of Harvard University in Sing Sing Prison, N. Y. Dwell on the pathos of the situation.—O. C. Peyton.)

The roses bloom in the garden,
The bee comes wooing the flowers,
The song-bird pipes to his nest-mate
Through all the golden hours;
The breeze is freighted with fragrance,
From forest and field and lea,
But youth has fled and hope lies dead,
So what are they all to me?
The blue-bird rocks in the tree-tops,
Free as the summer air,
Swings and sways and warbles
With never a flutter of care,
Memories never haunt him,
No thought of the morrow has he,
But the guarded wall like a sombre fall
O'er-shadows it all for me.
I sit in the glowing twilight
And gaze on the evening sky,
On the glorious sunset banners
That athwart the hill-tops fly,
Till the diamond eyes of heaven
Look down on the bond and the free,
But I see the stars through prison bars,
So, what are they all to me?
Ah! the flowers have lost their perfume,
The summer breezes are chill,
The bees are naught but gluttons,
And harsh the song-bird's trill,
For the mighty voices of nature,
Of earth, of heaven, of sea,
Have naught of cheer for a prisoner's ear,
What? What are they all to me?

MISTAKE OF CONSTRUCTION.

"Father, what does the Bible mean by 'longer water'?"

"Don't know, daughter; how does it read?"

"It says: 'Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.'" I. Tim. 5:23.

A big laugh followed and the daughter was joked for her strict construction of the English sentence; but the joke is on the A. V. translation, which does not follow the Greek construction which reads: "No longer drink water, but use a little wine," etc.—mek-eti hudropotei.

Be it said to the credit of the child that she was reading her Bible and asking questions to find out the truth. Her mistake is refreshingly innocent and sweet. Many an older one would do well to follow her example.

GEO. A. LOFTON.

In your paper you announce the time of meeting of Stocton Valley Association to be Saturday, September 13, 1913. This is a mistake. At our last years' meeting we changed the time from the second Saturday in September to Friday before the second Saturday in September. This gives the brethren who wish to be at their home churches on Sunday a chance to be at all the business meetings of the Association and get back home for their services. Of course some live so far that they could hardly make it back for Sunday, but they will not be discommoded badly by the change, for they would not get back at all for Sunday under the old time, and they had just as lief spend Friday, Saturday, and Sunday at the Association as Saturday, Sunday and Monday. So you will please announce that this, Stocton Valley Association, will meet on Friday, September 12, at ten o'clock at Fellowship. FRED O. SANDERS.
[The correction has been made. Ed.]

SOUTHERN LOUISIANA.

I spent six years in the Far Northwest, where the destitution was great, but I am now prepared to say that the destitution in Southern Louisiana is greater, for there are many Protestants of various denominations and some Baptists in the Northwest, while in Southern Louisiana there are few religionists save Catholics.

The Southern Pacific Railroad runs a distance of about two hundred and fifty miles through Southern Louisiana. Along this line there are but four self-supporting churches and one of these churches is pastorless. From New Orleans to Lafayette, a distance of about one hundred and twenty-five miles, there is not a single Baptist church and there are some large towns. South of the S. P. R. R. there are but five churches, none of them having more than one-half time service. South of Vinton is Cameron Parish without a single Baptist church. There are many other parishes in the same fix. The country is pretty well settled, too.

In my own field the number of Baptists is small compared with the population. In the Vinton community, among a population of, say, two thousand we have a membership of about one hundred. In Lake Arthur community, with a population of fifteen hundred, we have fifty members. Our membership is largely from American people. It is almost impossible to reach the natives, as they are not allowed to read the Bible nor attend Protestant meetings. The natives are generally French, and unless the missionary speaks their language, he finds it hard to even get acquainted with them. Many of them look with suspicion upon Americans and call them "Yankees." Some Americans have defrauded them, no doubt. Most of the natives are uneducated, another result of Romanism. We win one occasionally.

There are so many Protestants down here who are so closely akin to Romanism and act so much like the Catholics that Catholics see no advantage in giving up the religion of their fathers to accept Protestant religion. Catholics go to Sunday morning mass, and then go hunting, fishing, picnicing, and even to their work. Our people follow their example. Even in religion Protestants follow some of their examples. For instance, when a baby is christened they have god-fathers and god-mothers, just as the Romanists do. I knew of one instance where a Baptist lady acted as god-mother where a dead baby was christened by Methodists. Baptists have a great task before them to indoctrinate the people in Southern Louisiana.

Vinton, La.

J. W. MOUNT.

TO THOSE INTERESTED IN BAPTIST COLLEGE STUDENTS.

As student pastor for the Baptists in the University of Illinois I am writing a word through the courtesy of the Baptist and Reflector to ask that all its readers who know of any students who come from Baptist or non-Christian homes to enter the University of Illinois in September will notify me at once. I will then be happy to get into touch with them by correspondence before they will leave home.

Last year there were in the University 300 Baptist students coming from twenty States, Cuba, Canada, Norway and China. About ninety of them were affiliated with the University Baptist Church. A great favor would be conferred upon the students if there were called to their attention something of the dangers of university life and of the necessity of affiliating with the church the first Sunday after the University opens, September 28. Urge them also to call at the home of the pastor, 409 E. Healey Street, Champaign, soon after reaching town. The Sunday services are held in the Y. M. C. A. Auditorium, the Bible School convening at 10 o'clock, preaching service at 11 and the B. Y. P. U. at 6:30. All correspondence will be heartily welcomed.

MARTIN S. BRYANT,

University Baptist Pastor.

409 E. Healey Street, Champaign, Ill.

FIELD CULTIVATION.

Rev. Felix W. Muse.

Some of the best people in the world live in the country and are members of country Baptist churches. They are strong and capable, and need more attention, because they need to have a larger share in all Kingdom enterprises. The writer firmly believes that the most pressing need for the development of our country churches is a closer cultivation of the fields. Too many of our country preachers live too far from their churches. The distance of many miles places them out of touch with their people, and thus they become the

"preachers" of the churches rather than the pastors. The preacher fills his monthly appointment, shakes hands with a few, goes home, and his people see no more of him for a month. The pastor LIVES WITH HIS PEOPLE, shares their joys and sorrows, sympathizes with them, encourages them, enlists them in all worthy service—in short, he sows and then CULTIVATES HIS FIELD.

Verily, a large per cent of our country Baptists have come to think that they are not expected to do much, because their churches are located in the country. In discussing better methods and better equipment for a country Baptist Sunday School, a country Baptist sister said, "We are not expected to do things like they do them in town."

A pastor (on the field) would have a better opportunity to give this sister a vision of her duty than would the preacher (off the field) have.

With a larger vision many of our strongest country churches would move up to half and full-time preaching, and would thus make pastors out of their preachers. We wish our country preachers would raise their sights and harness up their able congregations to big things—then we shall have new life, new power and new blessings in the Lord's service.

Petersburg, Tenn.

JELLICO NOTES.

We have been passing through glorious days in our church this year. In March our Sunday School reported \$1,500 raised in fifty-one Sundays on our pledge of \$1,000 per year for three years on the building fund. In April, two Sundays before the dedication, with over \$11,000 to raise for the new church, our people gave \$1,015 for Home and Foreign Missions. On May 4th we dedicated our church with great and heroic sacrifice on the part of many of our people. It was a glorious day. Bro. Wright, of Williamsburg, Ky., led us like a Napoleon to success, bringing nearly two hundred of his people down with him and they gave generously.

Our church cost \$32,850. It is built of buff brick in red mortar, trimmed in Bedford stone. It has twenty-two Sunday School rooms, Sunday School auditorium, church auditorium, basement 48x48, boiler room, coal room, kitchen and Secretary's office. Our Moller pipe organ is a joy to us and has 750 speaking pipes. I celebrated my fifth anniversary here on the first of June. We had 507 in Sunday School with a collection of \$35.81. During the five years there have been 225 additions to the church. The Sunday School has averaged in attendance 265 and raised in Sunday School collections \$4,000, \$6,554 was given to all missions, a parsonage costing \$4,200 was built and \$68,000 was raised for all purposes in that time.

The night of our dedication day my noble people voted a vacation of a month and a purse of over \$150 as a token of gratitude for building our church. My family and myself will leave next week for Chautauqua, New York, and other points, to be gone during August.

It is a joy to labor with this noble people.

Jellico, Tenn.

J. E. MARTIN.

MRS. LUCY DAYTON PHILLIPS.

In the sudden death of Mrs. Lucy Dayton Phillips, of which notice has already been given, our people at Jefferson City felt a great sorrow. She was the wife of our beloved former pastor, Dr. J. M. Phillips. We thus came to know her very intimately and to love her for what she was, and for her works' sake. Always ready to be a friend, to lend a hand, or to heal a broken heart, she stored her wealth in the affections of the ones she served. We felt a special claim upon her here as this is the home of her daughter, Mrs. J. M. Burnett. An occasional visit always revived memories that we shall ever hold precious. Her face was always in the sanctuary. The Sunday and even the Wednesday evening before her death on the following Sunday morning she worshipped with us and was greeted by her many friends.

In her going she leaves us the legacy of a tender, beautiful spirit, awake to the glory of God's world and alive to human need. May her mantle fall on others who shall rise to her lofty type of Southern Baptist womanhood. Our prayerful sympathy goes out to the dear ones who shared so largely in her love.

WM. H. FITZGERALD,

Pastor of the First Baptist Church.

Jefferson City, Tenn.

THE JUDSON CENTENNIAL PROGRAM.

The tentative program adopted by the Judson Centennial Committee in Burma is as follows for Rangoon: Sunday, Dec. 7: Convention Sunday, with sermons in various languages. Monday, Dec. 8, Mission Conference and Conferences in connec-

tion with the Convention. Tuesday, Dec. 9, Convention Day. Wednesday, Dec. 10, Morning session, Dr. Smith, Chairman. 8:00-10:00 a. m. Introduction and welcome of visitors; papers by five ladies who remember Dr. Judson. 3:00-4:00 p. m. Meeting for all races, Dr. Thomas, Chairman. 5:00 p. m. Garden party, to be arranged. The meetings on Wednesday will probably be held at Cushing Hall. Thursday, Dec. 11. 8:00 a. m., Massed school children's meetings in the open air, songs and short addresses. 5:00 p. m., Meeting at Jubilee Hall. H. H. The Lieutenant-Governor, Chairman. Addresses by leading visitors. Names to be stated later. 9:00 p. m., Concert by Karen Bands, Choirs, Soloists, Bajanis either in Vinton Memorial or Jubilee Hall, as may be arranged. Friday, Dec. 12, Sight-seeing. 5 p. m., Evangelistic meeting at Union Hall, and racial meetings at various centers to be addressed by leading missionary visitors. 8:00 p. m., Leave by train for Moulmein, or if preferred, —Saturday, Dec. 13, leave for Moulmein by morning train or by steamer if that can be arranged. Further exercises will be arranged for Moulmein, which was the scene of Dr. Judson's later labors.

A FEW ITEMS.

I have served in the ministry over forty years. I was reared in Tuscaloosa County, Alabama; was a Confederate soldier in the army nearly four years, being a member of Company G, Thirty-eighth Tennessee Regiment, and was wounded at Shiloh, April 7, 1862.

I was ordained to the ministry in 1872 and have served as pastor of 28 churches, and assistant pastor of one church for six years. The longest pastorate was thirteen years. I have served as missionary at ten mission points. I helped organize five new churches, helped build six new church houses, and assisted in repairing five old ones. I have tried to preach over 3,100 sermons, and have tried to offer 6,500 public prayers. I have organized twelve Sunday schools, and have traveled to do this work over 51,000 miles. I have witnessed over 3,000 conversions, and Jesus let me baptize 1,045. The greatest number at any one time was 38, and the largest number received in a church in one day was 44.

I have married over 300 couples and attended over 200 funerals. I served as colporter in the Friendship Association over six years, and in the Union Association, Alabama, two years. I am nearly 70 years old. The last two years I have had throat trouble, but am better now.

J. A. MITCHELL.

Halls, Tenn.

ANNOUNCEMENT.

The Chilhowee Association will meet with the Prospect Church. The messengers and representatives of our denominational work coming by rail will be met at Hubbard Station by way of Maryville. Will meet the train at 8:30 a. m. Time of meeting will be Aug. 20-22. We extend to our brethren a hearty welcome.

W. W. BAILEY, Pastor.

LITTLE HATCHIE ASSOCIATION.

The Little Hatchie Association meets this week with the Baptist church in Grand Junction, Tenn. Grand Junction is on the I. C. and Southern Railroads. You who are coming can find trains to suit you. This will be a great meeting. You are invited to be there and enjoy the blessing with us. The meeting begins next Friday, Aug. 8, at 10 a. m.

JAS. H. OAKLEY, Moderator.

I was at Friendship Sunday. The best congregation of the year. Fine service and Supper observed. Our meeting begins the first Sunday in September, and Bro. J. P. Gilliam of Texas is expected to be with us. Outlook encouraging. I spent last week in West Tennessee with son, Henry, in a most excellent meeting at his Mt. Moriah church. The meetings at Whiteville, Parrin's Chapel, Harris Grove and Mt. Moriah were all successful and near each other. The fine revival at Whiteville closed and the other three meetings began the next day. Crops, cotton, corn and fruit are fine in that section of the State. We thank God for our trip to West Tennessee. Wife, my balance wheel, was with me.

Hartsville, Tenn.

J. T. OAKLEY.

We began our meeting at Providence yesterday (Sunday) with bright prospects. Rev. O. F. Huckaba is doing the preaching for us. Rev. Huckaba preaches the Gospel with great power. Today (Monday) was a great day with us. The saints rejoiced and we had one profession of faith. Pray for us.

Alamo, Tenn.

J. T. BAKER.

PASTORS' CONFERENCE.

NASHVILLE.

Howell Memorial—Supply Pastor Hudson preached at both hours. Two additions by letter. One baptized. One request for prayer. S. S. and B. Y. P. U. interesting and well attended. Bro. I. N. Strother accepts call to pastorate to begin work Sept. 1. Dr. E. K. Cox has done a marvelous work with this church.

Centennial—Pastor Bell preached on "Christian Hobbies," and "Five Mountain-tops of the Bible." Good. B. Y. P. U. and S. S. Good day.

Immanuel—Pastor Weaver preached on "The Lord's Supper," and "The Sanctity of Human Life." Belmont—Pastor in Mississippi, in meeting with Dr. G. M. Savage. Brother McQueen preached at both hours.

Grand View—Pastor J. T. Upton preached at both hours. Morning subject "The Ark, a Type of Christ," at night "The Analogy Between the Serpent on the Pole and Christ on the Tree." 144 in Sunday School. Fine B. Y. P. U.

Calvary—J. W. Linkous preached in the morning on "Complete in Christ," at night on "A Compassionate Savior."

South Side—Pastor J. F. Savell preached. Good day in all departments of the work. Specially spiritual service at morning hour. Themes discussed: "Death in the Land," and "Imitating the Model."

Rust Memorial—Pastor Foster preached on "Job, or the Child of God in Affliction," and "Divine Retribution." Good day.

Eastland—Pastor W. T. Ward spoke at both hours. Appreciated the City S. S. Union in afternoon. Bro. J. E. Skinner spoke in a very interesting way on the subject, "Our Churches and Our Young People." Enjoyed holding a meeting last week at Enville, Tenn. Splendid interest and several conversions.

Judson Memorial—Pastor J. E. Skinner preached on "Love and Its Test," and "God's Impartial Treatment of His Subjects." Spoke to the City S. S. Union at 3 p. m. Great day.

Christiana—Pastor J. N. Poe preached at both services. Closed a two-weeks' series of meetings. Nine professions. Four baptized. A number reclaimed.

Dr. A. E. Booth reported his call and acceptance to the First Baptist Church, Johnson City, Ill. He saddened our hearts with the announcement of his going from us, but delighted us with the report of his splendid outlook on his new field.

CHATTANOOGA.

First—Rev. Geo. W. Perryman of Norfolk, Va., preached at both hours to large congregations. Good S. S.

East End Mission—Dr. George preached to good congregations. 175 in S. S.

Avenue Mission—Dr. George preached to good congregation. Good S. S.

Highland Park—Rev. J. H. Rosenberg, the Hebrew Christian missionary, preached in morning. Pastor Keese at night. Excellent congregations. 174 in S. S. Offering, \$6.86.

East Chattanooga—Pastor Baldwin preached at night on "Three Great Realities. Dr. Hibbs preached in the morning on "The Macedonian Call." Five received by baptism since last report. 137 in S. S.

East Lake—Supply Pastor Richardson preached at both hours. Good interest in S. S. and B. Y. P. U.

Alton Park—Pastor Duncan preached on "Prayer," and "Where are the Nine?" 104 in S. S.

Chamberlain Ave.—Pastor Edwards preached in the morning and Dr. Hibbs at night. Good congregations and S. S.

Ridgedale—Pastor Richardson preached on "Saving Faith," and "The Christian's Duty." Good congregations. One baptized. 103 in S. S.

Cookson's Creek—Pastor Evans closed a week's revival. E. J. Baldwin assisted in the meeting, which resulted in 28 conversions; 20 additions to the church; 18 baptisms; two by letter.

Monterey—Pastor Chunn preached on "A Voice from a Cloud," and "The Value of a Soul." 114 in S. S.; two received by letter; two by baptism.

Cookeville—Pastor Fitzpatrick preached at Nash's and then returned to Cookeville Fair Grounds, where he, Bro. Bilyea, Morgan, Swift and Cunningham will hold a meeting for non-church-goers. Good prospects.

Dickson—Pastor McPherson preached to large audiences. Eleven received by baptism. Four baptized. One by letter. Glorious day. Twenty-three have joined since May 1.

TENNESSEE COLLEGE NOTES.

This school is fortunate in securing Miss Elizabeth Prentiss Whitmarsh for the coming year. Miss Whitmarsh received her college education in Alleghany College. From this institution she graduated in the Department of Expression; later Miss Whitmarsh studied in Boston, receiving a diploma from the School of Expression, and doing work in some of the other schools of Boston. She has spent some time in post-graduate study in Boston, Chicago and New York.

Miss Whitmarsh has been in the South for the past six years, teaching in South Carolina. She comes to Tennessee College after making a most remarkable record as a teacher and reader. The college is to be congratulated on securing her as a member of the faculty.

In connection with her work in expression, Miss Whitmarsh has laid great emphasis on physical education. Studying in the best schools in Boston and New York, she is prepared to rightly relate physical culture and expression.

In playground work in New York City and Charleston, Miss Whitmarsh made an enviable reputation. She brings to Tennessee College an enthusiasm for outdoor sports. By nature and by training she is rightly equipped to direct school girls in their athletics and physical training.

In writing a personal letter in regard to Miss Whitmarsh, one of her fellow-teachers, an A. M. graduate of Columbia University, says the following: "Miss Whitmarsh's work here has been in the highest degree satisfactory, and she leaves us by her own choice, to the regret of those interested in the school's welfare. Of winning personality, culture, fine intelligence and excellent training, she is well fitted for an unusually fine teacher. She is enthusiastic and inspires her students to do good work."

WHITEVILLE ITEMS.

My father, Rev. John T. Oakley, of Hartsville, came to us on the fourth Sunday in last month and assisted in the revival services at Mt. Moriah, that grand old church four miles out from here. The sermons were fine and the people greatly enjoyed having him. He had to leave us on Friday. Several had been saved up to the day he left and the interest was so great that the meeting continues. We baptized six happy persons in the beautiful lake of Mr. W. T. Cooper Sunday afternoon. It was a happy time during this meeting for the pastor to have his mother with us for the week. After the baptizing Sunday afternoon I drove back into town, and at 7 o'clock we gathered at the church in Whiteville and baptized Mr. Vernon Blalock, who for two years has been afflicted and cannot walk. He was put in a chair and quietly lowered into the water and was buried in the watery grave in baptism. This was the most impressive scene of its kind ever looked upon by the people here. After the eight o'clock service, having had other additions at the morning service, we again baptized four in the presence of a great crowd of people. Thank God for such a time as we are having. Parran's Chapel meeting closed last Saturday and they baptized 31. Harris Grove meeting closed Friday and they baptized 16. We are living in the community where people have religion and are following the New Testament. To God be all the praise.

JAS. H. OAKLEY.

Whiteville, Tenn.

MISNAMED.

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

For some reason our brethren have gotten the word "secretary" on the brain. They have formed the habit of calling everybody a secretary who happens not to be a pastor, layman or an evangelist. So much has this habit taken hold of men that when a denominational servant is employed everybody who writes about him rushes into print to call him a secretary. Such has been the case with reference to our good brethren, E. K. Cox and R. L. Motley. This is totally unjustified in their case. It was distinctly stated at the time of their employment that they are not to be called secretaries, and that they are not to have secretarial duties. They are more nearly, as I stated in a former article, what our Texas brethren call "General Missionaries," but they are known by the State and Home Mission Boards as "Co-operative Field Workers." Theirs is distinctly an educational work carried to the churches and done on the field. It is to be hoped that no brother will be confused by the repeated misnaming of these brethren by people who ought to know better. These brethren are missionaries with the latter clause of the great commission as their marching orders.

After twelve years' ministry and experience in the West—Texas, Oklahoma and Washington—with large experience as missionary and evangelist, as well as pastor, I should like to return to old Tennessee for some revival meetings this summer and fall if the way should open and satisfactory arrangements can be made. I am not out of work here, but my heart longs to visit my old State, and have some fellowship and fruit among my brethren who love and support the truth as old-time Baptists preach it. So, if any of the pastorless churches, or those who have pastors, want my help as evangelist for a meeting this summer and fall, please write me at once so we can arrange dates, etc.

Anyone seeing this and desiring an evangelist to assist in a revival meeting, please communicate with me at once. I would consider a call to be pastor of some church in Tennessee, all things being equal. So if any church is looking for a pastor and think an old Tennessean of twenty years' experience and one of the old missionary type would fill the bill, I should like to open correspondence and visit you if we can get together. So, Dr. Folk, if you know of any opening for evangelist or pastor, I shall appreciate any favor you may show.

As ever, a true brother in Christ,

J. W. SLATEN.

Garfield, Wash., July 27, 1913.

It has been our great privilege to have with us Dr. R. L. Motley for a few days doing constructive work. He came to us right in the hottest weather we have ever had in this section, and our congregations were not as large as I had hoped they would be. However, our work has been greatly strengthened by his splendid gospel sermons, and I heartily recommend his work to my brother pastors. We have had two great revivals since I came here, and I asked Dr. Motley to come and put "backbone" into our work by his preaching. He did so, and I feel that we have been greatly helped. Mushroom growth cannot follow in Motley's wake, and that is what we need to avoid more than anything else.

Our work is going nicely, and we hope to begin our new church building soon. Our Sunday School is growing, and we average over 200 without any contests or high pressure methods.

The prospects at Unaka Academy are better than ever before, and we are looking forward to what we believe will be the best session we have had since the school started. Brethren, do not forget our denominational schools; we cannot get along without them. Pray for us.

J. K. HAYNES, Pastor.

Erwin, Tenn.

Bro. W. P. Stuart of Elizabethtown, Ky., has just closed the greatest meeting ever held at Sonora for many years. There were twenty-eight additions to the church, twenty-one by baptism and seven by letter. The spiritual uplift of the church cannot be estimated.

Sonora is a live and very promising village church. It is in a fine farming district, and the people are awake to all religious interests.

I hope the Lord may continue the good work which has begun among us, and that we may give him all the praise and honor.

E. L. EDENS, Pastor.

Sonora, Ky.

I closed a two weeks' meeting at McEwen on the 17th. We had three conversions. There were two additions, one by baptism and one by letter. I did not report this at the close of the meeting, for we only had one addition then, and that one by letter. I felt sure some of those converted would soon come into the church, and so yesterday I had the pleasure of baptizing a young lady. Her mother is to be baptized later.

With very best wishes to the Baptist and Reflector, I remain,

Yours in service,

R. E. HOFFMAN, Missionary.

Waverly, Tenn.

I held at Coleman, Okla., recently a meeting in which there were thirty conversions, twenty-five additions, twenty by baptism. It was a good meeting. I go to Flintville, Tenn., Aug. 3, first Sunday, for a meeting.

JOHN HAZELWOOD.

Dayton, Tenn.

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. U. Boone, D.D., Memphis, Tenn., Vice-President for Tennessee.

Home Mission Board—Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. W. H. Major, D.D., Covington, Tenn., Vice-President for Tennessee.

Foreign Mission Board—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. William Lunsford, D.D., Nashville, Tenn., Vice-President for Tennessee.

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

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

A GREAT CONVENTION.

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

Where? Johnson City.

When? November 12, 13, and 14, 1913.

What will make it great?

1. If the Baptists raise \$31,000 between now and November 1st to enable us to meet all of our indebtedness this will help to make it a great Convention.

2. If every church in the State will send its pastor and pay his way, this will go far toward making it a great Convention. No church can afford to have its pastor stay away from the Convention. No church can afford to let its pastor pay his own way to the Convention.

3. If every church will send at least one messenger in addition to the pastor, it will go far toward making it a great Convention. One of the great needs of Tennessee is to have her great Baptist laymen attend the sessions of the State Convention.

4. If you will attend the Convention, that will go far toward making it a great Convention. Your presence will make it a great Convention to other brethren and your church. The presence of other brethren, if you are there, will make it a great Convention to you.

This is all easy, so let us each make up our minds that this coming Convention shall be the greatest in the history of Tennessee Baptists.

SOME HINDRANCES TO BAPTISTS CO-OPERATING WITH BAPTISTS.

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

In two former articles, I tried to point out two of the real hindrances to co-operative work among the Baptists.

THE THIRD HINDRANCE IS THE LACK OF EQUALITY IN LOVE.

That this is a real hindrance to Baptists co-operating with Baptists, is abundantly proven by the Word of God and by Baptist practice. The Word of God has this to say about love and its work: "This is love that ye walk after His commandments," 2 John 6, "For this is the love of God that ye keep His commandments," 1 John 5:3, "If a man love me he will keep my word," John 14:23, "He that loveth me not keepeth not my word," John 14:24, "If ye love me ye will keep my commandments," John 14:15. These passages do not, of necessity, raise questions about the salvation of the disobedient ones, but they do distinctly raise questions about the love of the disobedient ones. Christ's last command to His disciples was "Go ye into all the world and make disciples of all the nations," Matt. 28:19. This command has the binding force of a last word. It may truly be said to be the greatest command ever uttered by Christ. It is not, of course, greater than the command of the Father which Christ designated as the greatest of the commandments, viz. "Thou shalt love the Lord, thy God, with all thy heart, with all thy mind, with all thy soul and with all thy strength," nor is it greater than the kindred commandment, "Thou shalt love thy neighbor as thyself," but these two commands are not commandments of Christ but of the Father. Up to the time of the coming of Christ and the time of His crucifixion and ascension to the Father, we were living under God's commands. Since that, we are under the commandments of Christ. Christ says, in John 15:10, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in His love."

The difference in love for the Savior accounts for the lack of co-operation in carrying out the great command of our Lord. It does not merely affect the classes mentioned in previous articles, but it seriously affects the majority of the membership of our co-operating churches. Each member of our co-operating churches has an equal chance with every other member to know about Christ's command to go make disciples; indeed, each one of them knows all about the command that any one of them knows, but they do not all give to the cause that others may go in their stead and in their name. The great majority of the membership of almost all the churches not only do not go, but they do not hire any one else to go. This can only be attributed to lack of love. If they loved the Lord, it would be their delight to seek to keep this, His last and greatest commandment. If they loved Him, they would be all eagerness to please Him by going wherever He desired. The same individuals who disobey Him, in their relationship to their earthly loved ones anticipate the wishes of some one of the loved ones of earth and seek to gratify every wish. They do not so much as wait for a request or a command. Their effort in behalf of their loved one is only limited by their ability. It is not thinkable that love for one in the flesh will produce obedience, while love for

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Baptist Sunday School Board,

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Christ produces this gross disobedience. If this were true, the one in whom love produced such different results would indeed be a double man, a man with contradictory love and with contrary fruitage of love.

This inequality of love, however, does not merely separate the saved into two classes, the co-operators and the non-co-operators, the givers and the non-givers, the givers and co-operators are themselves affected by it. Some give much more freely and liberally and co-operate more thoroughly, according to their ability, with their brethren than do others. This is purely a difference in the degree to which their love has grown. If they loved equally, all other things being equal they would act alike, co-operate alike, give alike. One of the best tests of one's love for those in the flesh is the extent to which the would-be lover goes in extending relief when the one loved really cries for help or is seen to be in real need. So, also, the best of our love for Christ is the way we treat His cries of need registered in His command to us to go into all the world and make disciples of all the nations. He said, "Inasmuch as ye have done it unto the least of these my little ones ye have done it unto me." The need of the lost and the love which Christ has for each of them is the ground of His command to us to go make disciples of all the nations, and the command is the cry of His own heart for men to help Him to save the lost. To neglect the lost is to neglect Him. How can a man love Him and neglect to go, either in person or by some one whose expense he pays up to the limit of his ability, to help Christ save the lost? It may shock us to have it said, but it is a simple truth that we must face, if we do not give and go according to our ability and equality, it is because we do not love equally so, while we seek to get together doctrinally and in the importance we attach to doctrine, we need also to seek to get together in the love we have for Christ. Surely we ought to vie with each other in the practical expression of love for our loving Savior.

Let Paul's great message on love be the last word in this part of this article and see where it will place us. I Cor. 13:1-13.

But we must not be led into believing that the only place in which our love differs is in its expression in our relationship to Christ. We not only fail to love Him alike, but we fail to have equal love for our brothers. The question is distinctly raised in the Word of God, "If we love not our brother whom we have seen, how can we love God whom we have not seen?"

Even a casual study of our practice will raise the question, "Can it any longer be said of us, as it was said of the early church, behold how they love one another?" If we loved each other with equal love, there would never be factions or strife. There would never be misrepresentations or false accusations. There would never be words indicative of mistrust or lack of confidence such as we hear now on every hand. There would be the yielding of personal judgment in many a case where no principle was sacrificed, and all Baptists would be found working together in heartiest fellowship, each one gladly seeking to lighten the burden of the other, each one vying with the other to express personal love for the Lord and for lost men. We fail in our love for the brotherhood. We need to set to work to cultivate brotherly love and thereby create fellowship and increased co-operation. We need also to cultivate our love for lost men. Love for the lost is the great adornment of the life of any man who genuinely, to any deep sense, possesses it. The man who loves the Lord, his brethren and the lost finds it easy to give of himself and of his possessions to the limit of his ability, to carry the Lord's gospel to the brother lost in sin. He finds it easy to walk with his brethren in perfect harmony, and fellowship while they together carry this gospel.

Baptists, then, have much to do in their own ranks in order to get together and present a solid front in their endeavor to carry out the last command and expressed will of Jesus Christ, whom they profess to love and serve.

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Dear Mrs. Carter—May I reply in the only way possible to me through our page to the letters of the State Survey Chairmen?

Each of Sweetwater's W. M. U.'s selected a department, the chairman in each Union understands that she reports to the State Chairman. Athens will undertake the Memorial Scholarship Committee. The offering should be in cash, as Mrs. Ginn suggests. I am going to Memphis, and will be glad to take charge of any funds sent me from this Association for this scholarship in memory of Miss Cunningham, and other faithful workers. Mrs. Williams "personal service," suggestions are helpful and should be published on this page for the benefit of all.

Greeting to all other Superintendents! Our missionary institutes have been helpful. The last at Lee's Church has been reported in part. Under the chaperonage of two of our best pastors—Bro. Sharp of Sweetwater, and Bro. Cox of Lenoir City, under the guidance of Mr. Sample, we reached the church, beautifully situated, to find a crowded house. Pastor McDaniel and his singing class more than holding the audience. The well-prepared program, the presence of three of our pastors, the cordiality of the church, the best of dinners, made an ideal day. The work of our colporter, Miss Ponle Cook, has added greatly to a successful year in our work.

MRS. T. E. MOODY.

THE ATHENS W. M. U.

We meet twice each month. For the missionary meeting, at the homes of the members in rotation. It is the pleasure of the hostess to serve simple refreshments. For the study of the "Stewardship of Missions" we meet at the church. The former meetings are the better attended. Eating

and drinking together always promotes good fellowship and always will. The children of the world are wiser than the children of light. Far more effort is put on making a card party attractive than a missionary meeting. We follow the topic card, but use all helps, our magazines, books of travel, etc., in the program work. We subscribe for our Journals and State paper, personally, and read them before we meet. Not all of us, but most of us.

We send off our funds each quarter to Dr. Gillon, following the schedule, when not upset by a special call.

The Orphanage seems to need the women of Tennessee, especially this year. It has been our pleasure to see that each department of the church made a good offering to the Orphanage. Our Girls' Friendly Club sent a box recently. The girls are mission band graduates and do Y. W. A. work.

The success of the work here is largely due to a very efficient secretary, Miss Ethel Parkison, who graciously gives the beauty of her young life to the Master's service. The interest of Pastor and Mrs. Hale are always to be depended upon. We are thirty strong.

REPORTER.

SHELBY COUNTY AND BIG HATCHIE ASSOCIATIONS.



July 17 was the day set for the meeting of the Associational Union, auxiliary to Shelby County Association. At 10 o'clock, a. m., the meeting was called to order, Mrs. W. J. Campbell, superintendent, presiding. Mrs. Bolton, the very efficient secretary, at the desk.

The devotional hour, led by Mrs. Carver, sounded the key note for the work of the day. The roll call of societies was responded to by fifteen women's societies, two Y. W. A.'s and two Sunbeam Bands.

The reports showed an excellent financial standing. First church W. M. S. led in contributions and personal service. After appointment of committees, Dr. Gillon was given a few minutes to present State Missions. The last part of the morning session was given to your representative for the discussion of our work. After a bountiful lunch prepared by the First church ladies for the Association, and a delightful social hour we re-assembled in the chapel of Higbee school for the afternoon session. Union University, our Orphanage and Memorial Hospital were each presented by their representatives.

Your secretary was asked to speak of our obligation to our young people. The special songs given by Miss Winn and Miss Lewis were greatly enjoyed. Reports of committees and re-election of officers closed a very delightful and we trust profitable meeting. The traveler was given such a welcome by her most gracious hostess, Mrs. Campbell, as will make a second visit to Memphis a delightful anticipation. She knows just how to make the visit or feel at home. A visit to the Hospital and in the homes of Mesdames Newman, Bailey and Graves, talking Convention plans, filled the day following the meeting. Sunday finds me at Henning in the hospitable home of Mrs. Dr. Sanford. A meeting with the Henning Society in the afternoon, and a race for the train bearing me to Ripley where a most cordial welcome was given to the home of Mrs. Dan Majors. The old Barbee home, where the prophet's chamber is ever open to the Christian worker. A good crowd greeted the visitor in the parlor of the president of the mission society—Mrs. Porter.

Tuesday finds me in the parlorium at Covington. Any one who has ever had the privilege of knowing the Ma-

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for family will know what that meant. A good hour was spent with some of the W. M. S. and Y. W. A. in the beautiful new church. Big Hatchie Association is the next scene. And a great meeting it was. After the lunch hour Thursday the women met in the school-house near the church for a two-hours' session. Mrs. Major presided over this assembly, conducting a helpful devotional service. When Mrs. Farrow of Covington was chosen superintendent of this Association for the next year. Mrs. Dupree was not able to be present or continue the work. We regret very much Mrs. Dupree's illness, but feel sure the work will be well done by Mrs. Farrow, aided by Mrs. Major as secretary. Ten societies were represented and some good work has been done. An important step was undertaken in this meeting when the quarterly meetings were decided upon, the first to be held at Ripley, and provision made for an expense fund for the superintendent. This is a long stride toward the development of any Associational work.

Woodlawn Society, the youngest in the Association, had two representatives, a wise beginning. I am counting on Woodlawn. They must have the quarterly meeting some time soon.

Saturday brings me to the office work for a few days.

Monday afternoon, with the Edgefield society, in the pleasant home of Mrs. Phillips, was a delightful experience. Mrs. Carter, our editor, and their president, thinks I must keep in practice, you know. Too many days of steady office work might be bad for the nerves. Off again, the 30th, for Concord Association. With Mrs. Edwards at the helm, we ought to have good things to report next time.

On Monday, July 28th, the W. M. S. of Edgefield church met at the home of Mrs. C. C. Phillips. The president, Mrs. Carter, was in the chair and a goodly number of saints took part in the program. Miss Margaret Buchanan was the honor guest, and made such a delightful impression that we will want her again as soon as possible. She conducted the devotional service and spoke earnestly and tenderly on the fourth chapter of Phil. Paul, though bound, had reached that point where he could say, "I have learned in whatsoever state I am therewith to be content." In the Christian life, how true it is that out of bitter comes forth sweetness, out of sorrows come forth joy, and by way of the cross the crown is won.

Reports of committees were given, and after the regular business, Miss Buchanan spoke on State Missions—that old but ever new subject. Our hearts burned within us as she laid the matter upon us in a way that made

us feel our personal responsibility. The reason our women do not take more interest in State Missions is because we are not well informed as to the situation and the needs. It is our fault, too, if we lack information. Let us inform ourselves about conditions here in Tennessee so that we can give more intelligently and more liberally.

Mrs. Phillips was appointed chairman of committee to prepare the society year-book.

Our gracious hostess served delightful ice cream and cake, and everybody felt sorry that she couldn't adopt us individually or as a whole.

However, the prospect of meeting with Mrs. H. A. Davis in August comforted us, and we wended our homeward way with hearts warmed with the remembrance of sweet Christian fellowship.

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THE AUGUST ASCENT.

Well, we got up the June hill and we managed also to climb the July incline, by the help of many kind friends. But there is the August Ascent just ahead of us. How we will be able to get to the top of that we do not know. It is hard pulling. Will you not give us a shove upward?

LAW ENFORCEMENT.

At a recent meeting the Tennessee Anti-Saloon League adopted the following program:

1st. A campaign of education through a special weekly organ, "The New Republic."

2nd. The organization of a Voters' League, numbering twenty-five thousand or more.

3rd. A rapid State-wide campaign of speaking and organization.

4th. Hearty co-operation with the National Organization in its plans for Nation-wide Constitutional Prohibition.

5th. The securing of a large Tennessee delegation, including as many preachers as possible to the National Anti-Saloon League Convention at Columbus, Ohio, November 10-13, 1913, at which time the movement for National Prohibition will be launched.

6th. A systematic and persistent effort to secure a more general and hearty co-operation, on the part of the pastors and churches, with the Anti-Saloon League, which is the church's agency for the abolition of the Liquor Traffic.

The covenant of the Voters' League referred to above is as follows:

I hereby covenant, in consideration of a like

agreement on the part of twenty-five thousand other voters in Tennessee, to support and vote for only those candidates for Legislature, Governorship and officers, whose duty it becomes to enforce the law, who will pledge themselves and who can be relied on to do everything possible to put an end to the lawlessness and anarchy which are now disgracing the State.

Name.....

County..... P. O.....

(Sign and mail to Tennessee Anti-Saloon League, 320 Stahlman Bldg., Nashville, Tenn.)

With reference to the whole subject, allow us to say: The situation has resolved itself into a question of law enforcement. Shall the laws of Tennessee be enforced, or shall they continue to be nullified in a few cities? Back of that question are some other questions: Has the State of Tennessee a right to enact laws for the government of its citizens? Has it the right to enact laws for the government of all of its citizens anywhere, everywhere, in the State? Has it the right to enact laws for the government of the people in the cities as well as those in the country? Must the people of one community be bound by the laws of the State, while the people of another community may have the privilege of violating them at will? Are there to be favorite classes in the State and favored communities? Is the State superior to the municipality? Has each municipality the right to declare what laws of the State shall be and what laws shall not be enforced in that municipality? Has the temporary boss of a municipality the right to decide what laws he shall and what laws he shall not enforce? Is he to be a law unto himself? Must everyone be compelled to obey the law except a certain favored class of people? Because they persist in violating the law, is that reason for the repeal of the law? Must the great State of Tennessee bow in submission to a professed set of lawbreakers? Are the people of Tennessee to surrender to a band of outlaws? Must not these outlaws be made to bend their necks to the yoke of the law? We ask these questions. Let our readers answer them. We have answers for them, but we should rather our readers would give answers of their own.

CONCORD ASSOCIATION.

We spoke last week of the "old Big Hatchie." And the Big Hatchie is old. This was, as we said, its 83rd anniversary. But it is young compared to the Concord. The Concord met this year in its 103rd anniversary, so that the Concord is old enough to be the mother of the Big Hatchie.

It met at Bradley's Creek church in Rutherford County. As Drs. Virgin, Gillon and Stewart and the editor rode up to the church we remarked that this was the largest attendance we had seen at an Association on the first day for a long time. The house was full and the grounds were full. Rev. J. E. Martin of Lebanon was preaching the introductory sermon. It was a strong and striking sermon on "The Salvation of the Saved."

The following officers were elected: R. E. Jarmon, Moderator; J. C. New, Assistant Moderator; Geo. W. Bowling, Clerk; C. W. Baird, Treasurer. The visitors were Brethren H. W. Virgin, W. J. Stewart, J. W. Gillon, G. A. Ogle, J. H. Williams, R. M. Inlow, M. M. Summar, L. B. Jarmon, A. J. Brandon.

Some of the best speeches were by Brethren W. J. Stewart on Orphans' Home; C. S. Dillon on Sunday Schools; J. E. Martin and J. W. Gillon on State Missions; H. W. Virgin, H. H. Hibbs, R. M. Inlow, Austin Crouch on Education; Austin Crouch on Woman's Work; H. H. Hibbs, Austin Crouch and E. S. Miller on Foreign Missions; E. S. Miller on State of Religion. The subject of Education had an unusually full and fine discussion.

It seems to us that the brethren of the Association made a mistake in hurrying through the meeting. We had expected the Association to hold over Saturday, but it adjourned Friday afternoon. The result was it was necessary to rush through the business. Altogether, though, it was a very pleasant session of the Association, one of the best we have attended—and this makes 29 sessions of the Association we have attended.

The hospitality was most cordial and abundant. We enjoyed very much being in the home of Bro. R. C. Bass.

Bradley's Creek is one of our oldest and best country churches. It has now about 270 members. Rev. W. J. Watson is the popular pastor.

When the Association met with the church in 1882, it occupied a house peculiarly constructed. It had 12 sides, making it almost round. For this reason it was called the 12 Corner Church. And al-

though the old house was replaced by a new one many years ago, it is still known to many people by that name. We mentioned last week that this was the third time we had attended the Big Hatchie Association at Liberty Church. It so happens that this was the third time we had attended the meeting of the Concord Association at Bradley's Creek Church. The first time was in 1882. We had just gone to Murfreesboro as pastor. Bro. S. G. Shepard was moderator. Quite to our surprise we were elected clerk. Dr. J. R. Graves was present and preached on Sunday a sermon of which the brethren still talk. We did not have the pleasure of hearing it. We preached that morning at Milton to a fine audience and enjoyed it. That night Dr. Graves preached for us in Murfreesboro a splendid gospel sermon.

The next meeting of the Association at Bradley's Creek was in 1897. Prof. A. J. Brandon was moderator. Bro. A. Sperry, we think, was clerk. The attendance was very large. The weather was intensely hot.

The next meeting of the Association will be held in Lebanon. It happened that the Association went from Bradley's Creek in 1882 to Lebanon in 1883.

When the Association met at Bradley's Creek in 1882 Rev. G. A. Ogle had just become pastor. He remained pastor for 26 years, and was pastor when it met there in 1897. It was proper that he should be present at the Association this year. This was the first time he had been back for some years. The brethren greatly enjoyed seeing him again.

BAPTISTS IN RUSSIA.

A dispatch from St. Petersburg under date of Aug. 2 says that the Russian ministry of the interior is credited by the Novoe Vremya with the intention of permitting the holy synod of the Greek Catholic Church to proclaim the Baptists as "a sect especially harmful to the State," and therefore not eligible for registration and not possessing the right of liberty of worship. The action of the government is attributed to recent refusals of Baptists to take the military oath. The Baptist World Alliance, during its session in Philadelphia in 1911, raised \$70,000 for the establishment of a Baptist seminary in St. Petersburg.

This action of the government will be a severe blow to our Baptist cause in Russia. We feel especially sorry for Rev. Wm. Fetter, who has labored so assiduously and so successfully in St. Petersburg and has built up a strong church there.

Just why the Baptists should have refused to take the military oath, we do not quite understand, unless on the ground that they are conscientiously opposed to war. Or possibly the Greek Catholics proposed by the connivance of the government to get all the Baptist men in the army and either kill them off in case of war, or at least take them away from St. Petersburg.

What will become of the proposed Baptist seminary is now quite a problem. In these days of growing intelligence it can, however, be only a question of time when religious freedom shall prevail even in Russia. This action of the Russian government only postpones the day; and, in fact, it may hasten it in the end.

THE BAPTIST AND REFLECTOR.

The bulletin of the First Baptist church, this city, for last Sunday, contained the following paragraph written, as we presume, by the pastors supply, Dr. R. M. Inlow, now President of Union University:

"More and more the Baptist people throughout the State are coming to realize the absolute necessity for a wider circulation of the Baptist and Reflector. Every interest of the denomination is almost wholly dependent upon the existence of this paper, and in as far as its circulation can be extended, just to that extent intelligence concerning the work of the Lord will be extended, and where people know of the good work we are doing they are glad to contribute to it. It is difficult to interest a man in a cause concerning which he knows absolutely nothing. To educate one in denominational affairs is a tedious task if he does not read denominational papers, but if he does read the papers, his information makes it easy for him to respond to the appeals made by the representatives of denominational enterprises. More of our own people ought to subscribe for the Baptist and Reflector, and read it, and pray for its editor."

We appreciate very much the kind words. We wish that pastors all over the State would say something of the kind to the members of their churches. It would not only help the paper, but would help it to help them in their work and to help the denomination more.

CHARITY IS KIND.

An Edinburgh correspondent writing to some paper tells the following beautiful incident:

"We had wild weather here last Sabbath, treacherous and squally. As I was going to church I saw a poor woman, caught by the wind, suddenly collapse on the pavement. At the end of the street, a gentleman was walking with a young girl, evidently his daughter. Seeing the accident, he ran at full speed to offer his services, and with great difficulty he managed to raise the woman to her feet. 'I'm lame,' she explained, with white face and shaking limbs, and would have fallen again but for his support. 'I will take you to the corner,' he said, and, signing to his daughter to take her other arm, he carefully helped her along. I watched the trio until they turned down a side street, the fashionably-dressed gentleman and girl caring for the poorly-clad woman as gently as if she belonged to them. And I wondered if a more eloquent sermon would be preached in any church in Edinburgh that Sabbath morning."

The Presbyterian thinks that this is an illustration of the charity which "is kind." And so it is, certainly, a very beautiful illustration of it. Notice, though, that it is not simply said of charity that it "is kind," but that it "suffereth long and is kind." It endures afflictions, trials, injuries, endures them a long time—and is kind while it suffers. It returns kindness for injury, love for hatred, good for evil. That is pre-eminently Christian charity. In order for the incident to fully exemplify the spirit of true charity, it would need to have been true that the woman who fell was not only a stranger to the one who picked her up, but was an enemy to him, and had done him many injuries.

GIVE THE BOYS A CHANCE.

The Baptist Courier publishes a letter written by a young man to Dr. E. M. Poteat, President of Furman University: "I have finished high school at North Greenville—working my way. Will have to continue to do so if I come to Greenville. . . . I will do any honest work, sweep or build fires or carry papers. I am going to college, God being my helper, somewhere! Shall I go to Furman? All I ask is work."

Commenting on this letter, Dr. Poteat says:

"There is an African proverb—'You can count the apples on a tree, but you cannot count the trees in an apple.' We can count the letters of this sort we receive in a summer at Furman—though we have not done so—but nobody can count the world-wide usefulness wrapped up in one such purpose as this man expresses. Perhaps the day will come—may it be soon!—when we shall have a loan fund so large that not one such need be turned away. I know of no investment surer of big dividends than investments in young men of this type."

Are there not many young men like that in Tennessee? We are persuaded that Presidents Burnett, Inlow and Watters could tell of receiving many similar letters from worthy young men. All they want is a chance to develop what is in them and to accomplish something in the world. We know many such. Shall we not give them at least a chance in the world?

THE TOWER OF BABEL.

Forty feet below the surface level has been unearthed Assur, one of the earliest of the Assyrian capitals, revealing massive gateways, conduits, arches, mosaic tiles and imposing monuments. Textbooks on mathematics, natural history and geography, besides an abundance of "tablets" filled with poetry, poetical legends and mythological lore have been laid bare. We are taken back into four thousand years of history and made to realize what an inventive and artistic people were these folk who dwelt by the Euphrates and with whom dwelt and quarrelled the givers of our Bible.

Most wonderful of all, and most meaningful to us Bible readers is the inscription deciphered on The Tower of Babel: "The Temple of the Foundation of Heaven and Earth." It will be recalled that the story in the Bible says: "And they said, Come let us build us a city and a tower, and let its top be in the heavens." It is found also in plan and structure the Hebrew Temple at Jerusalem after the captivity resembles very closely the Esagil Temple at Babylon.

SOUTHERN BAPTIST EDITORS.

Says the Biblical Recorder: "The Baptist editors of the South ought to get together at least once a year. It would be of great value to them

in many ways. Why not plan to meet next summer at Ridgecrest?"

Why not at Estill Springs? That would be much more central. By the way, the editor of the Biblical Recorder may not know that the Baptist editors of the South have an organization termed "The Southern Baptist Press Association." It used to meet once a year, usually in March. Its gatherings were both pleasant and profitable. But since the Inter-State anti-pass law went into effect, it has been found impracticable to have a meeting. It has been suggested that a meeting be held in connection with the Southern Baptist Convention, when the editors are all together, anyhow. But that has been tried, and also found to be utterly impracticable. The most feasible plan would be to have a meeting at Estill Springs early in July of each year. What say you, Bro. Moore?

SLANDER.

The story comes that fourteen years ago a clergyman of one of the leading Protestant denominations was convicted of a very serious crime. He protested his innocence to the last, but in the face of evidence which seemed incontrovertible his defense was futile. Within a few weeks one of his accusers has confessed that the unfortunate clergyman was the victim of diabolic falsehood. He has been restored to his position in the church, but his hair is white, his frame is bent and his life marred beyond the possibility of full recovery. He declares that he had despaired of ever being set right before the world, and resigned himself to the terrible fate of an unmerited disgrace.

The pistol and the dagger are instruments for the murder of the body, but the murder of character is still more terrible than that of the body, and the tongue is the instrument for that kind of murder.

DON'TS FOR GIRLS.

On reaching her seventy-eighth birthday, Nov. 21, Mrs. Hettie Green, said to be the richest woman in the world, expressed the following "Don'ts" for girls:

"Don't fail to go to church. The church needs you and you need the church. Don't eat anything but good, wholesome food. Don't cheat in your business dealings, for sooner or later your conscience will begin to trouble you, and later you will worry yourself into your grave. Don't fail to be fair in all things, business and otherwise, and never kick a man when he is down. Don't forget that riches gained by such acts you must leave behind some day, and that when you do depart, if your riches have been gained by these means you will find the doors of heaven doubly bolted against you. Don't forget to be charitable, and don't falsify. Don't forget to obey the laws of God."

Despite the fact that it was her birthday, Mrs. Green refused to take a holiday and worked at her desk all day.

RECENT EVENTS

The issue of the Examiner for July 31 was an Education number. Among the schools written up is Carson and Newman College, which occupies a page, including pictures of President J. M. Burnett, the Administration Building, and Sarah Swann home.

Rev. G. W. Allison, having resigned the pastorate of the church at Marion, Ill., to accept a call to East St. Louis, Dr. W. P. Throgmorton, editor of the Illinois Baptist, was called to succeed him. Dr. Throgmorton is a great preacher—physically, mentally and spiritually.

Recently the First Baptist church, Greenville, S. C., licensed Mr. Edwin McNeill Poteat, Jr., to preach the gospel. He is the second son of Dr. E. M. Poteat, president of Furman University. The oldest son, Gordon Poteat, had already been licensed by the church to preach. Both brothers will be in the Seminary this fall.

As announced in our news columns, Dr. A. E. Booth of this city has accepted a call to the pastorate of the First Baptist church, Johnson City, Ill. For some time Dr. Booth has been pastor at Bell Buckle, this State, and under his efficient ministry the church has grown largely in every way. We commend Dr. Booth very cordially to the Baptists of Illinois as an able minister of the Word and a popular pastor.

Evangelist T. O. Reese and Singer J. P. Scholfield have been invited to assist Pastor Smalley in a meeting at Ripley, Tenn.

After some years of successful work in the West, Rev. Frank Kerfoot has been called to the pastorate of the Baptist Church at Chatham, Va. He is, we believe, the son of the lamented Dr. F. H. Kerfoot.

We learn that the lecture on "The Mission of Poetry," by Dr. H. C. Risner, pastor of the Broadway Baptist Church, Knoxville, Tenn., delivered in that city recently, was greatly enjoyed. There were over 1,000 people in attendance, despite a pouring rain.

The Baptist Record announces that Dr. A. R. Bond, of Clarksdale, Miss., has accepted the pastorate of the church at Aberdeen. His many friends in Nashville, where he was born, reared and educated, will be glad to know that Dr. Bond is succeeding so finely in Mississippi.

Rev. J. H. Sharp of Sweetwater sends us a list of 17 new subscribers and 10 renewals secured by him and others during the recent educational campaign in the Sweetwater Association. Now, that is true education. It will help to make the results of the campaign permanent.

Rev. T. O. Reese and Mr. J. P. Scholfield of the Home Board evangelistic staff, has just closed a fine meeting with the First Baptist church, Clovis, N. M. There were 35 accessions to the church. They are now in a meeting with Pastor C. T. Taylor, Raton, N. M.

The Western Recorder says that the building of the First Baptist church, Lexington, Va., which the editor of the Recorder is pastor, will cover more ground than any church building of any denomination in the South. The editor of the Recorder acknowledges himself to be a latitudinarian when it comes to church buildings.

The statement has been widely published that Mrs. Ruby Fudge, daughter of Rev. G. A. Ogle, recently attempted suicide in this city. The reason given did her injustice. The real reason, as we are informed, was despondency. We are glad that she has fully recovered. She is now at the home of her father in Springfield.

"One Hundred Chapel Talks to Theological Students," by A. H. Strong, D.D. Dr. Strong was for many years the able president of the Rochester Theological Seminary. These talks are very interesting and very helpful, especially to preachers. The book is published by the American Baptist Publication Society, Philadelphia. The price is \$1.

We find the following story in one of our exchanges: A young man was dying, and was aware that his end was approaching. His pastor, standing at his bedside, endeavored to lead him to seek cleansing from sin, even at that late hour. The only response the young man made to all his tender and loving appeals was: "It is useless to speak to me about things. I do not care to listen to them. I know I will soon be lost forever, but I do not seem to care. Two years ago I felt concerned about my soul's salvation, but I tried to drive all such thoughts from me, and succeeded only too well; for since that time nothing has seemed able to touch my heart, nor do I care now, while I know what awaits me." As he had lived, so he died. Are there not other young men of the kind, all around? Oh! save them before it is too late.

It is announced that Rev. I. N. Strother has accepted the call recently extended to him by the Howell Memorial Church, the city, and will take charge in September. This will make Brother Strother's second pastorate of the church. It is remarkable that during his 30 years' in the ministry, Brother Strother has been pastor of only 4 churches; Union City, Tenn., Cadiz, Ky., Howell Memorial and the Seventh Church, Memphis. It is also remarkable that he has been pastor of two of these churches twice, Cadiz and the Howell Memorial. As would be indicated by these facts, Bro. Strother is a man of the highest character and of a sweet spirit. He is an excellent preacher and a pastor greatly beloved. He has done a noble work at the Seventh church, Memphis. For some years he has been moderator of the Shelby County Association. We extend to him a cordial welcome to Nashville, in which welcome many friends will join.

The Home Page

LOST FOR WANT OF A WORD.

Lost for want of a word!

Fallen among thieves and dying,
Priest and Levite passing
The place where he is lying;
He is too faint to call,
Too far off to be heard.
There are those beside life's highway
Lost for want of a word!

Lost for want of a word!

All in the black night straying
Among the mazes of thought,
False lights ever betraying!
Oh! that a human voice
The murky darkness had stirred!
Lost for want of a word!

Lost for want of a word!

Too high, it may be, and noble
To be ever checked in his sin,
Or led to Christ in his trouble;
No one boldly and truly
To show him where he has erred,
Poor handful of dust and ashes,
Lost for want of a word!

Lost for want of a word!

A word that you might have spoken.
Who knows what eyes may be dim,
Or what hearts may be aching and broken.
Go scatter beside all waters,
Nor sicken at hope deferred.
Let never a soul by thy dumbness
Be lost for want of a word.

—Selected.

A MIDNIGHT THEATRE SERVICE.

By Mrs. Lorene Bowman.

The night was cold, the theatre was warm, the admission was gratis, which may have accounted for every seat being taken. Inside, all the brightness centered in the lights and the one beautiful woman on the stage. The audience was a crowd of sick men; home-sick, sin-sick. Everything drifting back of them, and no thought of a harbor in front of them. Each life would make an interesting picture could we but unveil it. The young lives have only the background of heredity and childhood sketched in, but the picture has not enough color or design to reveal what the artist had taken for his model. Just beside it, a twilight picture, dark, mysterious, mixed, almost completed, because almost ready to be turned over to the great Judge, to decide how near or how far short the artist has come from the Perfect Model. There are no family groups in the audience. There are no children. Two officers of the law are at the door, and men ushers in each aisle, wearing a conspicuous bow of white as badges. The difference in the dress of the ushers and the audience is an argument worth considering. The ushers, wearing good business suits and white collars; the audience, with the exception of the helpers scattered through it, largely dressed in red or gray sweaters, no collars, and many of them with suits collected together instead of made together.

Some of the boxes are filled with interested visitors. One man occupies a box alone. His face one could not forget. A man who might have been a priest; he might have been a musician; he might have been a man who loves the dead, or one of such unworthy living that it set him apart from all others—a man who would not cringe nor cry out, whose lips might quiver while he would smile. He is isolated, detached, no matter who or how many his friends might be. His heart is singing over the old songs, however

modern the music may be he listens to. There was not an expression on his face that would indicate he was even conscious he was in the theatre. He had the expression of a man roaming through a forest.

Not far from him sat the saddest group in the audience, three young boys, eighteen to twenty in years. A silent argument for the development of eugenics was written plainly in each boy's face. They were coarse, dirty, content, a consummation devoutly to be regretted. Hair uncombed, chewing tobacco, making light jests at the speakers and music, unconscious of a message in song or address for them. If only a voice could reach their hearts and impress on them:

Be strong.

We are not here to play, to dream, to drift.

We have hard work to do, and loads to lift.

Shun not the struggle; face it. 'Tis God's gift."

The service begins a song sung from cards that have printed upon them songs familiar to the religious world. Then comes the first message. It was about Moses, who was once a prince, but because of a dark sin in his life, was a fugitive from justice. It was told so graphically that a few looked around to see if a detective was near them. They had been doing this so long, it had become a habit. Then an earnest prayer, and a beautiful woman in black satin and jewels rose to sing. The men at first may have been conscious of her beauty and her gown; she was conscious only of her song. We have all heard the song—"I think when I read that sweet story of old." It was about little children, and there was not one in the audience but had memories stirred, and as the voice rose tender, gentle consoling, home memories of fun with little boys and girl comrades, of honey-suckles and apple trees in their tulip veil of blossoms, of Sabbath-school teachers, of days rare and unequalled, put away as memory treasures and rarely lived over, of days so sacred as never to be told to companions in sin, returned with reminiscent pleasure.

The second message of the evening was given by the president of a great university, that has a roster of over four thousand students. He tactfully left his Latin and classics in the university, and for one hour in a simple way talked to men "down and out" about that "Brother of ours." Each face was lifted to him, some earnest, some indifferent. On the front seat, two hearts were drinking together the cup of love—unadulterated. The girl was one of a half dozen in the audience. The one man in spirit was walking by the seashore wandering through a forest. One of the three boys was looking at the pictures in a newspaper. He dropped it as the beautiful woman rose again to sing. Memories cold and cruel hung on evil faces, blotting out the joys of youth, bright and glowing, and had made many of the men sick at heart, and the torture of it crushed them; but the voice awakened the future as it sang, "I may not know the way I take, but then I know my Guide." As the beautiful woman sang the chorus, "His love will never fail," faces questioned, "to me?"

The personnel of the platform was noteworthy. Men who had made a success of life interested in men who had made a failure of it. Men of money and manhood, pastors of churches, men who had been brought from the depths, and whose faces bore gratitude for the change were there, and in the audience at least a thousand men with no joy, no ambition, no money, no Christ. Their goal a bed and a drink. Men whose lives had

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY LOUISVILLE, KENTUCKY.

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E. Y. MULLINS, President.

missed the mark, who had never beaten themselves in the game of life, whose reach had never exceeded their grasp, as Robert Browning so aptly puts it. Men who have failed in one lesson, and never been willing to study again. Men slowly dying, because it is so much easier than living. Men failing, not as the artist who has the vision and who grieves because he cannot perfectly reproduce it, or the musician who has a melody ringing in his soul, and cannot make the instrument bring out all its sweetness, but men who have no vision and to whom the joy-bells never ring a tune.

The closing message was earnest, tender, true. Coat sleeves and handkerchiefs grey with soil, wiped tears from grimy faces. Hands were lifted, requesting part in the closing prayer. Men left the room who were not willing to suffer the pangs of the new birth, that they might come out in newness of life. Their chance was gone. It was not stamped with its value. The leader, whose large and loving life sees not broadcloth or tatters, save as wrappings for a soul, gave the parting words. They knew him. Heart answers heart. His heart exudes a tonic for sin-sick souls. It is the overflow of his own. The doxology, a word of parting blessing, and the meeting has ended.

But the vision of the three boys will not fade!

Philadelphia.

AN UP-TO-DATE PRAYER.

It is truly pathetic to see precious little women wearing themselves to a nervous frazzle trying to substitute real spiritual life by endless activity of service for the church. Many of them are earnest souls who have been so trained and have never had the opportunity of seeing the mistake of their course. They deserve more pity than censure. Their eyes have been holden so that they have never been able to see "the more excellent way." They are the hapless victims of a miserably debauched modern church sentiment which is an affront to Jesus Christ, an insult to common intelligence and a parody and farce on the Christian religion. We append from an exchange a striking burlesque on this whole system which is both humorous and severe:

Oh, Lord, I come to Thee in prayer once more,

But pardon if I do not kneel before Thy gracious presence, for my knees are sore

With so much walking. In my chair instead

I'll sit at ease and humbly bow my head.

I've labored in Thy vineyard, Thou dost know;

I've sold ten tickets for the minstrel show;

I've called on fifteen strangers in our town,

Their contributions to our church put down.

I've baked a pot of beans for Saturday's spree

An old-time supper it is going to be.

I've dressed three dolls, too, for our annual fair,

And made a cake which we must raffle there.

Now, with Thy boundless wisdom, so sublime,

Thou knowest that these duties all take time,

I have no time to fight my spirit's foes,

I have no time to mend my husband's clothes.

My children roam the streets from morn till night,

I have no time to teach them what is right.

But Thou, O Lord! considering all my cares,

Wilt count them righteous and will heed my prayer.

Bless the bean supper and the minstrel show,

And put it in the hearts of all to go.

Induce the visitors to patronize

The men who in our program advertise,

Because I've chased the merchants till they hid

Whene'er they saw me coming—yes, they did!

Increase the contributions to our fair,

And bless the people who assemble there,

Bless Thou the grab bag and the gypsy tent,

The flower table and the cake that's sent.

May our whist club be to Thy service blest,

Our dancing-party gayer than the rest.

And when Thou hast bestowed these blessings then

We pray that Thou wilt bless our souls. Amen!

—Clipped.

A RAILROAD MAN'S PRAYER.

Not long since an old railroad man drifted in a church where a revival service was going on, and was asked to lead in prayer. He said: "Oh, Lord, now that I have flagged Thee, lift up my feet off the rough road and put them safely on the platform of the train of salvation. Let me use the safety lamp known as prudence, make all the couplings on the train with the strong link of Thy love, and let my hand lamp be the Bible; and Heavenly Father, keep all switches closed that lead off on the sidings, especially those with a blind end. O Lord, if it be Thy pleasure, have every semaphore light along the line show the white light of hope, that I may make the run of life without stopping. And, Lord, give us Ten Commandments for a schedule, and when I have finished the run on schedule time, pulled into the dark station of Death, may Thou, the Superintendent of the Universe, say, "Well done, thou good and faithful servant; come and sign the pay-roll and receive a check for Eternal Happiness."

—Ex.

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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 Retrosuum.
(No Steps Backward.)

A GOOD CREED.

Just to be tender, just to be true;
Just to be glad the whole day through!
Just to be merciful, just to be mild;
Just to be trusted as a child;
Just to be gentle and kind and sweet;
Just to be helpful with willing feet;
Just to be cheery when things go wrong;
Just to drive sadness away with song.
Whether the hour is dark or bright,
Just to be loyal to God and right;
Just to believe that God knows best;
Just in his promise ever to rest;
Just to let love be our daily key—
This is God's will for you and for me.

This is very warm, sleepy weather, I know, but if any one thinks the Young South is asleep this week they are very much mistaken, as the letters will show. Please notice the "receipts." Seventy-two dollars in one week! Doesn't that look like the Young South workers are wide-awake and busy?

The first message is from our good friend at McKenzie:

"Miss Annie White—Please find enclosed \$1.50. Give 50 cents to Orphans' Home, 50 cents to our missionary for baptistry, and the remaining 50 cents to Home Missions. It looks very meager to me, who would love to give thousands, but God is able to multiply the good it may do. May God's richest blessings rest upon you and yours, dear little girlie. Yours truly, Mrs. Mollie Burdette."

Mrs. Burdette is one of our best and most constant workers, and we count on her always. A dollar and a half given with a prayer does not seem to me a small gift. A nickel may be as large in God's sight some times as five dollars. Your letters always do us good. Come again.

The next brings news from our valued friends at Englewood, Tenn.:

"Miss Annie White—Enclosed find check for \$4. Send it where it is most needed. Your friends at Chesnutt Farms."

God knows the generous hearts of these friends who refuse to let us know their names. We thank them more than we can express. With their consent we give the money to our missionary's salary.

No. 3 comes from Blountville, Tenn, and says:

"Dear Miss Folk—You will find enclosed \$7 from my mother, Mrs. N. J. Phillips. Please give \$2 to the Orphanage; \$2 to Mrs. Medling, \$1 to the Margaret Home, and \$2 for the renewal of the Baptist and Reflector. We were so sorry to learn of the death of Mrs. Eakin's sister, Mrs. Lucy Dayton Phillips. We enjoyed her pieces in Kind Words so much. We extend our greatest sympathy to Mrs. Dr. J. M. Burnett, Mrs. Eakin and her other relatives. Sincerely, Ethel K. Phillips."

Mrs. Phillips has ever been a good friend to the Young South, and we are so glad to hear from her. We were told that Mrs. Eakin read every word

of our page each week, so I am sure she will read and appreciate these words of sympathy. As the Margaret Home is closed at present, may I apply the dollar on Mrs. Medling's salary? From Bullsgap, Tenn., comes the next:

"Dear Miss Annie White—Enclosed find \$1.50 from the Sunbeams at Bullsgap. Please give to the Orphanage. Best wishes for you in your work.—Jessie Southern, Leader."

Thank the Sunbeams for us, Miss Jessie. Their offering will be much appreciated at the Orphanage, where so much is needed.

I know you will be glad to hear directly from our beloved Mrs. Eakin, so I am going to let you have this communication, which I received from her yesterday:

"My Dear Annie White—A former little friend of mine, who evidently does not read the Young South regularly, has sent me the enclosed dollar. You will acknowledge it in your next number, I feel sure. I am so glad you are doing so well and I am hoping the responses will be more and more hearty as we come to the State Convention. My health is rather better, but I miss my work very much. It is hard to be so useless as one grows old. Wishing you all prosperity, I am, Fondly yours, Laura Dayton Eakin."

This letter comes from Rutledge, Tenn., and was sent to Mrs. Eakin:

"Dear Mrs. Eakin—I am eight years old today. Here is my dollar. Give 25 cents to the Margaret Home, 25 cents to Mrs. Medling; the other 50 cents where you think it is needed most.—Jessie Sheperd."

The Margaret Home is closed temporarily, as there were no children now who needed its shelter. May I give 50 cents to Mrs. Medling's salary and the other 50 cents for the baptistry which she asked us to build in their new church?

Now comes a brief note from Atlanta, Ga., which goes right to the point:

"Dear Miss Folk—Enclosed please find \$15. Give \$5 to Orphans' Home, \$5 to China; \$4 to Mrs. Medling's salary, and \$1 to the baptistry of which she spoke. Yours for His glory, A Friend."

FIFTEEN DOLLARS!

Is not that a splendid contribution? We are so much obliged to this kind friend whose name I am forbidden to disclose. Only a short time ago she sent us \$10 for the Orphanage. God knows of her generous help to these most worthy of His "little ones." He will bless her in the giving, I know.

Listen to this next one from Martha, Tenn. It will do your heart good:

"Dear Miss Annie White—Enclosed you will find

FORTY-FOUR DOLLARS.

sent from Mt. Olivet church for Orphans' Home. \$15 of this is sent by the W. M. U.; the other \$29 is the money made from an ice cream supper given by the church. May this be a help to the Orphans, as they are so much in need.—Mrs. Eva Sullivan, Treasurer.

Isn't that grand? How can we be thankful enough for such friends. I shall not try to thank them for using us as the medium of their work for the Master. How glad Mr. Stewart and the other workers at the Orphanage will be when we send in another big check this month, made possible by the generosity of the people of Mt. Olivet church.

RECEIPTS.

Previously acknowledged\$181 84
Mount Olivet Church, by Mrs.

Eva Sullivan—
Orphanage 44 00
A Friend, Atlanta, Ga.—
Orphanage 5 00

China	5 00
Japan	4 00
Baptistry, Japan	1 00
Mrs. N. J. Phillips, Blountville—	
Orphanage	2 00
Japan	2 00
Margaret Home	1 00
Chestnutt Farms, Englewood, Japan	4 00
Sunbeams, Bullsgap, by Miss Jessie Southern—	
Orphanage	1 50
Mrs. Mollie Burdette, McKenzie—	
Orphanage	50
Baptistry	50
Home Missions	50
Jessie Sheperd, Rutledge—	
Japan	50
Baptistry, Japan	50
Total	\$253 84

CHARLEY'S DAM.

By Helen Chauncey.

From the time that he came into the world, Charley Hurlburt was a "water baby." Given a basin of water, a tin can full of sand and a few stones, he would amuse himself for hours making miniature dams and bridges. His mother called him her "little engineer," as she watched his persevering fingers.

So it happened that as he grew older she chose for their summer home a quiet village among the mountains, through which ran a shallow brook, that the proclivities of her boy might have full scope.

The stream was just back of their barn, dancing and rippling over the stones with a merry song of welcome to its new playfellow; for Charley had taken to the water immediately after breakfast on the day following his arrival, and when his mother came to join him an hour later, she found him barelegged, with trousers rolled above his knees, paddling far down the bed of the brook.

"Hullo, mumsy!" was his shout when he saw her. "I've found a bully place for a dam. Come on in and help me build it!"

Nothing loath, the young mother followed his example. Leaving shoes and stockings on the bank, she tucked up her skirts, and waded down to where he had begun to lay the foundation of the dam. Her stronger hands filled in the chinks with mud and sand, packing them firmly, while Charley brought the stones and placed them in position.

All day they worked like beavers, pausing only when the noon hour came to sit on the bank and eat their luncheon.

As the sun was setting, and they heard in the distance the lowing of the cows at milking time, the last stone was laid, the last handful of dirt was mortared in. The two builders retired a little to gaze proudly at their work, which looked solid as a wall of masonry.

"Isn't the brook mad, mumsy?" laughed the boy, as he watched the water chafe against the barrier. "You can't break it down, old fellow! When mumsy and I build, we build to stay."

That night the rains descended and the floods came. Mrs. Hurlburt awoke very early in the morning to hear the rain pouring in torrents on the roof of the piazza. Going to the window she saw that the village street was flooded, and on the surface of the water floated pieces of wood, hand-rails and planks.

Into the adjoining room she flew, rousing her sleeping boy, she cried:

"Charley, Charley, get up! The foot-bridge is down, the street's afloat, and it's all the work of that dam!"

Hurrying on their clothes, they

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crept down-stairs, wrapping their rubber coats around them as they went, stopping only to take the long-handle spade and hoe from behind the kitchen door. A look in at the barn confirmed their fears. Poor Brindle, the old farm horse, stood ankle deep in water, and his whinney of reproach seemed to ask, "Who dammed the brook up yesterday? The ducks were swimming over the floor, but the hens still clung to their perches and clucked to each other in dismay.

As the authors of the mischief came round the rear corner of the barn, they saw the brook dashing over the dam, a small cataract, and the meadows overflowed. Down the stream pell-mell, helter-skelter, through water and mire and mud, they raced rather than ran, till they reached the scene of yesterday's labor. Balancing themselves on the edge of the bank, wielding shovel and hoe, they pushed with might and main until they had dislodged the firmly wedged stones, and on outlet was made for the angry waters. For an hour they worked till every vestige of the dam was destroyed.

The lesson of that night was one that Charley Hurlburt never forgot. Forethought for others became the rule of his life. Often, in later years when about to enter on any undertaking which promised good for himself, the memory of "that horrid dam" would come to him, and he would say once more the verse of warning that his mother wrote for his guidance at the time:

Build strong, and build to stay,
But never build in such a way
That what you build can, any day,
Another's work in ruins lay.

—Sunday School Times.

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AN OLD-FASHIONED CLAMBAKE.

In the *August Woman's Home Companion* appears on the "Entertainment" page the following suggestion as to how to conduct an old-fashioned clambake:

"The men made a circular heap of stones, about three feet each way, and built the fire in the center. They banked it all in with seaweed, and then shoveled in the clams. Over the clams the put dozens of ears of corn, and all around the edges and in among the corn ears were sweet potatoes. Next they packed seaweed firmly down over the top, and left everything to cook for fifty minutes.

"When the call came that all was ready, we found a shining tin pail holding melted butter in the center of the pile, and big pots of coffee steaming nearby. There were boxes of crackers, dishes of sliced lemons and salty pickles and cases of iced tonics.

"We held an ear of corn in one hand, a sweet potato in the other, a dish of clams in another and a cup of melted butter in a fourth. Our other hands we could use for crackers and pickles."

THAT REPORT.

What report? Why, that report on Ministerial Education, which the minutes of Enon Association of 1912 shows was passed without criticism or objection when we know that it was severely criticised by Rev. D. E. Morris, Rev. W. L. Ramsey, Rev. L. A. Hurst, Rev. W. J. Watson, Rev. S. N. Fitzpatrick and others too numerous to mention.

This is the clause in that report which was so severely criticised (and for good reasons should have been stricken out):

"Among those (schools) we do not consider safe, is the Seminary, at Louisville, Ky.; as it has no position on alien immersion, and as the Bible (Acts 19:3-5) clearly gives us an example on alien immersion, and what to do in such cases. We prefer to follow the Bible and not the Seminary.

Why should this clause have been stricken out? you ask. Reason, first: The ordinances belong to the church and not to schools. Second: If I am correctly informed, of the eighteen teachers in that Seminary, fifteen have expressed themselves against alien immersion, and three have taken no position on it.

Third: Acts 19:3-5 does not teach on alien baptism, but it does teach there was something wrong with those subjects; hence their baptism not correct.

This is the first time I ever knew a Baptist body to go back on "John's baptism," and call it "alien." I have always heard that Baptists teach that the baptism of John was from heaven and not of men.

Fourth: Such squibs serves the purpose for which they were intended, i. e., bring distrust by the uninformed on our organizations.

I hope the brethren from now on will see that our reports are founded on facts. It humiliates me to have to send such reports off to Augusta, Nashville, Baltimore and New York. Some of our minutes go to men who know a thing or two.

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DR. B. H. CARROLL'S BOOK ON THE REVELATION.

By J. B. Cranfill.

I have finished reading all the proofs of Dr. B. H. Carroll's interpretation of the book of Revelation. They have been forwarded to the publishers, Fleming H. Revell Co., of New York, and it is confidently expected that the volume will be in the hands of the book sellers within the next sixty days.

The volume is the most intensely interesting theological work, it has ever been my pleasure to read. Indeed, I have never read any work of any character that so challenged my attention. It thrilled me to my finger tips. Most of us in our studies of the Bible have felt that Revelation was largely a sealed book. I remember well the first connected study I ever attempted of this closing book of the Bible. I lived in the same yard with the venerable and much loved P. S. C. Watson, author of "Watson's Prophetic Interpretations." I read his book in manuscript. I understood very little of it. I have had the same experience with other commentaries, but now that I have read the book of Dr. B. H. Carroll on Revelation, I find myself interested in this great Apocalyptic vision of John as never before. I have a feeling that I now really know something of what John meant in his wonderful symbolisms and prophecies.

The book will make nearly 400 pages and will be sold at \$1.75 a copy. It is the first volume of Dr. Carroll's Bible interpretations to be issued. The general title of the work will be "An In-

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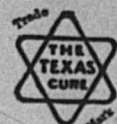
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terpretation of the English Bible." It is somewhat strange that in issuing a commentary on the entire Bible, we should give to the public the last book first. This happened because the manuscript on the book of Revelation was practically prepared, and in hand before Dr. Carroll's recent severe illness. We hoped to first give Genesis, but there was a great deal of work to be done on the book of Genesis, and inasmuch as Revelation was complete, I hastened its compilation and sent it to the publishers.

Fleming H. Revell Co., have now in hand not only the manuscript and corrected proof of the book of Revelation, but they have also the work on Genesis and the succeeding volume, which includes Exodus and Leviticus. It is hoped that the Exodus-Leviticus volume will be ready for class use when the Seminary opens October 1. The class in English Bible will take up Exodus when the session opens, and no pains will be spared to have the Exodus book in hand when the Seminary school year begins.

It is a joy to me to have a part in so great work as this. I hope that every reader of these lines will equip himself with these volumes as fast as they come from the press. The Exodus-Leviticus volume will make something over 500 pages, and the price will be \$2.50. The Genesis volume will also be large, making probably as much as the Exodus-Leviticus volume, and its price will be \$2.50. It was greatly desired to bring the matter into a smaller compass, but none of us dared to condense Dr. Carroll's luminous interpretations. Indeed, there is not a word in any of the matter that has come under my supervision that could be spared from the manuscript.

I repeat that these works should be in the hands of every Baptist in the whole wide world. They are designed especially for class use in the Seminary, Christian Colleges and Bible School, as well as the Sunday School, but they are also adapted to the widest reading and study on the part of both preacher and layman. That they will make the greatest commentary on the English Bible ever published, is my sincere conviction, and I commend them with all my heart to the waiting public. For my own part, I would not be without them for any mere momentary consideration.

Dallas, Texas.

If Jesus Christ is not worth being made known to every man, even to the ends of the world, he is not worth knowing for you and me. The least thing we dare attempt, if we be true to Christ, is to make His gospel universal and do it now.—J. Campbell White.

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"LOYALTY" VS. FRATERNAL SENTIMENT.

From two or three things which have been said and done that St. Louis motto might well have read: Loyalty vs. Fraternal Sentiment.

Here we deal with a case in point: Dr. H. R. Bernard, Atlanta, sent to us an article against our contention, viz., that fraternal sentiment should not in the Southern Baptist Convention be set off to itself and be damned with faint praise, and because it is a spiritual grace joined indissolubly by inspiration with love to God. This contention, every time we have referred to it, was expressly interpreted in the language of John.

It begins to look as if fraternal sentiment is as a red rag to give offense.

THAT "REJECTED" ARTICLE.

We had in hand at the same time a two-page article from Dr. V. I. Masters of the Home Board, Atlanta, entitled "Denominational Integrity, or a Composite Church—Which?" which covered the entire matter in discussion, which article we learned afterwards he sent around generally, and this article in question from Dr. Bernard, of over a page in length, dealing with the same matter, more in detail; and, let us say, objectionably. We could not think that Dr. Masters would ask for two pages for himself and over a page for Dr. Bernard. We thought one reply to our criticism was enough. With this explanation to both we ventured to return Dr. Bernard's article. We confess that there was some satisfaction in having this basis for returning Dr. Bernard's article because of its spirit and its flat misrepresentation of our position. When, however, Dr. Masters wrote back asking that Dr. Bernard's article also should appear in our columns we wrote promptly to both of these brethren asking that the article be returned. To Dr. Bernard we wrote, July 4th: "When his (Dr. Masters') letter came asking that we publish your article also, we immediately wrote asking him to have it returned. I judged you two were in close conference—I confess that I would rather that Dr. Masters should care for this matter himself, as he is the one involved, and if any injustice has been done it has been done to him. But I now consider that you represent him, and so, of course, you have a right to reasonable space in our columns."

To these letters we had a reply from Dr. Bernard, for we considered that these two brethren were collaborating. In this letter Dr. Bernard wrote:

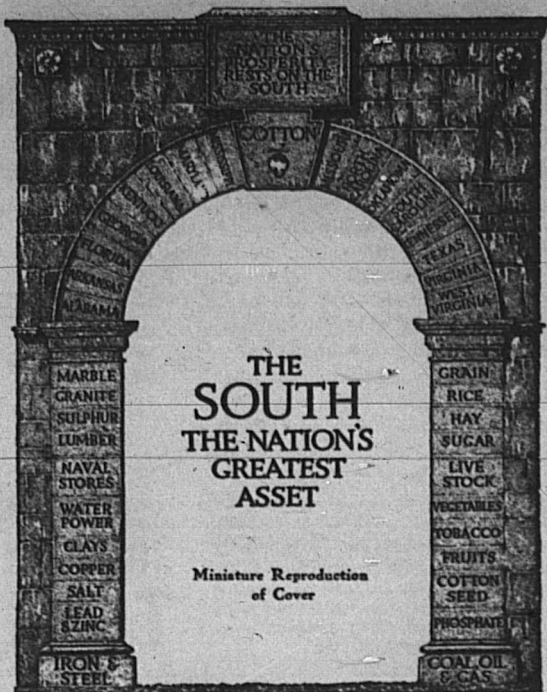
Atlanta, Ga., July 5, 1913.

"Dear Dr. Prestridge: Yours of the 4th instance to hand and noted. I beg to assure you I am amiable and fraternal this morning, and if you have interpreted my letter, or anything I have written as a 'threat to punish' you, I beg that you dismiss the idea. I do not mean anything of that kind. I am perfectly satisfied with the return of my article."

"As a rule editors have a perfect right to say what shall go into their columns. Of course they can be unfair and make mistakes, but all these, at least most of them ought to be passed by without leaving any personal sting. I think the World is a good paper and its editor intends to do right and do all the good he can. I consider the case and no harm done."

Fraternally yours,
"H. R. BERNARD."

The Italics are ours. To this letter we at once warmly responded, moved, we felt, by fraternal sentiment. Lo and behold! Dr. Bernard sends this article immediately to several newspapers as a "rejected" article. It will take our fraternal sentiment a little time to readjust itself. And, too, to discover wherein loyalty to our com-



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mon Savior is not violated. To speak mildly: we cannot see how these brethren could do that thing.

It hurts us all the way through to see in what light fraternal sentiment, brotherly affection, is held. After all, can John be wrong? Did he blunder when he said: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

This contention of John is the only contention of The Baptist World, and for this contention it will continue to stand.—Baptist World.

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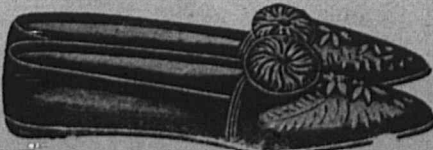
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OBITUARIES.

We will publish 200 words of obituaries free. For all over 200 words a charge of one cent a word will be made. Before sending in an obituary notice, count the words in it, and you will know exactly the amount of money to send with it, if any.

LEEMAN—Sister Mattie Leeman was born Aug. 6, 1871; professed faith in Christ and was baptized by the writer into the fellowship of Fall Creek Baptist Church when quite young. It was my privilege to perform for her and W. T. Leeman, May 3, 1888, the marriage ceremony. She was the daughter of Deacon J. H. Williams of Henderson's Cross Roads. She leaves to mourn her loss a husband, one child and a sweet grandchild, a father, sisters and brothers, an aged father-in-law, her church and a host of neighbors, relatives and friends.

During my pastorate at Fall Creek of nineteen years I never had a better friend and more loyal supporter of the church she loved. For years she was organist, and her place in Sunday School and church was seldom vacant. I will never forget her prayers, her songs, her talks, her requests and moments of unspeakable enjoyments in her blessed Lord. Her life and character easily correspond with Tabitha in the ninth chapter of Acts, who was "full of good works and almsdeeds which she did." As then, the visitation of the silent messenger brought sorrow and weeping and also an exhibition of a beautiful life spent in the service of God in trying to make others happy and comfortable.

Sister Mattie lived in the home of her husband's parents all her married life. This relationship was sacred and tender, and after the home-going of her mother-in-law, Sister Eliza Leeman, she remained with her aged father-in-law eight years longer to bless and comfort his declining days, and now that she has gone away never to return his sorrow knows no bounds.

To those in sorrow, I deeply grieve with you that such a sweet and tried child of God is with us no more. Her presence will be sadly missed in the home, Sunday School, church and community. True, sacredly true, to all the relations of life, I feel like thanking God that such a character lived for a little while in this old sin-scarred world to make it better, and now that her days are numbered and she is with us no more, I think of her with the angels and shouting among the hosts of God where the sun never sets and the leaves never fade. What sweet and rapturous experiences our dear sister has found since going away never to return! Let us rejoice that, while she wished to stay with Pa Leeman, her immediate family and friends here below, she has found beyond the river her departed mother, sister, Sarah Williams, of blessed memory, her mother-in-law, Sister Eliza Leeman, one of God's jewels, brothers and sisters, relatives and friends, and the beautiful city of gold. To her husband, for whom she lived and prayed, to her son Alger, little grandchild, Leon Pillow, she so tenderly kissed and loved, to her aged father and father-in-law, brothers and sisters and relatives and friends, let me say: Look up and lean upon the everlasting arms. Some sweet day, somewhere, somehow we hope to meet again.

March the first, 1913, 10:29 p. m., Sister Mattie Leeman went to sleep on earth and waked up in heaven. Her body sleeps in the silent city of the dead, to wake in the morning of

TIME AND PLACE OF MEETING OF THE ASSOCIATIONS		
ASSOCIATION.	PLACE.	TIME.
AUGUST.		
Sequatchie Valley	Little Hopewell (Mt. Airy)	Thursday, August 7
Little Hatchie	Grand Junction	Friday, August 8
Holston	Pleasant Grove (Washington College)	Tuesday, August 12
Nolachucky	Macedonia	Thursday, August 14
Walnut Grove	Salem (Roane County)	Tuesday, August 19
Cumberland Gap	Cumberland Gap	Wednesday, August 20
Duck River	Mt. Carmel (Rutherford County)	Wednesday, August 20
Chilhowee	Prospect (Blount County)	Wednesday, August 20
Hiwassee	Soddy, First (Hamilton County)	Thursday, August 21
East Tennessee	Bethel	Thursday, August 21
SEPTEMBER.		
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
OCTOBER.		
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
NOVEMBER.		
Tennessee Baptist Convention	Johnson City	Wednesday, November 12
Woman's Missionary Convention	Memphis	Wednesday, November 19

the tomb's dark night. Sister, farewell till we meet again.

JOHN T. OAKLEY.
Hartsville, Tenn.

ALSUP—Bro. H. C. Alsup was born near Statesville, Tenn., Wilson County, Feb. 19, 1841; was married to Mattie J. Dillon, Nov. 18, 1874; professed faith in Christ at the age of 22. Ten years later he joined the Smith Fork Church, afterward Salem, Murfreesboro, Florence, Centennial Church of Nashville, Tenn., and Judson Memorial Baptist Church, of which he entered as one of the charter deacons and in which he ended his career as a disciple of Jesus. Bro. Alsup was true to the trust he reposed in Jesus. He was always ready for every good word and work for the Master; he was liberal with his means for God's cause.

He was a noble citizen, always true to the principles of morality, a true husband and a devoted father. His wife passed over the other side about a year and a half before his death.

He leaves behind five children, three sons and two daughters, and a host of friends and relatives to mourn his loss, but our loss is his eternal gain.

His funeral services were conducted by Bro. S. G. Shepard, J. B. Moody, J. W. Stewart and the wri-

ter, after which his remains were laid to rest by his wife to await the resurrection morn when there will be a grand reunion of loved ones.

C. S. DILLON.

GRiffin — Tuesday morning, April 22, while the world was wrapped in the folds of night, another noble life went out and the soul of Sister Griffin went to its reward.

We should all be thankful for such lessons as she taught us in love, patience, kindness, and for the sunshine she shed along life's pathway for others. As she passed to the evening shades of life, almost without warning, the summons came in the stillness of the night and she fell asleep in Jesus, where no pain or sickness or sorrow can ever come again.

Sister Griffin was 61 years of age, professed faith in Christ early in life and joined the Baptist Church. She was a member of Enon Baptist Church for over 40 years, where she lived a consistent Christian life to the end.

In 1868 she married Bro. John Griffin, who died Jan. 14, 1890. She remained a widow, devoting her life to the rearing of her children. Her prayer was that she might live to see all the children become Christians, which was granted to her sev-

eral years ago. Eight children survive her, three daughters and five sons, and hosts of relatives and friends.

The funeral services were conducted by Rev. R. J. Williams, pastor of Halls Baptist Church, and the writer, who was her former pastor for over thirteen years, and her remains were laid to rest in Enon Church Cemetery last Tuesday evening. She loved the Baptist and Reflector.

J. A. MITCHELL.

HYSMITH—Sister Nan Hysmith went home to glory March 23, 1913, aged 72 years. She was a devout Christian, ever faithful to church and mission work. Though she lived a shut-in life for about three years, it was worth more to see her cheerful and smiling face and to hear her words of gratitude than many sermons. She leaves her church, four daughters and one son to mourn her loss. Funeral services were conducted at Little Hope Church by her pastor.

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AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. W. L. Howse of Macon, Miss., writes: "I am at Sherwood, Miss., in a meeting with Pastor Jeffrey. I have resigned at Macon to close my work Nov. 1. I am real anxious to return to Tennessee if the Lord so wills it."

Rev. Baalam F. Smith of Halls, Tenn., writes: "We had a great meeting at Bird's Creek Church near Paris. Bro. V. E. Boston did some fine preaching. It was the best meeting they have had for years. Striving more fish than we caught, but we did not steal them, for the Lord opened the eyes of the Pedo-Baptists. See? Some 12 or 14 professions, baptized 17, and received 13 by letter. Total, 30. More to follow. Praise God with us."

Evangelist T. O. Reese writes: "Last night we closed an excellent meeting at Clovic, N. Mex. There were 35 accessions to the church, among the number some of the leading business men of the town. The crowds were large and several times we had an overflow. We go next to Raton, N. Mex."

Rev. E. L. Watson of Memphis, Tenn., writes: "Meeting at Pinson, Tenn., is moving off well. Four additions to date. Will go next week to Mt. Tirza Church, near Newbern, Tenn., to help H. M. Stigler."

Dr. D. W. Key of the First Church, Monroe, Ga., has our gratitude for a copy of his exhaustive tract on "What Is Russellism?" As one has truthfully said, "It seems to supply just what the masses of the people need to give them information about Pastor Russell and his 'ism'." Copies may be had at one cent each from Index Printing Co., Atlanta, Ga.

Rev. Thos. M. Newman of Lexington writes: "We are having a good meeting at Standing Rock Church, near Pope. Had a hard fight up till last night. Then Bro. T. J. Perry, my helper, preached on 'The Tryings of Christ.' When the invitation was given, 13 came to the altar, and 2 were converted. The church is very much revived. I feel the ice is broken. Bro. Perry is at his best. Pray for us."

Rev. C. C. Winters has resigned the care of the church at Springdale, Ark., to take effect Oct. 1. He has done a splendid work there.

Trustees of the State Baptist College, Blackwell, Okla., have made an assignment of the college holdings, valued at \$150,000, to satisfy a mortgage. The buildings and grounds are advertised for sale on Aug. 1. For our part, we believe the Home Mission Board ought to save that situation to the Baptists.

A Baptist preacher in Oklahoma, John F. Elder by name, lately charged in public that Rev. Alonzo Nunnery of the Baptist Worker is "not a Baptist." Although he is an Elder, such a charge is extremely childish, especially to Tennesseans, who know Bro. Nunnery to be one of the most intelligent, loyal and self-sacrificing Baptists in the land. Bro. Nunnery knows Baptist doctrine from A to Z. His Baptist proclivities suit his brethren in Tennessee.

Rev. John R. Clark has resigned the care of Calvary Church, Cairo, Ill., to devote his splendid gifts entirely to evangelistic work. He is to assist in a revival at Rock Hill Church, near Lexington, Tenn., next week.

The Baptist World has run afoul of another hobby which it is pleased to term "A Christian Doctrine of

Life." It says there has never been put into any of our creeds a doctrine of life. Perhaps; but Matt. 5, 6 and 7 can scarcely be improved on by the World as a "Christian Doctrine of Life." Print that, and the question is settled. But the World must have a hobby.

The committee appointed at the Southern Baptist Convention in St. Louis to revise the methods of transacting the Convention's business has been called by the Chairman, Dr. E. C. Dargan, to meet in Asheville, N. C., Aug. 6 and 7. All Southern Baptists will await with deep interest the findings of this committee. We trust that no effort will be made to discontinue having some pre-arranged speeches. We do not want to pay the expenses of a trip to the Convention and hear nothing when we get there. Not ten men in the Southern Baptist Convention can make a truly masterful speech on the work of the Convention on the spur of the moment. Let there be some prepared speakers.

AN OLD-TIME REVIVAL.

We closed an eight-days' meeting at Blooming Grove the fourth Sunday in July with 14 conversions and 12 additions to the church and three to join next regular meeting. We held the meeting ourselves with the assistance of Miss Hallie May Dillman and Miss Susie Hansberry from Hopkinsville. Miss Hallie May was our organist and Miss Susie led an active part in the singing. We also had with us Mrs. Daisy Russell and son, Carey, from Dallas, Texas. Mrs. Russell is the wife of one of the leading pastors in Dallas. She came back to visit the dear old home and home church, and she came back the same consecrated Daisy.

Blooming Grove is one of the oldest churches in Montgomery county, and while it has been on the drag for the last few years we think it is blooming again. The church is giving more to missions this year than ever before. This church is composed of some great people. Help us to pray for greater success.

W. B. WOODALL.

Cross Plains, Tenn.

LIBERTY CHURCH REVIVED.

Wm. Horner, assisted by the church at this place, has held one of the most successful revivals of our history, with over 30 conversions and renewals, with a large increase of membership. Bro. Horner's preaching was of the very best, condemning sin in all its forms, holding up before the church her duty to her pastor and Mission Boards. We have a good Sunday school, prayer-meeting and B. Y. P. U. With Bro. Horner, an adept in soul-winning, we expect great things of the Lord. Let this find space in your paper and our cause have a place in your prayers that those who read the Baptist and Reflector may feel our interest theirs.

The Lord saved my two youngest boys in this meeting. All of my family of ten children are now in the church.

S. L. KING.

Liberty, Tenn.

We are here in a great meeting at Apison, Tenn., having buried my dear wife on June 27. I have my five babies here with me. God is moving the people as never before here at this place. We look for great things here. I ask the brotherhood to remember me and the little children in prayer. The oldest is only nine, the youngest 18 months old.

J. H. FULLER.

Cohutta, Ga.



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