

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

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—In an insurance office recently we read the following motto over the desk:

"What a man does is what he is.
If he does nothing what is he?"

This is a pretty good motto for any office and for any home.

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—It is stated that "Bathsheba," a painting of Rembrandt, bearing the date of 1643, was sold the other day for \$200,000. This picture was originally a part of the collection of William IV. of Holland, who sold it for \$106. A painting, like a fiddle, improves with age. Mona Lisa, stolen several years ago from the Louvre Museum, was valued at \$5,000,000.

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—In an address before the Sanitary Congress in London, Miss Conway Henderson said that a mother in Manchester remarked to her: "I cannot think why my baby died. It was such a good little thing. Why, she would eat anything—bacon and chips and ale." The baby was less than a year old. It was certainly strange, was it not? that so robust a child should have died so early.

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—Ray Stannard Baker, in an argument on immigration, to show the speed wherewith the immigrant family becomes assimilated into the national life, said: "I know a worthy Neapolitan who came to this country three years ago. His little son, Francesco, an American citizen of 7, looked up from his school-books the other evening to say, 'Say, pa, what year was it you Italians discovered us?'"

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—The many friends of Rev. J. H. Wright, the beloved pastor of the Seventh Baptist church, this city, will join us in cordial congratulations upon the prospective early completion of the new house of worship being erected by the church. This gratifying result is made possible by the self-sacrificing liberality of his own people and by the generous and timely help of the Home Mission Board, on recommendation of the State Mission Board. For this end Bro. Wright and his noble people have prayed, toiled and sacrificed for many years.

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—The numerous friends in Nashville of Bro. A. D. Foreman, formerly of Nashville, now of Houston, Texas, were delighted to see him again last week. As was expected of him he has taken quite a prominent place in Baptist affairs in that city. He is an active member of the First Baptist church of Houston Heights, and is president of the City Mission Board of Houston. He thinks that the practice of tithing is solving the problem of the coming kingdom for the Baptists of Texas, and that it will solve the problem anywhere.

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—"The thing that goes the farthest toward making life worth while,
That costs the least and does the most, is just a pleasant smile.

The smile that bubbles from a heart that loves its fellow-men

Will drive away the cloud of gloom and coax the sun again;

It's full of worth and goodness, too, with manly kindness blent—

It's worth a million dollars, and doesn't cost a cent."

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—The Christian Observer tells an interesting story of Sir Eardley Wilmot, an English baronet, widely known as a wise counselor and Christian man. On one occasion a statesman came to him in great excitement over an injury just inflicted on him. He told the story with warmth, and used strong epithets in describing the malice which had inflicted the wrong. "Is not my indignation righteous?" he asked impetuously. "Will it not be manly to resent such an injury?" "Yes," was the calm reply. "It will be manly to resent it, but it will be God-like to forgive it." The answer was so unexpected and so convincing that the statesman had not another word to say. He afterward confessed to a friend that these words caused his anger to suddenly depart, leaving him a different and a better man. Yes, revenge is manly, but forgiveness is God-like.

—We never saw crops looking so fine as now. Wheat, corn, cotton, hay—when did Tennessee ever have finer crops than this year? And nearly half of the money from these crops will go into the pockets of Baptists. How much of it will come out for the Lord's cause?

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—In connection with our editorial on Railroads, on another page. We want to take the occasion to say that we believe Col. Robert Gates, Industrial Agent of the L. & N. R. R., has been of great service, not only to the railroads, but to the people of this State, in bringing the railroads and the people closer together through farmer's institutes, and cultivating a spirit of co-operation between the people and the railroads.

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—Gypsy Smith is holding a meeting in the Sam Jones Tabernacle, at Cartersville, Ga. In one of his sermons he said: "Jesus died for me. When a soul first realizes that—when a redeemed soul continues to realize that, it is like all the flowers of earth bloom in one beautiful bouquet—it is like all the jewels of earth shining in one wonderful gem—it is like all the music of earth singing itself in one marvelous heavenly song—it is like all the mornings of earth breaking into one glorious sunrise!"

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—Dr. A. L. Sorese, of New York, is quoted as saying recently in London: "Within a month after my arrival in New York I expect to be able to prove by actual demonstration that it is possible to graft new limbs on human beings to replace those lost." Acceding to request for further details about the latest marvel in surgery, the doctor said: "I have already made extensive grafting experiments with animals and with entire success. In fact there are several dogs running around New York now with legs they did not have when born. I have not yet attempted to graft limbs on any human being for the reason that my experimental work was only just satisfactorily concluded before leaving for London, but on my return I will start preparations for the first human test." This is certainly very interesting. Let us hope it is true.

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—This war between the Balkan allies was, we believe the most foolish war in all history. We are glad it has come to an end. The peace treaty between the Balkan States was signed at Bucharest, Rumania, on the morning of Aug. 10. In honor of the occasion the city was decorated with flags, guns were fired, bells were rung and the bands played. The treaty provides that the Rumanian army shall evacuate Bulgarian territory in fifteen days after its signature and the Servian and Greek armies in three days. It also provides for arbitration by Belgium, Holland or Switzerland, in the event of a disagreement over the delimitation of the new frontier. Bulgaria engages to begin demobilization immediately. Meanwhile though Turkey has reoccupied Adrianople, and how to get her out is going to prove a very difficult problem.

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—A correspondent of the New Orleans Advocate propounds the question! "Should the Baptist wife join the church of her Methodist husband; or a Methodist wife join the church of a Baptist husband?" To this question the Advocate gives a lengthy answer, of which the following extract is an example: "A Methodist wife cannot join the church of her Baptist husband without a loss, and without running a risk of losing heaven and everything, but a Baptist wife will gain by joining the church of her Methodist husband, if she will live faithfully its doctrines to the close of her earthly life, she will be sure to gain heaven and all things." And yet our Methodist friends sometimes call Baptists narrow. Baptists do not believe that a Baptist wife should join the church of her Methodist husband, for the sake of convenience. They believe that joining the church is a matter of principle, not of convenience. But they have certainly never believed that it is a matter of so much importance, that the salvation of the soul depends upon it. They believe that salvation comes through Christ, not through the church.

—Dr. W. C. Golden, evangelist of the Home Mission Board, returned last week from Mount Hermon church in Montgomery County, where he held quite a successful meeting with Pastor F. P. Dodson.

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—That was a good article by Secretary Gillon last week, urging a large attendance upon the State Convention this fall. We hope you read it, and still more that you will act upon it. There ought to be at least 500 messengers in attendance on the Convention. East Tennessee will probably furnish 300. Will not Middle and West Tennessee furnish at least 100 each?

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—Says the Baptist Worker: "Yes, the people read the Baptist Worker. Whether they pay for it or not, they read it. More people read the Worker who do not pay for it than those who do pay for it. They will borrow it, beg it and almost steal it, if they can not get it any other way." It is a great thing to be so popular. But we cannot understand why people should borrow, beg, steal, do anything to read the Worker, and yet refuse to pay for it.

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—In one of our exchanges we find the following beautiful description of the death-bed of Andrew Jackson: "Andrew Jackson died on Sunday, June 8, 1845. The family and slaves gathered around this great man as he was dying, at the age of seventy-eight. 'My dear children,' he said, 'do not grieve for me. It is true that I am going to leave you. I am well aware of my situation. I suffer much bodily pain. But my sufferings are as nothing compared with that which our blessed Savior endured, that He might save all that put their trust in Him. I hope and trust to meet you all in Heaven, both white and black.' Then he kissed each one, his eyes resting last upon his granddaughter Rachel, and death came."

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—The following story is told: "A Swede was recently landed in America. As he landed, a worker of the New York Bible Society stepped up to him, offering him a Swedish New Testament. The Swede stopped, apparently startled, and stared at the worker, saying: "Weren't you here twenty-six years ago? I thing you are the same man—yes, you are the same man." The worker told him he had been engaged for twenty-eight years distributing the Scriptures to the immigrants, and giving to each one a book in his mother tongue. "Well," said the Swede, "twenty-six years ago I landed here a stranger, and you gave me a New Testament in the Swedish language, just as you offered me one now. I read it, and through reading it I became a Christian. After a few years I made up my mind to become a preacher, and for twenty years I have been preaching the Gospel in Colorado. It all began with your giving me a New Testament." The Word of God is still "quick and powerful."

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—Referring to the remarks of Dr. J. B. Gambrell, which were recently quoted that "Kentucky Baptists are like a big batch of dough, of excellent substance, but not mixed evenly, nor worked down to a fine consistency. But the mixing is going on. In this particular, they are a type of Southern Baptists, not an unturned cake, but an unmixed cake." The Baptist World says: "But the mixing goes on slowly, so slowly, and the world rushes on. The time was when a generation or two or three made little difference, because the great outside world also moved slowly. But now public education, science, philosophy, picture shows, social science—the whole word of thought and action is rushing on to conclusions. Baptists have scant time to get together, to do mixing, if they are to give an account of themselves in this closing-in-to-a-finish time. We repeat what we said some time back; the world is coming towards Baptist principles, but there is ground to fear that when the world gets there the Baptists will be off aside mixing. May God help us to get together on the deep-down principles of the Scriptures and go on to lead in fashioning the Kingdom." There is much truth, and at the same time much food for thought in the remarks of the World.

THE MASTER'S QUESTIONS.

Have you looked for the sheep in the desert?
 For those who have missed their way?
 Have you been in the wild, waste places?
 Where the lost and wandering stray?
 Have ye trodden the lonely highway,
 The foul and darksome street?
 It may be ye'd see in the gloaming
 The print of my wounded feet.

Have ye folded home to your bosom
 The trembling, neglected lamb,
 And taught to the little lost one
 The sound of the Shepherd's name?
 Have ye searched for the poor and needy,
 With no clothing, no home, no bread?
 The Son of Man was among them—
 He had nowhere to lay his head.

Have ye wept with the broken-hearted
 In their agony of woe?
 Ye might hear me whispering beside you:
 "Tis the pathway I often go!"
 My brethren, my friends, my disciples,
 Can ye dare to follow me?
 Then, wherever the Master dwelleth,
 There shall the servant be!

—Sel.

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.

(Continued from Last Week)

It is not known when Mr. Ross first preached in Clarksville; whether he did so by request of the citizens, or sent an appointment of his own accord. His audience was at first very small, one account made it only two ladies—Mrs. McClure and Mrs. Elder—and one gentleman, who took their seats in the court house, though a good many stood near the door outside. He sang a hymn, prayed, and delivered a short address, and at the close told his little audience that there was a good promise on record, when two or three were gathered together in His name. After this his audience steadily increased, became large and attentive, and an impression was made in the place favorable to religion and Baptist sentiment.

By reference to the journals of the Spring Creek church, of July, 1831, an order was passed for the organization of the Clarksville church. Isham Watkins, Jesse Ely, William Killebrew, Joshua Brown, and others being petitioners for the same. Previous to this time, it had been an arm, or branch, of Spring Creek church. Mr. Ross acted as one of the presbyters on that occasion, and was the first pastor.

Early in his ministerial labors his mind became perplexed on the subject of particular and unconditional election and reprobation, that Christ died for the elect only, and that not one of the elect would ever be lost, and not one of the non-elect would ever be saved. In calling to mind the disadvantages under which Mr. Ross labored, one can but regret the straits he was in; and nothing shows more clearly what manner of man he was, than the patience and courage manifested by him. He was almost destitute of books. He did not own a Concordance, a work so indispensable to the Bible student. With the Bible alone he went to work, and beginning at the beginning he passed through it again and again, comparing chapter with chapter and verse with verse, often carrying it with him to the field when at work. It is not strange therefore that his knowledge in after years was so extensive and accurate. In the month of July, 1817, he was requested to preach the funeral sermon of Miss Eliza Norfleet, who had died some time previously near Port Royal, Tenn. Miss Norfleet was greatly esteemed and beloved in the community in which she lived, on account of her gentle and amiable character—one of those bright flowers so often seen to bud, bloom and fade away in the morning of life. The place where the funeral was preached was a short distance only from Port Royal, on the road leading thence to Nashville, distance only a few miles from the spot where ten years before he had first been heard as a preacher in Tennessee; and now and then in a grove of shady trees and in a community where he was highly esteemed both as a man and as a preacher. The wish was general to pay marked respect to the memory of the departed, and to hear a favorite preacher on that occasion.

Mr. Ross, on that occasion, preached a sermon remarkable both on account of the deep impression it left on the minds of the people who heard it and

on account of the important consequences that followed. In the conclusion of his discourse he gave utterance to those views which characterized his preaching until the close of his ministerial labors. They were as follows:

That the human race, in consequence of disobedience, are in a state of alienation, rebellion against their Creator, and they must become reconciled to him before they can claim his favor and forgiveness; that Christ by his suffering and death has made an atonement sufficient for the sins of the whole world, that salvation to all who will accept the terms, is as free as the light of heaven or as the air we breathe, that he has given his word to teach them the way and plan of salvation and the terms on which they will be forgiven and received into favor, that these terms are repentance, faith, love and obedience—in a word, to become followers of Christ; that in addition to the Word the Holy Spirit is given to influence men directly to believe in Christ, to love and serve God, and lead pious and godly lives; yet that he never operates such power on the human soul as to destroy its free agency, but leaves to man the fearful responsibility of deciding for himself whether he will serve God or not.

That is, if we yield to the influences of the Holy Spirit and become followers of Christ, we shall be pardoned and saved; if not, we shall be lost. If we are lost it will be our own fault. If saved, it will be on account of the goodness and mercy of God; and not for any merit in us. That the election spoken of in the Bible is not unconditional, but always has reference to conduct or character. That the Almighty before the foundation of the world, elected those to be saved, that he knew from the beginning would love and serve him.

These views, it was said, were received with great favor by the people, and a suppressed expression of approbation was heard to pass through the multitude.

When the discourse was ended he descended from the stand, passed silently through the crowd, mounted his horse and rode home, about twenty miles distant. He did not wish just then to meet face to face his kind old brethren; those who ten years before had received him with open arms when he first came a stranger among them; who had given him so many proofs of sincere friendship, and came to hear him as one of the ornaments of the church. He preferred at present to pursue his solitary ride and indulge his feelings of regret that so often in this life duty and friendship cannot go hand in hand together.

But while he is wending his way homeward let us return to the grave he had just left. Here a little apart from the dispersing crowd might have been seen a group of men, many of whose heads were gray with age, in earnest conversation trying to decide what was best to be done under the circumstances. It was finally settled that Rev. Mr. Fort, pastor of Red River church, should go down to see Mr. Ross, expostulate with him in regard to his strange course, and try, if possible to induce him to reconsider what he had said in his sermon, and save his church from the great reproach he had brought upon it by falling into the grievous heresy of Arminianism.

Rev. Mr. Fort had a kind heart, was greatly attached to Mr. Ross; and dearly loved the church to which they both belonged. On going he found him in his field plowing his corn. Riding up to the fence, after the usual greeting he at once made known his business, told him he had caused great trouble among his brethren by the wild Arminian doctrine he had preached at the funeral, and he had come down at their request to try to convince him of his error and persuade him, if possible, to alter his course.

He answered that he would take his horse from the plow, go to the house, get the Book and examine the subject with him. To this Mr. Fort replied that he would prefer taking a seat with him under the trees and discussing it where they were. This was done. A long and careful examination ensued, at the close of which Mr. Fort rose up and said, "Brother Ross, I believe you are right; I am with you;" and henceforth they stood side by side in proclaiming a free salvation to all who would repent, believe, forsake their sins, and turn to God.

When Mr. Fort returned and reported that Brother Ross still adhered to the views he had already expressed, and that he himself had come to adopt them, his brethren turned from him as from one no longer of their faith, and thus commenced that estrangement which continued to increase and widen until a separation took place and a new Association was formed.

It is proper to add here that although a difference of opinion in regard to election and predestination, or rather to the grounds of election predestination, was the chief cause of the widespread dissatisfaction

among the churches at this time, yet this was not the only cause of alienation and estrangement. There was a wide difference also among them on the subject of an educated ministry and foreign and domestic missions. The Hyper-Calvinistic Baptists were violently opposed to everything of this sort, and in favor, so to speak, of letting all these things take care of themselves. The others felt a deep interest in sending the gospel into foreign lands, to those sitting in darkness and the shadow of death, to the heathen nearer home, and also to giving the ministry the advantages of learning and general culture.

After long and careful study of the Bible, having thus satisfied himself in regard to what it was his duty to preach, he never afterwards hesitated to proclaim that ample provision had been made for the salvation of all men; that a great and generous feast, as it were, had been provided and all were affectionately invited to partake of the bountiful provision freely without money and without price; that the atonement was general and unlimited; that the Holy Spirit had been poured out on all flesh according to ancient prophecy; and that all who yield to his divine influence, repent, believe, forsake their sins and turn to God, have promise of the life that now is and of that which is to come.

These views which sounded strange, coming from a Baptist minister, drew together crowds of attentive hearers. Many of his old brethren adopted them heart and soul, and rejoiced to believe that the gates of heaven were open to receive not only their children and friends, but all nations, kindred, and tongues who were willing to enter in. And being no longer held in check by the chilling dogmas of unconditional election and reprobation, their zeal became more lively and active. Each one felt more like trying to aid the good cause, instead of waiting with folded hands until the Holy Spirit should come with irresistible power and convert the sinner notwithstanding all his efforts to the contrary. And thus most of the churches and communities where Mr. Ross preached seemed to awake, as it were, from a deep sleep and manifest greater interest in the subject of religion.

(Concluded next week)

THE KINGDOM OF GOD.

By J. Benj. Lawrence.

CHAPTER 18.

THE KINGDOM FUTURE IN THE TEACHING OF JESUS.

It is said that the Westminster Divines in their preparation of the confession of faith first wrote the articles of belief and then appointed a committee to select proof-texts from the Bible. This is the method of too many today. No doctrine of the Bible can be determined until the whole Bible has been brought to bear on that one point. This has been our effort with reference to the Kingdom of God. Every passage in the Bible referring to the Kingdom was carefully studied before a single line was written. If there is such a thing as the Kingdom of God the Bible is the place to find it set forth. But we cannot get a just conception of the Bible on the subject until every passage has been studied. It is our purpose to confine ourselves to the plain statements of Scripture.

After we pass the twelfth chapter of Matthew, as we have already pointed out, the teaching of Jesus on the Kingdom changes. From then on He begins to set the Kingdom forth as a coming regency. But let us look at

THE WORDS OF THE MASTER.

In Luke 17:20-21 we have the answer of Christ to the Jews who question Him concerning the time of the establishment of the Kingdom. "He answered them and said, the Kingdom of God cometh not with observation; neither shall they say, Lo here; or, Lo there! for the Kingdom of God is among you." Jesus was talking to the Jews who were opposing Him and whom He had said should not come into the Kingdom (Luke 13:28-29), hence He could not have said, as the authorized version puts it, that the "Kingdom was in them." His words in this passage are paraphrased by Cannon H. D. M. Spence, who follows Meyer, Farrar and others, equally as noted as exegetes, as follows: "The Kingdom of God cometh not in conjunction with observation and watching of external signs as will enable one to say Lo here! or, Lo there! for it will burst upon you suddenly." This exegesis is justified by these noted expositors by what follows in the teaching of Christ, who immediately turns to His disciples and begins to speak of His own second coming, saying: "For as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in His day. But first must He suffer many things and be rejected

of this generation." Here the coming of the Son of Man is as a flash of lightning, and this is given in connection with His statement concerning the coming of the Kingdom of God. It seems, as J. Weiss, Meyer, and others contend, that it is not visibility, but predictability that is negated. The Kingdom of God comes not so that one can fix its appearing by observation before hand. But do not overlook the fact implied that it has not yet come.

In Luke 19:11-15 when they come close to Jerusalem just before the triumphant entry, Jesus speaks a parable unto His disciples "because they thought that the Kingdom of God should come immediately. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. . . . And it came to pass, that when He had returned, having received the kingdom, that he commanded these servants to be called unto him." The plain statement in this passage is that it was delivered "because they thought that the Kingdom of God should come immediately." It was delivered for the purpose of correcting the idea that the Kingdom of God would come right then. There can be other teaching than that the Kingdom had not come and would not come immediately.

Jesus then begins to specify something as to the time of the coming Kingdom. In Matthew 24:14 He says: "The gospel of the Kingdom shall be preached in all the world as a witness unto all nations: and then shall the end come." In the next chapter of Matthew (25:34) He sets forth what shall take place when the Son of Man shall come. The King shall address those on His right hand saying: "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Hence at the coming of Jesus, which coming is on the other side of an evangelized world, those who are Christ's at His coming shall enter into the possession of the Kingdom of God which is an inheritance of theirs prepared for them from the foundation of the world.

Following out this same idea Jesus says, just before the Passover supper: "I will not drink of the fruit of the vine, until the Kingdom of God shall come" (Luke 22:18). Here it is positively stated that the Kingdom of God is yet in the future. The "shall come" in reference to the "Kingdom of God" can mean nothing else but that the Kingdom, at the time Jesus was speaking, had not come.

The last reference to the Kingdom of God by Christ is found in the Acts (1:6-7). He met His disciples on Mount Olivet and when they were come together they "asked of Him saying, Lord, dost thou at this time restore the Kingdom to Israel? And He said unto them, it is not for you to know times or seasons, which the Father hath set within His own authority." There is no doubt as to the meaning of this question from the disciples. They were thinking of the Messianic hope. They had in mind the idea of a world empire of righteousness with Messiah as King and Jerusalem as capitol. They wanted to know if it was to be established then. There is no doubt in their minds that it would be set up, but when? that was the question. Christ does not disabuse their minds of the idea of a Messianic empire in the earth, but He tells them that it is not for them to know times and seasons, for these belong to God. He had assured them that they would come into a Kingdom (Luke 22:29-30): He now turns their thought to Jehovah God who has the times and seasons in His power, and who will bring it to pass.

THE TIME FUTURE.

From the passages above, which are all the passages in the New Testament in which Jesus refers to the time of the establishment of the Kingdom of God, it is evident that Christ taught that the Kingdom was a future consummation. The Kingdom of which the Prophets spoke, the Kingdom which was the Jewish hope, the Messianic empire which was to conclude the whole earth was a future consummation. This Kingdom was the inheritance of the redeemed people prepared for them from the foundation of the world. This fact seems to be established.

DRY ROT IN RELIGION: A MODERN INSTANCE.

Victor I. Masters, Editorial Secretary.

The Unitarians in 1910 had only 70,542 communicants in America, according to Dr. Carroll, the religious statistician. Half of these are in Massachusetts; in the Southern Baptist Convention territory there are only 2,833 Unitarians, with several States reporting none.

Unitarianism is dry rot in religion. Its chief tenet is rejection of the deity of Christ. It has a creed of love, of fraternity, of complacent "get-together" sentiment. But it has no gospel of sin and salvation. Unitarianism, better than any religious body in

America, finds itself completely at home in the superlative emphasis on social morality and fraternal sentiment which is recently infecting certain sections of each of the great religious bodies of the country.

In 1800 there were 108 Unitarian churches in America; 110 years later, in 1910, there were only 421. The membership of Unitarian churches in this country showed an actual decrease between 1900 and 1910.

Compare with this the Methodists and Baptists. In 1800 there were 267 Methodists and 779 Baptist churches in America. In 1910 the number had increased to 61,570 and 56,318 respectively. Against the Unitarian membership of 70,000, after more than a century, the Baptists had in 1910 5,600,000 and the Methodists 6,600,000.

The spirit of Unitarianism is knocking mightily today at the doors of many of the largest religious bodies. The point of first contact is in undue relative emphasis on human fraternity and welfare work. The element in the greater religious bodies that is drifting toward liberalism does not now with the Unitarians deny the deity of Christ. But it is beginning to declare that we may "take for granted" salvation and regeneration, while we make every nerve taut in a great indiscriminate "get-together" scramble in the interest of social efficiency. Some are beginning to argue against the position that emphasizes our obligation to hold a supreme loyalty to Christ, above all considerations of social efficiency, religious sentiment or what not.

These "uplifting" and problem-discovering religious liberalists consider themselves broad and we concede that they are. Our objection to their dogma is that it is broader than the truth as it is in Christ.

They are not the first set of men in Christian history that became obsessed with a vision of one great "church." That took shape first in the time of Constantine, who had a dream of embracing Christianity in one great empire. The outcome of Constantine's dream, after it had been tampered with sufficiently by the so-called church fathers, was the "Holy Catholic Church." In those early days there was "federation" of the churches. "Narrowness" and "bigotry" and "reactionaryism" gave place to a common creed and the great swelling concept of an universal oneness and material union. No doubt Constantine's idea thrilled the imagination of a certain class of men that was not attracted to the "narrowness of sectarianism." It was a psychological moment for "get-together" meetings.

The world is familiar with the result. Worldly wisdom, shrewd human scheming, material concepts of the kingdom of Christ, produced a fruitage of religious darkness and soul bondage and human woe and ignorance such as the world has never at any other juncture seen set forth in the name of Christianity.

After all these years in America the Unitarians have an almost negligible membership. In it God has rebuked the folly of setting forth humanitarianism, moral decency and dreams of a social Utopia to save the souls and lives of men. It has failed to win converts. No wonder; its few followers are not conscious of any gospel that makes them burn to win others. It flatters self-righteousness and has no goad to quicken into real service to human needs the lagging steps of lazy selfishness.

The evangelical bodies in America have held aloft a torch that has shown afar and until now few have stumbled into the complacent philosophy of Unitarianism, thinking it would satisfy the soul. But comes apace a swelling flood—the social service dogma. Good in itself, a normal fruit of true Christianity, our hasty, nervous, problem-discovering day is running a race with itself trying to magnify this fruit of Christianity out of due proportion.

Wisdom would seem to indicate the desirability of making haste slowly in the adjustment of the contents of Christian faith to such a new emphasis. But in this day of quick and universal intercommunication and weary tons of stuff from printing presses our taut-nerved civilization does not want to make haste slowly. All true progress is slow—certainly in character building. But this new emphasis almost in a day swells from a spot on the horizon into a cloud that darkens the whole of the heavens.

If evangelical Christians are wise they will today magnify the crucified and enthroned Christ. We will not turn our backs upon the obligation to render larger service to society. The churches have always performed larger service for human welfare than any other institution. Moreover, they have inspired practically all that other institutions have accomplished. The charge is sometimes made, but it cannot be proven, that the churches are not in sympathy with the people and that they do not supply the deeper needs of the people. Though they are the bodies of Christ the divine deposit which they contain is in human vessels; they are not perfect. But they are,

they have been, and by the blessing of God they shall continue to be, the great conservators of divine truth on earth.

Our great concern now is that the people of the Lord may be too strongly entrenched in the real spirit of the faith which is in Christ to be stamped by "get-together" movements by up-to-date gentlemen who dream dreams of an "universal church," or by protagonists who tell us that we may take for granted the atonement and repentance and salvation, while we give all our time and thought to deeds of human kindness. Their words sound good to the thoughtless. But for the churches to give heed to these words is to shut down the factory that produces the goods, in order that we may give our whole attention to disposing of the product. It is to kill the tree that produces the fruit. It is to exalt human fellowship at the expense of a supreme loyalty to Him on whom alone humanity may depend as the author of a spirit of fraternity that really may be depended upon.

The world wants a Saviour. It will not follow Unitarianism. If constituted Christianity of today should be so misguided as to try to win the world by the plausible front of a universal church union, purchased at the expense of the exaltation of our deified Lord, God would spew it out his mouth and raise up leaders of more spiritual discernment, more reverence, more humility, more wisdom. I have the utmost confidence that our Baptist people will never follow where a supreme loyalty to Christ does not beckon them onward.

Home Mission Rooms, Atlanta, Ga.

THE UNSPEAKABLE GIFT.

Rev. O. C. Peyton.

Paul, in the midst of his appeal to the Corinthians to exhibit the spirit of true Christian charity toward their suffering brethren in the Lord, exclaims: "Thanks be unto God for his unspeakable gift."

We always think of our Lord Jesus when these words are pronounced, and most of our interpreters of the Scriptures agree that such is the just and reasonable reference. So, Henry, Scott, Clark, Barnes, Pendleton, Broadus and others. The spirit that was in the writer necessitates such an interpretation. His heart and mind were full of Christ. Over five hundred times he uses the name of Christ in his epistles.

The meaning is that God so loved the world that he gave an unspeakable gift, that whosoever accepted that gift should not perish, but have everlasting life.

Much has been said of that gift in the writings of evangelists, apostles and fathers; in the sermons of the ministers of truth; in the conversation of the saints. But it is not in the power of human speech to do justice to the theme. Even inspired men labor for terms and images when they would show forth the glory of the Saviour of men.

Though we must fall far, far short of any just measure of the value of God's unspeakable gift, it will help us to dwell upon the subject for a time.

Jesus Christ is a gift unspeakable, if we consider the greatness of His person. He was a man of sorrows, but not always so. He was born in the fullness of time, but his goings forth were from of old from everlasting. "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by him, and without him was not anything made that was made."

He is a gift unspeakable, if we consider the abundance he possesses for our use. Many blessings include others. An unspeakable blessing is yon fountain in the hills! It is the source of the refreshing, beautifying, fertilizing stream that flows from it. What an unspeakable blessing is the sun! It makes our day, our spring, summer, autumn and winter. How barren and desolate our earth would be without the sun! It makes life in all its relations—intelligence, pursuits, productions, happiness. Jesus Christ is the fountain of living waters. He is the Sun of Righteousness. He is the life of the soul and he will be the joy of all eternity. He is to us the guarantee of all other good. Possessing him, we shall be blessed with all spiritual blessings in heavenly places. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Let us never think of him without exclaiming from appreciative, grateful and responsive hearts: "Thanks be unto God for his unspeakable gift." Nothing is so detestable as ingratitude. The very heathen condemn it. One of their philosophers

wrote: "Call a man ungrateful and you call him all that is vile." With sincerest gratitude for God's unspeakable gift, let us say: "What shall I render unto the Lord for all his benefits toward me?"

This gift demands the consecration of our lives—all we are and all we have—to be used for the glory of his name.

"Were the whole realm of Nature mine,

That were a present far too small;

Love so amazing, so divine,

Demands my soul, my life, my all."

Mendota, Va.

TO ALL CHRISTIAN MINISTERS.

The Ministry of every evangelical denomination of the Christian Church from the beginning have been "faithful dispensers of the Word of God." The fundamental principle of every Christian creed is "an unfeigned belief in all the canonical Scriptures of the Old and New Testament." The duties of the ministers have ever been, not only to preach the Word, but "ever to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word." The most dangerous form of "erroneous and strange doctrine" today is the assault upon the integrity of the Holy Scriptures. It is a movement to destroy the faith of men in the genuineness, authenticity and authority of the Bible as the Word of God.

A systematic and aggressive campaign has been launched. It has a two-fold object. It seeks to commit educational institutions to false standards of interpretation which open the way for every form of unbelief. It endeavors to introduce the same methods into Sabbath School instruction. It must be apparent to every thoughtful person that if this is allowed to proceed unchecked, children, youth, young men and women will be inculcated with the principles of this false doctrine. The disaster and ruin to religious life which has ever resulted from disregard to God's Word and denial of its authority will imperil every interest we hold dear.

We solicit your co-operation in an Inter-Denominational Movement in defense of the Old Faith and the Old Book. We seek to bring together in one great army all loyal Christians of all evangelical denominations to repel the assaults of this modern form of unbelief. All Ministers, who will aid in this work, are requested to send a postal card with their name and address to the office of the Bible League of North America, 86 Bible House, New York.

Wm. Phillips Hall, President of the Bible League of North America. Jay Benson Hamilton, D. D., General Secretary.

BOONE'S CREEK AND UNION MEETINGS IN HOLSTON ASSOCIATION.

Brother Arthur Fox, who has been having such remarkable success at Marianna, Arkansas, during the past five or six years, came to us at Boone's Creek on July 6th, and began preaching in his earnest, forceful way. The interest and crowds increased during the two weeks of the meeting. The church was greatly revived. There were 29 professions, 7 united with the church by experience and baptism, 1 by statement, and 4 by letter. Brother Fox will never be forgotten by the many friends he made while here.

Following the meeting at Boone's Creek, we moved over to Union, which is about 3½ miles from Boone's Creek, and there we held a week. This was one of the best meetings the writer was ever in, for its duration. The church was anxious for a meeting, and Brother Fox began with his old time gospel sermons, so sinners began to melt to tears and repent of their sins under the influence of the preaching. Brother Fox will also be long remembered at Union.

These churches have grown in their benevolences since we began laboring with them. We have been at Union about a year, and at Boone's Creek, about eight months. We are planning now to enter the Seminary at Louisville this fall. We would be glad to see a pastor located with these churches before we leave.

Brother Fox is to enter the Seminary this fall, he also enters on a field near Louisville, September 1. We are sure he will make things go there.

J. N. MONROE.

SUNDAY SCHOOL DAY.

The Sunday School Work of the State Mission Board has grown to such proportions that additional helpers are demanded, and for this reason the Board has made Sunday School work a special object of our gifts for this year. September has been set apart for giving to this particular object. We believe that the schools of the State will not let our work suffer for the lack of money to carry it on. I am therefore

asking that all our pastors and superintendents take the matter seriously and see to it that the gifts during this one month of September amount to, at least the \$6,000, asked for by the State Board. We can easily give this much in addition to our gifts to State Missions, and thereby relieve the Board of this burden.

I have asked that the third Sunday in September be made Sunday School Day among all our churches, and that a special offering be made on this day to Sunday School Work of the State. Many of our people are giving to the Interdenominational Sunday School Work, and while I am not asking that they refuse these gifts I do stress the need of keeping our own work going. We need to oil our own machinery first. Will not our people help us this first year to get this special object before the State Board so as to secure the needed helpers. No special program has been prepared, as there are so many special suggestions made to the local schools, but we are depending upon the local schools to prepare their own work for the day and swell the gifts specially. We suggest, however, that this be made a great rallying day for all the schools, and every superintendent can make the day count for his school as well as for the State work. I am counting on you.

W. D. HUDGINS, S. S. S.

Estill Springs, Tenn., Aug. 6, 1913.

COMMISSION ON EFFICIENCY.

The Commission on Efficiency, appointed by the Southern Baptist Convention at St. Louis, held its first conference in Asheville, Aug. 5 and 6. Every member of the Commission was present as follows: E. C. Dargan, John E. White, J. B. Gambrell, W. W. Landrum, Wm. Ellyson, G. C. Savage, C. P. Senter, B. D. Gray, E. Y. Mullins, J. M. Frost, R. J. Willingham.

Dr. E. C. Dargan presided over the Conference; Dr. John E. White was elected Secretary, and C. P. Senter, Treasurer.

The Commission surveyed with great care the whole field of Southern Baptist organization, and marked out the main lines of investigation looking toward greater efficiency.

The broad lines of inquiry are indicated by the following committees appointed by the Commission to present findings and recommendations to the next session of the Commission to be held in Chattanooga, Jan. 14, 1914, as follows:

Committee on Work and Relation of the Boards, also on Finance and System of Beneficence, also on Programme and Methods of the Convention when in session, and also on Christian Co-operation, Publicity and similar matters.

The sessions of the Commission were characterized by frank and full expression, and by fraternal sympathy, and the disposition to spare no pains to achieve the practical improvement of Southern Baptist Co-operation and enterprises.

JOHN E. WHITE, Secretary.

HARRIMAN NOTES.

The second Sunday in July closed my first year's work with the Harriman church; and I must say that it has been one of the most pleasant years of my ministry. The people have been so loyal and appreciative, always ready for every good word and work. We had at this service in the Sunday school 76 more than we did a year ago, despite the great number of our people that were sick. We had large and appreciative audiences at the preaching services. We will have a very gratifying report to make at the meeting of our Association in September. I preached the dedication sermon of Union church last Sunday. Our little eight-year-old girl took typhoid fever the 28th of June and is still in bed, but the fever is gone, we are thankful to report. I took malaria two weeks later and have been able to do but little since. But with it all the lines have fallen to us in pleasant places. The church and friends met at the church last evening and after some short consultation, sent to the parsonage for the pastor. He obeyed orders and when he arrived at the church his attention was called to an immense lot of every thing good to eat that had been gathered there by loving hands for the pastor and his family. But that was not all. They had made up a nice little purse which was graciously presented by Bro. J. L. Edington on behalf of the church. Then after a few words of appreciation by the pastor and some kind words from Deacon Cormany and prayer by the pastor, they proceeded to remove the collection of good things to the parsonage, where the dining-room was left well filled. May the Lord abundantly bless these noble people. How it does make us want to be a better preacher and pastor. We believe we have the best people in Tennessee. A. F. MAHAN, Pastor.

Harriman, Tenn.

WHO IS RESPONSIBLE FOR THE EDUCATION OF THE YOUTH?

By J. M. Burnett, D. D.

Who is responsible for the education of the young? The answer is plain. Four parties are jointly and separately responsible. The youth himself, his parents, the State and the church.

To be sure that we are answering correctly we will ask and answer three other questions.

Who profits by the education of the youth? Certainly the individual himself profits greatly. Trained intelligence gets the best salaries. In every kind of work, in all the professions, generally, income goes up in proportion to the education of the individual. The family also profits by the education of the individual. Entire families are frequently raised in the scale of living by the education of one member of the family. The solidarity of the family makes it impossible for one member to rise to a higher plain of living without to some extent at least pulling up the other members of the family also. The State profits by education. Community progress depends on progress in general intelligence, even more if anything, than individual prosperity depends on individual intelligence. Intelligence is one of the foundation stones of all social and political progress and prosperity. The church profits by the education of the youth as truly as does the family and State. The problem of church prosperity is not wholly a spiritual problem. The prosperity of the church depends to some extent also on economic conditions and upon the intelligence of community and membership. The church, the State, the family and the individual profit by education. Where there is profit, there is an obligation that good sense imposes, to invest in the things that bring such good returns.

This question plainly involves our first question because education is a part of well being. The parents of course are responsible. Being responsible for the life they are responsible for the development of the life to a high state of usefulness and happiness. But the youth cannot escape responsibility for his own welfare. Education is a kind of medicine, that to be effective, must not only be administered by the physician but also intelligently taken by the patient. The best of schools will fall unless the student himself willingly enters into the process. The State being the means by which the community undertakes to fulfill its common obligations has upon it, also the responsibility for its youth. Community conditions or environment powerfully affect the life and welfare of the people. This produces common problems and common responsibilities. Only the community through the State can meet these responsibilities and these are not only negative concerned with the removal of hurtful influences, but also positive concerned with the putting into the community-life of the things that will be positively helpful to the welfare and happiness of the people. That means education to the welfare and happiness of the people. That means education both in the board and the narrow sense. The church certainly feels keenly its responsibility for the higher life of the people. Indeed that is the whole of the church's duty and mission. The church cannot meet this responsibility or fulfill this mission without beginning with the children and following them up to manhood and womanhood. The education of youth is necessarily a part of the church's duty. The injection of the Christian element into the education of the youth, the Christianizing of the educational environment and of educational systems is involved in the fundamental Christian obligations.

Who is interested in the welfare of the boy and girl?

Who loves them and is concerned for them apart from any question of profit or legal obligation? There is a higher obligation than the financial or legal. It is the obligation of love. Love fulfills its obligation by service. Service is love's recognition of its obligations. Whoever loves the young will desire to serve them. Whoever tries to serve them soon finds that the best service is in the way of training or discipline for life. The parent's best service to his children is a good education. The church's best gift to the young people is a Christian education. The philanthropist's best expression of his love for his fellowman is well equipped Christian schools for the training of the young for living.

The responsibility for the education of the young people cannot be left on them alone, nor on their parents. It is a responsibility that rests on the community as a whole and on the citizens separately. It is responsibility that rests heavily on the church and on the individual Christian who is set for the redemption of humanity. A responsibility that cannot be escaped and that should not be shirked.

CARSON AND NEWMAN COLLEGE.

Jefferson City, Tenn.

PASTORS' CONFERENCE.

CHATTANOOGA.

Tabernacle—Pastor preached on Psalm 137, and "The Bramble King." 314 in S. S. One addition; one baptized. About 35 members were received last Wednesday night from the East End Mission, recently organized under the auspices of the Tabernacle. A revival has just closed there, conducted by Bro. George.

Alton Park—Pastor Duncan preached on "Putting God to the Test," and "The Sinner's Friend." Two professed conversion. One baptized. Three by letter. 112 in S. S.

Highland Park—Pastor preached in the morning, and Dr. Hibbs at night. Good congregations and S. S.

Chamberlain Ave.—Pastor Edwards preached on "The Unavoidable Christ," and "Paul Before Agrippa." Good S. S. and congregations.

North Chattanooga—Pastor Hoppe preached at both hours to good audiences. Pastor received unanimous call to remain with church another year.

East Lake—Pastor O'Bryant preached at both services. 100 in S. S. Fine B. Y. P. U.

Rossville—Pastor Tallant preached on "Let the Peace of God Remain in Your Hearts," and "Prepare to Meet Thy God." 215 in S. S.

Avenue Mission—Good S. S. E. E. George preached at night. Good congregation and interest.

East End—Rev. J. G. Sprouse preached in the morning. Rev. J. C. Richardson preached at night on "Go Forward." Splendid S. S. Interest increasing. Tabernacle about finished.

Ridgedale—Rev. G. W. McClure supplied at both hours, preaching on "Ye are Not Your Own, for Ye Are Bought with a Price," and "What Think Ye of Christ? Whose Son Is He?" Good congregations. 103 in S. S.

East Chattanooga—Pastor Baldwin preached on "Christ in His People," and "Three Divine Provisions." Congregations not so large. 129 in S. S. Good day.

KNOXVILLE.

Beaumont—Pastor Webb preached on "Christ Building His Church," and "Woman Modest." 131 in S. S.

Gillespie Ave.—Pastor Webster preached on "The Salesman's Four Likenesses of the Church," and "Training the Children." 124 in S. S. Good interest.

Cedar Ford—Pastor Masterson preached on "Proving Worthy of the Christian Name," and "The Penitent Thief." Good S. S. Pastor preached to good congregations Saturday and Saturday night.

Mt. Olive—Pastor Shipe preached in the morning. B. Y. P. U. service at night. 156 in S. S. Called Bro. Walter Singleton pastor for full time.

Bell Ave.—Pastor Mahoney preached on "Testing God," and "The Gospel Profitable and Unprofitable." One baptized.

Burlington Mission—Pastor Smith preached on "Personal Evangelism," and "Waiting Upon the Lord." 65 in S. S. Four for baptism. Building in process of erection.

Mouse Creek—Pastor Green preached on "The Christian Ideal," and "Unanswered Prayer." 112 in S. S. Great day. Pastor closed a meeting at Martial Hill; 20 conversions; eight baptized. More to follow.

Piney Grove—Pastor Grubb preached in the morning on "The Suffering Christ." Bro. Sam Larne spoke at night. 42 in S. S. One received by letter. Pastor supplied for Bro. King at Grove City at night.

Immanuel—Pastor Jones preached on "The Infliction of Evil Upon Man," and "My Partner." 172 in S. S.

Mountain View—Pastor Wells preached on "Moses Their Saviour," and "Onesimus the Slave of Philemon." 200 in S. S.

Lonsdale—Pastor Shipe preached on "How to do Work," and "The Last Year of Life." 225 in S. S.

Lincoln Park—Pastor Pedigo preached on "The Sure Test," and "The Price of the Kingdom." 113 in S. S. Good day.

Island Home—Pastor Dance preached on "Some Vital Needs of Men," and "Meaning of the Death of Jesus." 240 in S. S.

Broadway—Pastor Risner preached on "The Unique Element in Christianity." 335 in S. S.

Deaderick Ave.—Pastor Hening preached on "Atmosphere," and "Falling Into the Hands of the Living God."

MEMPHIS.

Bellvue—Dr. Hooker spoke at the morning hour on "Present Conditions in Mexico," and at night on

"Meditation Leading to Salvation." Good congregations. 168 in S. S. Pastor Hurt is in Washington City.

Boulevard—Bro. Koonce preached at both hours. Two conversions. One addition by statement. Pastor closed eight-days' revival at Gray's Creek church, Mississippi, nine conversions. Six additions.

Calvary—Pastor Norris preached on "God Almighty's Invitation (Come)," and "Command (Go)." Large crowds. 86 in S. S. Recent developments make it an encouraging field. One received by experience and baptism.

Central—Pastor preached at both hours. 191 in S. S. Fine meeting at Court Square at 9 p. m. Many for prayer. Much interest is being shown in Mrs. Ranter Ward's organ recitals at the opening of the night services.

Rowan—Pastor Utley preached at both hours. Pastor spent July in Texas holding meetings. Held a meeting the first week in August with Bro. W. F. Boren of Darden at Westerfield, Tenn. Pastor will be out at Fisheville, Tenn., in meeting this week.

NASHVILLE.

North Edgefield—Pastor Kuykendall preached on "The Conversion of a Young King," and "Disobedience." Good congregations. Pastor goes to assist Rev. Bragg this week at Fellowship. Bro. H. B. Folk will preach at North Edgefield Sunday and Sunday night.

Centennial—Pastor Bell preached at both hours. Will occupy new church next Sunday. Good outlook.

Cookeville—Pastor Fitzpatrick and some of the church in the fair ground meeting. We expect great good from this meeting. The pastor wants to be one of 500 at the State Baptist Convention, and one of 500 at the State Pastors' Conference, which meets the day before the Convention.

Morristown (First)—Pastor Tunnell preached to large congregations. 404 in S. S. At the morning service the letter to the Association was read and approved. The report shows 203 additions for the year; S. S. enrollment, 1,064; collection for the year for all purposes, \$13,671.40.

Dickson—Pastor McPherson preached. Two were received by baptism. Five baptized. Services largely attended.

I know that there are many Tennesseans interested in the work in Louisiana. We esteem ourselves exceedingly happy in having in our pastorates in this State, J. W. and C. H. Mount, L. W. Sloan, F. C. Flowers and M. E. Dodd, all graduates of Union University, and all of whom have made good already in their work in Louisiana. These are augmented by R. L. Baker, who is a Tennessee boy, just entering the enlistment work in Louisiana, and C. P. Roney, who is secretary of our Convention, and just begun a very fruitful pastorate at DeRidder, La.

These men all have their friends in the State, which necessarily creates interest in them and the work they are doing, and as they are scattered throughout the State the interest of Tennessee in Louisiana, is State-wide. Just now we are rejoicing that this number is to be increased and greatly strengthened by the coming of Dr. R. P. Mahon, of Jackson, Tenn. To be sure, the readers of the Baptist and Reflector know him, and know we have something to rejoice over. He is coming to the largest and most important church in the Southwest corner of Louisiana. The coming of a man of such experience and such a spirit will inject new life in a great situation in the Carey Association.

This is the day of unlimited opportunity in Louisiana. Nowhere in the bounds of the Southern Convention could large money be spent to greater advantage than within our territory. If some good man or men wanted to employ a missionary and place him in absolutely virgin soil, more of that character of soil can be found in Louisiana than anywhere else in the South.

Dr. Ware is doing well with the Chronicle. The Doctor is a native of Kentucky. A thorough-bred Baptist, and a man of unlimited energy. That is the kind of men it takes to do kingdom work in Louisiana. Don't think of sending us any of your preachers who have not made good over there. We want A. 1 men, and the Lord is giving them to us.

Blessing upon the work in the State of my nativity!
G. H. CRUTCHER, Cor. Sec'y L. B. C.

During the past two weeks we have enjoyed a most glorious revival, in which Bro. W. R. Farrow of Covington, Tenn., did most of the preaching. Our work

has been greatly strengthened by the splendid preaching of Bro. Farrow. We feel that he is one of God's chosen men, and he has proven to be a power in God's hands. We saw the glorious results of his labor in that of the one soul being led to Christ, five additions to the church by letter and three from the Methodist church, making a total of nine additions. We feel like the earnest effort of Bro. Farrow, together with the splendid work of our beloved pastor, Bro. A. M. Nicholson, for the past year has caused our church to take on a new spiritual life. It was our pleasure to have the Little Hatchie Association to meet with us, which was greatly enjoyed by us, as well as with the host of delegates and visitors. The splendid addresses were instructive and helpful to all. It is a wonderful strength to the work. We feel that we will be able to do greater things in the service of our Master, for which we give him the praise.
LUETTA HESS.

Grand Junction, Tenn.

I wish you continued success in getting out the great paper for the Baptists of Tennessee. It is always a pleasure to receive the Baptist and Reflector, which contains so many helpful lessons. I wish every Baptist in Tennessee were reading this paper. Nothing helps to develop Christians more than the splendid denominational paper. The ministry of our glorious gospel may be summed up under three distinct heads: 1. Ministry to the body. Here comes in our orphanage, our sanitariums and all other work that cares for the body. 2. Ministry to the mind. This requires establishing and supporting our Christian colleges and seminaries. 3. Finally but of superlative importance, is the ministry to the souls of men. To carry out this, the greatest program ever given to bless the world, God's people need the helpful religious paper.
A. M. ROSS.

Booneville, Mo.

We are trying to honor the Lord in forward movements at Trenton. To summarize a part of our doings of the past three months: 24 have been received into the church, 14 by baptism. The envelope system of finance has been installed, thus increasing our gifts to the running expenses of the church. We have not applied it to our benevolences yet, but will soon. Today the pastor held up before the church a subscription list amounting to \$15,000. This, plus one other definite source of funds, bespeaks a \$16,500 new church building. A building committee was appointed. We are in quest of plans now, and will let a contract right early. A splendid spirit prevails and we take courage and press on.
J. A. CARMACK.

Trenton, Tenn.

August 4 I closed our protracted meeting with Pleasant Hill church in Robertson County. The meeting lasted ten days. Had large congregations throughout the whole meeting. Bro. W. M. Kuykendall, pastor of North Edgefield church, Nashville, was with us and preached the gospel with great power, and we indeed had a gracious meeting. Many were converted and the church was graciously revived. Fourteen were added by baptism, four by letter, and one by restoration. A short while before the meeting we had five additions. This church is going forward and upward. May God bless them as they onward go. God bless Bro. Kuykendall, and may he and this humble writer have many sheaves to lay at the Master's feet, when we appear in His great and glorious presence.
S. C. REID.

Anitoch, Tenn.

Mrs. J. B. Alexander died after a serious illness at the Baptist Memorial Hospital, in Memphis, Tenn., Thursday, July 31, 1913. Mrs. Alexander was formerly Miss Mary Williams. Her father was a Presbyterian minister. She married Bro. J. B. Alexander in 1886, and proved to be a helpmate to him in the truest sense. They moved from Tennessee to Arkansas about eight years ago. Her father has been dead eight years, her mother two years. In addition to her dear husband she leaves two sons and two daughters to mourn her loss and to be stimulated by the memory of her patient and consecrated life. Her remains were laid to rest in Elmwood Cemetery, Memphis, on August 1.
BEN COX.

Enclosed find check, for my renewal to Baptist and Reflector. I enjoy its weekly visits, and feel that I cannot afford to do without it, and I pray God's richest blessings on the faithful editor who is doing so much for the upbuilding of God's Kingdom in Tennessee.
MRS. ED WILLIAMS.

Etowah, 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. Burnet, 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. Ay, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. W. H. Major, D.D., Covington, Tenn., Vice-President for Tennessee.

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

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

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

SOME HINDRANCES TO BAPTISTS CO-OPERATING WITH BAPTISTS.

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

In three former articles I have tried to set forth as many hindrances to general co-operation upon the part of Baptists. I have not been dealing in any case with the question of Baptists co-operating with others than Baptists. There are too many points of disagreement between Baptists and all others for a workable basis of co-operation ever to be discovered. The things, however, which hinder Baptists from co-operating with each other can be remedied and it is a crime that it is not done. In part, the purpose of this series of articles, indeed the chief purpose is to aid in removing the hindering causes.

The hindering cause which it is my purpose to discuss in this article is MISINFORMATION

This is one of the prime difficulties with some of our brethren. They have been persuaded that misinformation is real information. They have taken unwarranted statements for real facts.

1. They have been told that the Convention and Board method of co-operation in doing the work which Christ has assigned to the churches is contrary to scripture, and utterly

unwarranted by the Bible. They have loudly asked that the "Thus saith the Lord" be furnished in which the words Board, Convention, etc. are found. They know the words are not found in the New Testament and they ought to know that it is not necessary to find them. They ought also to know that, so far as the record reveals the facts, that the local church did not send out the first missionaries. The record clearly indicates that a committee of selected brethren under the direction of the Holy Spirit selected and sent out the first foreign missionaries. The record of this is found in Acts 13:1-4, and is as follows: "Now there were at Antioch in the church that was there prophets and teachers, Barnabas and Simon who was called Niger and Lucius the Cyrenean and Manaen, the foster brother of Herod the Tetrarch, and Saul. And while they were ministering to the Lord and fasting the Holy Spirit said, set apart for me Barnabas and Saul to the work which I have called them. Then, having fasted and prayed, and laid their hands on them, they sent them away. They, therefore, being sent both by the Holy Spirit went down to Selucia and thence they sailed away to Cyprus." This passage makes it as clear as noonday that the brethren named were the ones at prayer and engaged in fasting and that while they were so engaged they become aware of the mind of the Spirit and obeyed His will and after more fasting and prayed they laid hands on Paul and Barnabas as an act of consecration and sent them out to the work to which they were called by the Holy Spirit. The sending was not by the church, nor was the call by the church. The call was by the Holy Spirit and the sending was by the above named brethren. This all sounds very much like it is done today by the Foreign Mission Board. The Foreign Board takes the man who feels a call to go to the Foreign field, and has expressed such a conviction of his duty, and after careful examination and prayer that the Board may be guided by the Spirit, the man is set apart for the work and is sent out to do the work to which the Holy Spirit has called him. The Lord's way has always been to call all parties concerned. In the first case, the one mentioned above in Acts, He called the apostles. He then called the committee to send out the apostles. If He had not registered the call with the apostles they would not have gone, even though the committee asked it and if He had not registered the call with the committee they would not have sent the apostles, even though they announced that they were called. The Lord does not speak face to face, and direct with men today as He did in the day of the apostles and the first church, but He does lead men by impressions that are as strong as their very lives, so when He calls a young man to go to the foreign field and the young man makes his God felt call known to the brethren who have been appointed by their brothers to superintend the great work being done for the heathen, it is but natural and right that these brethren should seek to know on their own part the will of the Lord in the matter and when they come to feel, after having used their very best judgment and after prayer, that the Lord is really in the matter, they set apart and send the young man whom the Lord has called. The names "Board" or "Convention" do not appear in the divine record, neither does the name "association" nor is the local church represented as being the sending party. This does not, however, make it unscriptural for either a board, committee, association, convention or church to send out

missionaries when either of them becomes aware that some one has been called to go as a missionary, nor does it make it unscriptural for the churches to select the committee, convention or board as their agent of agents to look after the sending of the called ones. Indeed, this very first instance of the sending of foreign missionaries is scriptural authority for the use of any of the agencies used by our brethren today. In the light of this scripture, it can be seen at once that many of our brethren have simply been misinformed when they have been taught to believe that boards and conventions are contrary to scriptural teaching.

2. A second point at which these good brethren have been misinformed is with reference to the cost of mission work. Many of our people who have not access to the fact that they may be able to judge for themselves, have been told that it takes ninety cents to get ten cents to the foreign field. Many others have had a more conservative statement made to them to the effect that it takes seventy-five cents to get twenty-five cents to the foreign field. All of this is simply misinformation. It, however, effectively prevents all who believe it to be real information from giving anything to Foreign Missions or to any of the affiliated causes, for the man that gets in a critical and opposing attitude toward one mission cause will sooner or later find himself in the same attitude toward all mission work. The brethren who circulate such statements as the above with reference to the cost of the work as conducted by our Conventions and Boards undertake to justify their figures by giving a definition to mission work which is utterly unwarranted and unreasonable and narrow. They narrow mission work down to preaching the gospel and organizing churches, and will not so much as allow the support of the preacher who preaches to one of the churches organized through missionary endeavor. They refuse to count as any part of Christ's method of reaching the lost the multiplied miracles of healing and the many hours spent in teaching the apostles, etc., and so undertake to rule out many of the most effective methods of reaching the lost. They forget that Christ counted His healing commendation to His gospel. They also forget that there is more said about His teaching work than there is about His preaching. They would have us meet the man who is starving and preach to him the gospel and do nothing to feed him, or if they allow the feeding, they would have us believe it is no part of a method for reaching him with the gospel. They would have us let the sick man remain sick while we preach to him the gospel, or if we healed him they would have us reject it as a part of our mission work. They will hear nothing about the arguments furnished in results where the feeding or the healing opened the way for the gospel and made effective the preaching of the gospel, and so inherited the right to be considered mission methods. These brethren, the critics, succeed with their statements in preventing the people, who believe their statements to be real facts, from co-operating with the brethren who do their work by means of Conventions and Boards. This is bad enough, but the dire effect of their criticisms does not end there. It also effectually prevents the brotherhood affected by their criticism from doing co-operative work anywhere with anybody. If the misinformation circulated did not prevent the brethren misinformed from doing all they can and ought to do for the world's redemption, it would not be nearly so bad as it is.

If the brethren who do not co-operate with the Convention and Board brethren would really co-operate with each other in preaching the gospel at home and abroad, I for one would not have one word to say. The all important thing is the doing of the work committed to us by the Lord. But men who are misled by misrepresentations and misinformation until they suspect and criticize one group of their brethren will soon suspect and criticize the brethren who misinformed them, and soon our Lord and the lost world will be utterly neglected by them. The brethren who do the criticizing will awake some time to find that they have not merely dried up the missionary spirit as it manifests itself toward the foreign field, but they will find that their constituency have grown to care little or nothing for the work at home, and so their own churches will dwindle and die and their salaries will go unpaid.

3. A third piece of hurtful misinformation is with reference to our brethren who have, by their brethren (and we hope by the Lord), been elected to places of responsibility and a kind of leadership. Certain brethren like to call the secretaries, etc., "bosses," and to enlarge upon their so-called "fat salaries." Most of our great Baptist brotherhood will never get to see and know one of these criticized brethren well enough and intimately enough to find out the real facts in the case; so many take the statements made by the critics to be real facts. Those who know the so-called bosses well, know, however, that no men in the world are more the servants of the people both in spirit and in act, than are the brethren criticized. None of our great brotherhood are further from trying to lord it over with God's saints than are these same brethren who are accused of lording it over the saints. Those who know the real facts that in most cases the men criticized are doing their work at real money loss, as compared with the incomes received before they entered general denominational work. The brethren who do the criticizing do not build up a large, vigorous co-operating body by their criticisms. If they did, the brethren criticized would, Paul like, thank God "that by all means the gospel is preached." They would find in the success of the gospel some compensation for the things they must bear at the hands of their misguided critics. But, unfortunately, when a people are made to believe one set of men are bosses, they are ready to believe all other men who must lead, are also bosses, and when they are led to believe that one set of men get too much money out of the funds raised, they are ready to believe that somehow all others who have to do with the funds succeed in getting hold of it for themselves. The result of the whole matter is that, in order to keep the money from being spent wrongly, they keep it all for themselves and thereby guarantee that it shall be spent wrongly, for if a part of every man's income belongs to the Lord (and it most certainly does so belong to Him), for any individual to keep his money is to misspend it. It is just as wrong for me to misspend the Lord's money which I have made under the Lord's blessings as it is for the man to whom I commit it to misspend it, and a vast deal more of the Lord's money is thus misappropriated and misspent by the folks who do not give it, than by the folks they criticize and charge with misappropriation and misspending it. The truth is, it would be most difficult to find men more faithful and conscientious in their stewardship relationship to money than are these men so much criticized. It is alto-

gether time we were done with misrepresentations and were careful to disseminate real information. When we get down to this task as we ought to do and Baptists co-operate as they are capable of doing, no power of earth will hold them back from growth and world-wide success and conquest. It is a shame beyond compare that misinformation is hindering from real Christly co-operation with their brothers a great host of the blood bought and blood-washed ones. May the great Father of us all hasten the day when nobody will make it his business to misinform his brothers.

FROM OKLAHOMA.

I thought something from this part of Oklahoma might do some one good. So I will give a few facts of the work in which I am engaged in. I was in a fourteen-days' meeting the first two weeks in July in the south part of Caddo County. Had good success, considering that we were in a Catholic and Lutheran locality. Two were converted out of a Catholic family. There were nine conversions in all. When I came home our Associational missionary had begun a meeting at one of the churches of which I am pastor. Bro. F. P. Harman is our missionary. He is a strong man, a man of God, and preaches with power. He is a sweet-spirited man. All love him. He is so kind to sinners that they love him, and in this way he leads them to Christ. There is a Quaker Methodist church in the town of Lookeeha, where we held our meeting, and they seemed to fortify their forces against us, but the gospel and the power of the Holy Spirit broke in on them and some of their members joined the Baptist church and were buried with Christ in baptism.

Previous to this time this church was a gospel mission church, but we have redeemed it back to the Caddo Association. It will soon have half-time preaching. I want to say to all Baptist Associations that a missionary on the field is a great help to the pastor and an uplift to our churches. We are expecting the greatest Association this year that has been in the past history of our Association. We have some strong men and men of God and of power. I ask all of my friends who may read this to pray for us as a new country, that we as Baptists may gain this country for Christ. May God's richest blessings rest upon the editor of the Baptist and Reflector and all of its readers.

Ft. Cobb, Okla G. A. MORLEY.

A DAINTY COOK BOOK FREE.

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

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

Address all communications for this page to Mrs. Avery Carter, 1713 Blair Boulevard, Nashville, Tenn.

Address all money for Expense Fund to Mrs. J. T. Altman, 1513 McGavock Street, Nashville, Tenn.; all other money should be sent to J. W. Gillon, D. D., Secretary State Mission Board, 710 Church Street, Nashville, Tenn.

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Order free literature and Prayer Calendar from Tennessee W. M. U. Headquarters, 710 Church St., Nashville, Tenn.

At a recent meeting of the Executive Board, Mrs. W. C. Golden tendered her resignation as editor of this page. Mrs. Golden has been so closely identified with the work of the Union for years, as is herself, such a happy combination of wisdom, common sense and sweetness, that her many friends over the State will regret her decision.

One of our most delightful guests at the Memphis meeting in November will be Miss Kathleen Mallory, Cor. Sec. of W. M. U. Miss Mallory will review Miss Heck's recent book, "In Royal Service."

Miss Nellie Jackson, our fine little office assistant, has been voted a ten-days' vacation. She deserves it, too.

We wonder if the presidents of all our W. M. Societies would like to hasten the arrival of the millenium—that wonderful period when universal love and peace shall reign. All these presidents so inclined will please prove their noble inclination by hereafter sending in their quarterly reports to our patient and long-suffering treasurer, Mrs. Altman. Fewer reports came in during this last quarter than a year ago, and as there are many more societies now than then it looks as if some of our good presidents had taken to nodding. Wake up, sisters, and do your duty. We have only a few brief years in which to work, and all of eternity to rest in.

REPORT OF CORRESPONDING SECRETARY.

Office report: Letters received, 20; letters written, 22; postals written, 11; news articles, 3; mimeograph form, 1.

Field Work: Miles traveled by railroad, 1,506; private conveyance, 36; societies visited, 5; quarterly meetings, 1; Associational meetings, 3; Encampments (Estill Springs and Blue Moun-

tain, Miss.), 2.

Respectfully submitted,
(MISS) MARGARET BUCHANAN.

Letters written, 44; letters sent out, 298; mimeograph sheets, 164; typewritten sheets, 126; packages, 106; new societies, 7. (Sunbeams, 4; W. M. S., 3.)

Expenses: Stamps, \$18; express, 40 cents; wrappers, \$6.60. Total, \$20.

Respectfully submitted,
NELLIE JACKSON.

REPORT OF TREASURER.

Expense Fund, July, 1913.

Receipts—	
Third, Nashville, Y. W. A.	\$1 00
Grace, Nashville, W. M. S.	50
North Edgefield, W. M. S.	50
South Knoxville, W. M. S.	1 00
Chattanooga, First, W. M. S.	1 25
Immanuel, Nashville, W. M. S.	1 50
Greenville, Second, W. M. S.	20
Clarksville, W. M. S.	1 00
Paris, W. M. S.	\$1 00
Hopewell, W. M. S.	50
Orlinda, W. M. S.	50
Portland, W. M. S.	80
Lewisburg, W. M. S.	25
Johnson City, W. M. S.	1 25
Williams Chapel, W. M. S.	25
Watertown, W. M. S.	25
Oak Grove, W. M. S.	50
Lebanon, W. M. S.	1 00
Third, Nashville, W. M. S.	1 00
Jacksboro, W. M. S.	1 00
Lockeland, W. M. S.	1 00
Riceville, W. M. S.	20
Jefferson City, W. M. S.	50
Ridgedale, W. M. S.	25
Shop Springs, W. M. S.	50
Dyersburg, W. M. S.	50
Mulberry Egg Committee	30
Green Hill, W. M. S.	45
Henning, W. M. S.	25
Bearden, W. M. S.	50
Highland Park, W. M. S.	1 50
Fountain City, W. M. S.	20
Friendship, W. M. S.	75
Deaderick Ave., Y. W. A.	1 00
Dyersburg, Band	45
Pleasant Grove, Band	20
Total	\$23 80
Disbursements—	
To Calvert Bros.	\$2 00
To Sec., Y. W. A., postage	1 00
To Treasurer, postage	1 00
To S. S. Board	2 25
Total	\$6 25

Respectfully submitted,
MRS. J. T. ALTMAN,
Treasurer.

NEWS FROM TENNESSEE ASSOCIATION.

The quarterly all-day meeting of W. M. U. of Tennessee Association met July 31 with the Bearden church. Twenty-four societies were represented with 82 delegates. Quite a number of visitors were present.

Mrs. Ransdale of Bell Ave. church was leader for the day.

Mrs. Brooks of Bearden gave us a very hearty welcome to their church, to which Mrs. Hold of South Knoxville church, responded.

Mrs. Stone of the Bearden church conducted the devotional exercises.

The superintendent, Miss Bertha Johnson, gave her report, which showed 29 letters and postals written, 826 tracts distributed, two societies visited, and two societies organized. She reported the work very encouraging. The field worker for the Association, Miss Mamie Grimes, is doing a great work in organizing young people's societies.

The Standard of Excellence was read and commented on, after which the program of the day was taken up.

Mrs. Tom Rickle very sweetly sang "The Plains of Peace."

Mrs. Peacock read a very interesting paper on Personal Service. She laid special emphasis on giving self, find

what God wants us to do; then prepare ourselves for that work. She also spoke of the many different ways we may be of service to others.

Mrs. Wallace read the report on Personal Service work, which gave us a good idea of what the work is.

Mrs. Lawson of Deaderick Ave., gave a very helpful and instructive talk on The Relation of W. M. U. to the Y. W. A. She gave two causes for little interest among the girls. First, the indifference of Christian mothers; second, members of W. M. U. do not foster Y. W. A. work.

Miss Debbie Fielden prepared a most excellent paper on Sunbeam work, which was read by her sister, Mrs. Underwood, as she had to be away on account of sickness. First, she showed the beauty and importance of Sunbeam work. As it is a child of the W. M. U., it is entitled to their co-operation. They should love, sympathize and pray for the Band; should send their children and get neighbors to send theirs.

Mrs. Bolin of South Knoxville, dismissed with prayer for the noon hour.

Afternoon Session.—Mrs. J. C. Shipe conducted devotional exercises. She made a very sweet and impressive talk on "I, if I be Lifted Up, will Draw All Men Unto Me."

Miss Laura Powers gave a report of the S. B. C. in a very beautiful and animated way. She also read names of committee who are to arrange for a Jubilate meeting which she is planning to be held at the First church, Knoxville, in October.

After discussing different phases of State mission work we were dismissed to meet in October at Corryton.

MRS. D. S. HAWORTH,
Secretary.

FROM A LIVE Y. W. A.

Tullahoma, Tenn., July 26, 1913.—Dear Mrs. Carter: We want to say through the columns of the Baptist and Reflector that our Y. W. A. has taken on new life, and is ready to go into the second year's work with a stronger determination than ever to enlist every young woman in our church to a more intelligent interest in missions. We are just a little over a year old, having organized July 5, 1912. We are not only taking on new life spiritually, but in numbers as well.

I want to tell one plan we have for enlisting both young women and young men in church work. We have one meeting each month on Thursday night instead of Sunday afternoon, and ask all the young people of the church, both boys and girls. We have gotten new Y. W. A. members and new pupils for the Sunday school in this way.

Thursday night, July 24, we met with our pastor and his wife, and had a good social evening. There were more present than we have ever had before, and our young people feel that they have the best pastor in Bro. Ladd, and that Mrs. Ladd is the best friend they have. We all love them and feel that our work will be better for their having come to us.

We have set our standard a little higher than last year and hope to even exceed this. Most sincerely yours,

(MISS) ORA WHIPPLE.

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RAILROADS.

From a circular sent to us by the Bureau of Railway Economics we take the following facts:

"During May the railways of the United States received for their services to the public an average of \$8,230,000 a day; it cost to run their trains and for other expenses of operation, \$5,920,000 a day; their taxes were \$341,500 a day; their operating income \$1,972,322 a day for the 220,897 miles of line reporting, or at the rate of \$8.93 for each mile of line for each day. Thus for every six dollars of their earnings which remained available for rentals, interest on bonds, appropriations for betterments, improvements and new construction, and for dividends, the railways had to pay more than one dollar in taxes.

"All of these amounts are substantially greater than the similar returns for May, 1912. They are from the summary of the earnings and expenses compiled by the Bureau of Railway Economics from the monthly reports of the steam railways of the United States to the Interstate Commerce Commission. They include over 95 per cent of the mileage and earnings of all of the railways of the country."

We want to take the occasion to say some things about railroads which we have long had it in mind to say. We believe in railroads. They furnish the best means of transportation for passengers and freight. Steamships and steamboats run only on water, and consequently are limited in their line of travel to the oceans and seas and rivers and lakes. Railroads run on land anywhere—over plains, along valleys, through hills, under moun-

tains, anywhere. Automobiles can run only where roads are good, and besides can carry only a very limited number of passengers and a small amount of freight. Airships, at least in their present development, can carry a still smaller number of passengers than automobiles and practically no freight at all. The ox-cart and the mule wagon are entirely too slow for this age of rapid travel. For more than three-quarters of a century, and especially for the past fifty years, the world, at least the civilized world, has come to depend upon the railroads as its principal means of transportation. Every day millions and millions of passengers and tons and tons of freight of every description are sent dashing along through space, at the rate of from 30 to 60 miles an hour, to their destination. In our complex modern life we have come to depend absolutely upon railroads in carrying on the business of the world. If all the railroads in this country were to stop for one day, what an untold calamity it would be to the country! The wheels of commerce would stand still and the result would be incalculable loss. Drummers, merchants, lawyers, doctors, farmers, politicians, teachers, preachers, missionaries, all are dependent upon railroads to a greater or less extent for the accomplishment of their work.

These railroads, too, are great civilizers. They bring the people of remote communities in touch with the world. In their wake there go commerce, religion, education, the arts and the sciences. It is true that much of evil follows them, but more of good than evil, and the good usually comes to predominate over the evil. And so we repeat, we believe in railroads. They are great blessings to the world.

We said that we believe in railroads. We want to say, too, that we believe in railroad men. We know many of them personally. They are not all of them what they ought to be. In fact, none of them are perfect. Most of them have an eye to business. They look out for their own interests, or at least for the interests of the railroads they represent. And this is proper—provided of course that it be done in a proper way. But taking them as a class we do not know a cleverer, more accommodating, more efficient set of men in any business. We say this after many years of experience with them. Yes, we believe in railroads, and as a rule in railroad men.

Now, we do not believe in railroads oppressing the people in the way of excessive passenger rates or excessive freight rates. The railroads have the right of "eminent domain," as it is called, which means that they have the right of way anywhere they want to go. They can survey their route and then make the parties through whose property they propose to run sell the land to them. Or, if the party will not sell, they can have the land condemned and a price fixed upon it by a Commission. In these ways it is possible for the railroads to be very oppressive upon the people.

On the other hand, though, we do not believe in the people oppressing the railroads, which they can do by holding them up and demanding an excessive price for the land through which the railroad is to run, and if the railroad refuses to pay the price, then forcing it into a law suit. And the railroads have learned that in these suits for damages, either to property or person, they usually get the worst of it. People also may be oppressive to the railroads by levying heavy taxes upon them, which sometimes become almost prohibitive.

We repeat that we do not believe in the railroads oppressing the people, nor in the people oppressing the railroads. They have mutual interests. They are mutually dependent each upon the other. The people are dependent upon the railroads and the railroads are dependent upon the people. They ought to adopt a live-and-let-live policy. Instead of antagonism between them, there ought to be the greatest sympathy and friendliness and helpfulness each to the other.

What we have written has been written without the suggestion of anyone and without consultation with anyone. As we stated, we have only said what it has long been in our mind to say, and what we believe ought to be said.

LITTLE HATCHIE.

We spoke of the Big Hatchie Association being 83 years old and the Concord being 103. Compared to them the Little Hatchie is quite a baby. This was the 10th session. It met at Grand Junction. The old officers were re-elected, as follows: Moderator, J. H. Oakley; Clerk, B. P. Gates; Treasurer, W. I. Gates. Brother Lee Brown delivered a cordial address of welcome, to which Dr. H. W. Virgin made a

witty and graceful response, which was much enjoyed. The introductory sermon was preached by Rev. A. M. Nicholson. It was an earnest, forceful sermon on "Your Labor of Love."

At the close of the sermon Dr. R. M. Inlow delivered a very thoughtful and inspiring address on Christian Education. It made a deep impression. He took a subscription for the students of the University amounting to a good sum. After several earnest speeches on Ministerial Relief by J. M. Prewitt, R. M. Inlow and others, it was moved that the Association request each church to take up a collection at its next meeting for Ministerial Relief.

On Friday night Dr. R. M. Inlow, the new president of Union University, preached a strong gospel sermon to a house full of people. At its conclusion the congregation pressed forward and warmly shook his hand in expression of their appreciation of the message.

Saturday morning a good breeze was blowing, greatly modifying the hot weather of the day before.

The first subject discussed was on Religious Literature. The report was read by Hon. D. J. Campbell, who also made an excellent speech on it.

Bro. J. R. Webb read the report on Home Missions, and Bro. W. I. Dew on State Missions. Both subjects were discussed by Dr. J. W. Gillon in his usual vigorous and impressive way.

Rev. A. M. Nicholson read the report on Foreign Missions. Dr. R. W. Hooker, medical missionary to Mexico, spoke to the report in a very interesting address, telling something of his experiences as a medical missionary.

Bro. Burrus Mathis read a strong report on Temperance. It was discussed ably by Hon. D. J. Campbell.

The report on the Baptist Memorial Hospital was discussed in a most interesting way by Dr. T. S. Potts, Superintendent of the Hospital.

Rev. J. H. Oakley was announced to preach Saturday night. The Association held over Sunday. We were sorry we could not remain.

The Little Hatchie is neither old nor large, but it is one of the most pleasant Associations in the State. Its sessions are always harmonious, spiritual and thoroughly missionary. We have attended all of its sessions but one. We always enjoy going. This was one of the best meetings in its history.

Bro. J. H. Oakley makes one of the best moderators in the State. Among the visitors were Brethren H. W. Virgin, R. M. Inlow, J. W. Gillon, T. S. Potts, T. T. Lowry, W. D. Watkins, J. T. Langley, S. P. Stroup and Miss Maggie Buchanan.

An interesting woman's meeting was held on Saturday afternoon, conducted by Miss Buchanan, corresponding secretary of the Woman's Missionary Union.

In 1891 the Memphis Association met in Grand Junction. Rev. Brown was moderator. Rev. C. L. Owen preached the introductory sermon. Dr. R. J. Willingham was the pastor of the First Baptist church, Memphis, and was at the Association, the last he attended before becoming corresponding secretary of the Foreign Mission Board.

In response to a request that those who were present then would stand, only eight did so.

The church at Grand Junction has just passed through a series of meetings, in which the pastor, Rev. A. M. Nicholson, was assisted by Rev. W. R. Farrow. The sermons of Bro. Farrow were greatly enjoyed and much good was accomplished. The church is composed of a fine class of people.

The hospitality was gracious and abundant. We enjoyed very much being in the delightful home of Bro. and Sister Chas. Cate.

THE BABYLONIAN FLOOD.

The very interesting announcement comes from the University of Pennsylvania, that the Bible story of Noah and the flood is confirmed in many details by Babylonian hieroglyphics, written 4,000 years ago or more. The writing on the tablet, an epic of great length purporting to reach back to the creation, has been deciphered at the museum of the university by Dr. Arno Poebel, the announcement says: The tablet, said to be the oldest ever obtained, was dug up in Nippur several years ago by a museum expedition. The symbols are so finely written that the entire poem is contained on seven inches square.

The primitive historian writes that in the beginning of all things there were seven gods, chief of which were Anu and Enlil, and a goddess, Nintu. Nintu created mankind whom she called "my creations."

The poem opens with a recital of the creation. Nintu, godmother of humans, is lamenting that the other gods seem bent on their destruction. The poem refers to Ziguidda of the Babylonians, who it is be-

lived was the Noah of the Hebrews. The tablet tells of Zluggidda's learning from the great god Enki that mankind was to be destroyed "by a rainstorm." Then comes a description of terrific wind and rains. This version differs, however, in respect to the duration of the flood described in Genesis. There it was said to last forty days, while the tablet describes it as of seven days' duration.

From other tablets found by the expeditions it would appear, the announcement says, that 460,000 years intervened between the creation and the flood.

The particular tablet from which the story of the flood was translated, the announcement says, may be as old as 4,000 years, and in reasonably certain to be no more recent than the reign of Hamurabi, about 2,100 B. C. It is regarded as the world's most ancient historical writing and is in a fairly good state of preservation.

It seems evident to us, not that the Hebrews got the idea of the flood from the Babylonians, but that the Babylonians got it from the Hebrews, or they may have been two independent accounts of the same flood. At any rate the Babylonian account is additional evidence that there was a flood about that time, which is the essential point. When Moses told about a flood, some people were disposed to deny it. We presume that they will now admit it since the Babylonian tablet tells about it.

SYNDICATED ARTICLES.

The religious Herald announces that it "will not accept for publication, except at advertising rates, matter sent simultaneously to other papers." It says: "It is a waste of white paper and postage to send syndicated articles to us. If one of these should appear in the Herald it will be due to some inadvertence on the part of the editors." Suppose every Baptist paper in the South should adopt this policy. It would certainly mean a good deal of trouble to the representatives of our denominational interests to have to write a separate letter each time to every paper.

We want to take the occasion to say though, that we think the representatives of our denominational interests and especially of the same interests ought to have an understanding with each other in regard to the papers to which they send articles.

Take the Foreign Mission Board and the Home Mission Board for instances. Sometimes the corresponding secretary, the editorial secretary, the educational secretary or the enlistment secretary and the vice-president for the Board in that State, will each send an article to the same paper the same week, about the same thing. We are always glad to publish anything from them, and it does not make much difference to us if it is published in some other papers. But our space is limited. We have many articles on various subjects pressing for admission into our columns. For the sake of our general denominational work and also for the sake of the interests represented by these Secretaries, etc., we think it would not be best to have so much on the same subject in the same paper the same week. We hope that this will be a case of "hint to the wise."

WHAT ABOUT IT?

Dr. J. B. Gambrell, Editor of the Baptist Standard, is always saying wise things. The following is one of his latest utterances: "The subscribers to the Baptist Standard, whether in Texas or out of Texas, are among the best Baptists in the world. They are of a conservative, progressive type, holding fast the form of sound words and going first in the mission of spreading the truth. But here is a serious condition. Thousands of these best Baptists in the world are behind on their subscriptions—some of them a year, some of them 6 months and on—and the money is greatly needed to keep the paper up to the proper standard. Now the question is, are you one of these? If so, you ought to send the money for what you owe, and have your subscription to go on. It is not a large matter for one person, but when there are thousands of people behind, it is a large matter for the business manager, who is one of the kindest hearted men in the world, but in his secret thinking believes you ought to pay what you owe the Standard, and do it right away. Now, frankly, what do you think? Don't you think you ought to pay? Oughtn't you take a little trouble to pay? If you don't pay you will be doing wrong, and you will be wronging men who are trying to serve you and the Kingdom."

The Baptist World raises the question as to whether they are really "among the best Baptists in the world" when they don't pay their subscription to their denominational paper. We think Drs. Gambrell and Prestridge are both right about it. These people are probably among the best Baptists in the world in everything else except in paying their subscription

to their denominational paper. In that respect they may not be in quite so good company. We know many of the "best Baptists of the world" who do pay their subscription to their denominational paper promptly.

RECENT EVENTS

Ex-Gov. John Lind, not Ling, of Minnesota, is the Special Envoy of President Wilson to Mexico.

A cablegram has reached the Missionary Rooms in Boston, announcing the death of Rev. W. B. Boggs, D. D., for nearly forty years a missionary in South India.

Rev. Hugh F. Oliver, recently of Byromville, Ga., died suddenly on July 28. He was a South Carolinian by birth and much of his ministerial life was spent in that State.

Evangelist Paul Price of Newton, Ga., has just closed a successful meeting with Pastor Britt at Yancey Mills, Va. At the present time he is assisting Pastor Lamb in meetings at Reel Hill, Va.

In her will the late Mrs. W. N. Hartshorn of Boston, left \$25,000 to Meredith College, Raleigh, N. C. R. T. Vaun is the beloved president. We extend cordial congratulations to the college upon the generous bequest.

We were glad to have a visit last week from Bro. S. T. Wall of Ward's Grove church. He was in the city to see his sister, who has been in the Woman's Hospital for several weeks. We are gratified to know that she is now much better.

At the recent meeting of the British Medical Association at Brighton, it was announced that Dr. George W. Crile of Ohio had discovered a method of anæsthesia whereby the area of operation could be shut off from the brain for several days.

Prof. Geo. J. Burnett, the able president of Tennessee College, spent a week or two in a hospital in this city, having been compelled to undergo a painful operation. We are glad to know that he is now about well. He returned home last week.

The beloved wife of Dr. J. H. Anderson of Hall-Moody Institute, was recently compelled to undergo a critical operation in the Baptist Memorial Hospital, Memphis. We are glad to know that she is fast recovering. We hope that she may soon be fully restored to health.

On July 31 President F. P. Hobgood of Oxford Seminary jumped from a moving train and was thrown violently to the ground with the result that his collar-bone and one rib were broken. We hope that he may be fully restored to health. He is one of the most valuable men in the South.

Pastor-supply was what we wrote last week, not pastor's supply, as the printer put it, with regard to Dr. R. M. Inlow at the First church, this city. He was pastor and is now supplying the pulpit for the summer. The term pastor-supply is the one adopted by the Bulletin of the First church.

Not only in the United States, but in Canada, the movement for prohibiting the saloon is meeting with success. More than 500 municipalities in the Province of Ontario alone have no legalized saloon, while in Quebec more than 700 out of 1,000 are reported dry. Whereas in 1875, 6,185 licenses were granted, now there are only 1,620.

Dr. H. W. Virgin passed through the city last week on his return from Smyrna church, in the Duck River Association, where he had been for several days in the interest of Union University. Despite a protracted drouth in that section Dr. Virgin secured a considerable amount for the University. He reports Pastor Geo. H. Freeman as having a strong hold on his people.

Now for State Missions. We must not neglect other things, but from now until Oct. 31st, we must put the main emphasis of State Missions. That is the most important of all our benevolent objects, the one on which all the rest are more or less dependent. To let State Missions suffer is to let all causes suffer. It is to neglect the base of supplies, which is fatal to an army. It is to kill the goose which lays the golden egg.

The Fourth Avenue Baptist church, Louisville, Ky., has extended a unanimous call to Rev. Wm. G. Everson of Newport, Ky.

We mentioned recently the fact that Mrs. Alexander, wife of Rev. J. B. Alexander, of Blytheville, Ark., was very ill, at the Baptist Memorial Hospital, in Memphis. We regret to record her death, which occurred July 31. We extend sympathy to Brother Alexander and his motherless children.

The Paris Post-Intelligencer states that Dr. W. H. Ryals, pastor of the First Baptist Church, Paris, is in receipt of a communication from Mr. Will D. Upshaw in which he states that it is probable he can be with Dr. Ryals in a meeting in the First Baptist Church in October.

Says the Examiner: "The papers everywhere are interested in the fact that Dr. H. L. Morehouse is now taking his first vacation. He will probably live one hundred years as it is, but he would have lived one hundred and fifty years if he had rested a solid month every summer. What a pity that he has not done so!"

The Watchman says that Rev. J. C. Jones, M.A., closed his sixty-seven years' pastorate at Spalding Baptist church, England, on Sunday, July 6, and on Monday attained his 90th birthday. Mr. Jones has not been ill for 70 years; he has been a guardian of the poor for over 50 years; his married life extends over 63 years; and he is the oldest graduate of Glasgow University. This is a noble record.

The Christian Index states that a special committee of five from the trustees of Mercer University have decided to nominate Dr. Thos. W. O'Kelley, pastor of the First Baptist church, Raleigh, N. C., for the presidency of that institution. But the Biblical Recorder says that he "announced last week to his anxious and devoted congregation that he would remain with them, whereat they greatly rejoice and our entire North Carolina brotherhood rejoices with them."

Charity and Children, the organ of the Baptist Orphanage of North Carolina, states that Prof. and Mrs. L. W. Bagley, of Littleton, who have spent their lives in the school-room, have been employed as teachers in the Orphanage school. Prof. and Mrs. Bagley are old friends of the editor, the former being a school-mate at Wake Forest College. They are among the cleverest people in the world. We wish them the most abundant success in their new work, or rather new field of work.

In renewing her subscription to the Baptist and Reflector, Mrs. S. E. Hooper of Lake Taxaway, N. C., writes: "God bless you in your noble work through the dear old Baptist and Reflector. I have been reading it ever since its birth, and can't do without it. How we would love to have you visit the 'Land of the Sky' and preach and lecture for us." And how we should love to go. Thanks for kind words. They are greatly appreciated.

The China Agency of the American Bible Society reports issues for the first six months nearly or quite reaching 1,000,000 Bibles, Testaments, and portions (905,416 in all, with two depots yet to be heard from). If this rate of issues continues during the year, it may be expected to reach 2,000,000 copies. The Agent adds, "Notwithstanding the sending out of this enormous number of Scriptures, we were unable to supply all that were called for." Amid wars and rumors of wars which the newspapers now record, such facts are the more extraordinary. It would seem as though thus far the disturbance in China had fallen out for the furtherance of the Gospel.

The following paragraph with reference to Dr. J. B. Gambrell, taken from the Baptist Courier, will be read with much interest by his many friends in Tennessee, as well as in Texas, and over the South: "Dr. J. B. Gambrell was the guest of honor at the recent meeting of the Saluda. He was called on again and again for talks and speeches. All of us who had causes to represent before the body sought to enlist his service. He was very gracious and accommodating. No man was ever listened to with more attention and delight. He was born in the Saluda, but he told the brethren that he was quite young at the time and did not remember it. His honored mother was baptized into the membership of the Big Creek church, which is only about two or three miles out from Williamston. His visit to South Carolina has been a benediction in many ways."

The Home Page

THE BOYS THAT WOULD RUN THE FURROW.

You can't write it down as gospel,
With the flags of peace unfurled.
The boys that run the furrow
Are the boys that rule the world!

It is written on the hilltops,
In the fields where blossoms blend;
Prosperity is ending
Where the furrow has an end!

The glory of the battle,
Of chasing swords blood-red,
Is nothing to the warfare
Of the battle-hosts of bread!

The waving banners of the fields
O'er the broad land unfurled—
The boys that run the furrow
Are the boys that rule the world!
—Atlanta Constitution.

HIS MASTER'S STEP.

I had found a pitiful little half-starved kitten in a crowded city street that morning, and remembering that the rooms of the Animal Rescue League were nearby, I picked him up, and soon had the pleasure of seeing him in comfort for the first time in his difficult little life.

"Might I look at the dogs, too?" I asked, as I returned to the office. "I should so like to see them."

So we went upstairs, and I saw the long row of small apartments—each with its patient, bright-eyed occupant. Most plainly I remember the dog at the end of the row. The doors are hung a few inches above the floor for ventilation, and I saw his little black nose poked under his door as we reached the top of the stairs.

"This dog's master is out of town for two weeks," said the man, as he patted the curly black head, "on some sort of pleasure trip. He left the dog in our care. He has been gone six days now, and the poor chap has hardly eaten one good meal in all that time. He just lies here with his nose to the door, listening for his master's step."

"Let me take him home," I said. "I'm sure I could make him happier than this."

"I doubt if it would make any difference with him," said the man. "Besides, I don't think we could let you. We are supposed to fulfill our side of the arrangement."

He closed the door and we wandered on. Just before we went down again, there was another step on the stairs. I turned to the door at the end of the row. From under it came the little black nose, sniffing, sniffing, in uncontrollable excitement. It was only an attendant; but the black nose remained there, just visibly below the door, as long as I could see—while the faithful animal patiently waited for the next step.

About a week later I had occasion to go to the Animal Rescue League again. I had not forgotten the "special case" upstairs, and I asked if I might go up to see him. "Oh, yes, if you like," said the man, and up we went again.

The first thing that I saw was the little black nose poked out from under the door, eagerly, excitedly sniffing. As we went nearer, the sniffing gradually ceased. It was for another step that the devoted, loyal little creature had lain there wait-

ing, with his nose to the door, for two long weeks.

"Why do people have animals if they can't take care of them?" I said, bitterly.

"Oh, I suppose they don't realize what this sort of thing may mean," returned the man, charitably.

When we came down some one was waiting at the foot of the stairs. His face was serious as he stepped aside to let us pass.

"Why, it's you, Mr. Barrow!" said the man, with relief in his face. "Well, there's one who'll be glad to see you back!"

I turned boldly round and followed Mr. Barrow upstairs. I heard the sniffing, sniffing from the corner, and I heard Mr. Barrow make a low, chirruping sound behind his lips. I heard what sounded like the hopping, scurrying, jumping, stamping of twenty small feet. The black nose came pushing out from under the door with wild, beseeching little snorts and yelps and barks.

The man opened the door and stepped back. With one pitiful, eager cry, the little dog plunged out. Weak and half-starved as he must have been, there was no sign of it in his "welcome home." He rushed recklessly at the big man, and then he staggered back and plunged again. He showered kisses of forgiveness on the well-loved face, and he clawed affectionately at the protecting arms.

I brushed furtively at my eyes, and the big man, I think, brushed at his eyes, too.

"There—there—boy," came his low voice, just a little shaken, perhaps, "steady now. I guess we'll stick together after this, won't we?"

As I went down the stairs, I caught a last glimpse of them. The dog leaped down from his master's arms. He pranced across the room and lapped loudly and gaily from a pan of milk, while his tail wagged in ridiculous jerks. Then he pranced back again, and took one high and glorious leap back to the master's arms once more.—The South's Companion.

CONSPICUOUS TESTIMONY AGAINST ALCOHOL.

It has been pointed out many times that the changed attitude of the public toward alcohol and alcoholic drinks is notably shown by the articles which the leading newspapers of the times are willing to print about them. Not only have many of the secular papers and magazines excluded all liquor advertisements from their columns, but they are expressing themselves editorially in strong language in antagonism to the traffic. Recently there appeared on the editorial page of the New York "Evening Journal" a cartoon by Clifton Meek, entitled, "The Most Expensive Tombstone in the World." It pictured a lonely grave with a small wreath on the mound. At the head there stood a huge bottle with the label "Whiskey" upon it, and at the foot was an ordinary drinking glass. Editorially this newspaper, which has almost a million circulation daily, said:

"Do you know any young man who is investing money in a tombstone like this? If so, hand him this picture.

"Here is the tombstone that stands at the head of tens of thousands of graves. You cannot see it as you enter the graveyard, but the relations of the man in the grave know that the tombstone is there.

"This is the tombstone that costs more money than all other kinds of tombstones put together.

"This is the tombstone that stands

BLACKMAN'S MEDICATED SALT BRICK
Worked Wonders For Miss Annie Mule




Brought Worms in Wads as Big as Hen Eggs

I am giving Blackman's Medicated Salt Brick to mules at Convict Camp and I find it the best stock remedy I have ever used. One mule was so bad off she could hardly go and she took very freely of it and worms came in wads as large as hen eggs.

I had two more mules I was thinking of clipping and I commenced using the Medicated Salt Brick and instead of having to clip them they shined and got as fat as a butter ball.

It is the best stock remedy that I know of. Three of the bricks will last a horse 90 days and he gets his salt as nature calls for it, three times a day; and it also physics him.

RUF SMITH, Guard and Mgr. Convict Camp, Wayne Co. Goldsboro, N. C. Jan 6, 1910.

BLACKMAN STOCK REMEDY COMPANY, Chattanooga, Tenn.

above ruined hopes, broken families, disappointments, bitterness and all misery.

"If you want to do something useful, without too much trouble, cut out this picture and paste it up where it will be seen by those who need it.

"The huge bottle and the small glass, the weak will, the blasted career—and then the grave with the tombstone—that is the story."

One of the most conspicuous testimonies against the use of alcohol, either as a medicine or a beverage, was recently made by Dr. Wilfred T. Grenfell, the veteran medical missionary of the Labrador. Dr. Grenfell maintains that alcohol taken into the human body is always a handicap, and in this opinion an increasing number of the medical fraternity are agreeing with him.

"Why don't I want to see liquor used at sea?" asks Dr. Grenfell. "Because, when I go down for watch below, I want to feel that the man at the wheel sees only one light where there is only one light to see; that when the safety of the ship and all it carries depends on the cool head, the instant resolve, and the steady hand of the helmsman, there is not standing there in the place of the man, the poor debased creature that all the world has seen alcohol create—even out of such gifted men as Burns and Coleridge and a host of others.

"I have seen ships lost through collision because the captain had been taking 'a little alcohol.' I have had to tell a woman that she was a widow and that her children were fatherless because her husband, gentle and loving and clean-living, had been tempted to take 'a drop of alcohol' at sea, and had fallen over the side, drunk. I have had to clothe children and feed them when reduced to starvation, because alcohol had robbed them of a natural protector and all the necessities of life. I have had to visit in prisons the victims of crime, caused as directly in honest men by alcohol as a burn is caused by falling into the fire.

"Why do I not want alcohol as a beverage in a country where cold is extreme, exposure is constant, and physical conditions are full of hardship? Simply because I have seen men go down in the struggle for want of that natural strength which alcohol alone has robbed them of. The fishermen that I live among are my friends, and I love them as my brothers, and I do not think I am unnecessarily prejudiced or bigoted when I say that alcohol is inadvisable, after one has seen it robbing his best friends of strength, honor, reason, kindness, love, money and even life.

"During twenty years of experience on the sea and on the snow in winter, an experience coming after an upbringing in soft places, I have found that alcohol has been entirely unnecessary.

"I have been doctoring sick men and women of every kind, and I have found that I can use other drugs of

which we know the exact action and which we can control absolutely with greater accuracy in cases of necessity for stimulating the heart. I contend we can get just as good results without it, and I always fear its power to create a desire for itself. It is not necessary for happiness, for I have known no set of men happier and enjoying their lives more than the crews of my own vessel, and many, many fishermen, who like ourselves, neither touch, taste, nor handle it."

The same form of reasoning will show that the use of alcoholic drinks is extremely dangerous in every other sphere in which men labor.—Christian Conservator.

WAR.

Robert J. Burdette.

War destroys everything. At one time it was costing the United States a million dollars a day to fight for its life. And what became of the million dollars? Destroyed. Burned up and broken to pieces. Gunpowder; wagons; cannon; tents; guns; drums; clothing. Burned to ashes; ground to dust; trampled in the mud; thrown into the river. The broken musket is not mended; it is smashed against a tree to make the slight injury complete destruction. If the soldier's overcoat is a burden, he first tears it to pieces before he throws it away. The overturned cannon is abandoned; the broken-down wagon is burned; the lame mule is turned out to starve; the wounded horse is left to die in lingering agony—there isn't even time to shoot him. The injured arm or wounded leg that would be saved at home is amputated in rough haste. War can't even take care of its heroes properly. In the terror of defeat the wounded are left moaning on the field at mercy of the night, the storm, and the enemy. The hospital that tries to care for the sick and wounded feeds the grave much more than does the battlefield.—Ex.

BIG DEAL ON STERLING HOSE.

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

"Sterling" Hose are stainless fast dye, good, clean selected yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard length, come in any color wanted, one dozen to box, solid sizes 9 to 12.

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

FILMS DEVELOPED FOR 5¢ PER FOOT
KODAKS
NASHVILLE TENN DURY'S

The Young South

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

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

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

PRAYER FOR A LITTLE BOY.

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep.
If I should die before I wake,
I pray Thee, Lord, my soul to take.
And this I ask for Jesus' sake.

But while I live, I want to be from quick and angry passions free,
With gentle thoughts, and happy face,
and pleasant words in every place.
I pray, whatever wrong I do, I'll never say what is not true;
Be willing at my task each day, and always honest in my play.

Make me unselfish with my joys, and generous to other boys;
And kind and helpful to the old, and prompt to do what I am told.
Bless every one I love, and teach me how to help and comfort each,
Give me the strength right living brings, and make me good in little things. Amen.

—Burgess Johnson.

Our first letter today is from Nettleton, Ark., the new home of our dear friends, the Willoughby Band:

"Dear Miss Annie White—Enclosed find money order for \$1.50. The dollar is to pay for my Baptist and Reflector for six months. I paid up to June 4, 1913, and this will carry my subscription to Dec. 4, by which time we will be permanently located. 25 cents is to go for a year's subscription to the Foreign Mission Journal. The paper and Journal are both to be sent to Mrs. M. E. Willoughby, Nettleton, Ark. 25 cents is for the baptistry in Mr. Medling's church in Japan. It is sent by Harold, Grace, Mary Louise and Beverly Warren Willoughby. I have not seen the dear old paper for four weeks, and I am getting hungry for it. I hope it and the Journal will both reach me soon, as I am anxious to hear from the Young South page. Some day I hope to write you a long letter. I was so sorry to read of Mrs. Julia Johns' severe eye trouble; hope she has found relief from it by this time. May God bless and help you in your noble work, is the prayer of Mrs. M. E. Willoughby."

We felt sure you would not forget us, and we are more than glad to hear from you again. Thank the dear little Willoughbys for us. We shall look anxiously for that promised letter telling us about your new home. We want to still claim you as Young South members. I trust the Journal and the Baptist and Reflector will reach you in good time, as I ordered them today.

The Athens Mission Band makes its monthly offering in the next:

"Dear Editor—I bring you our July offering for Japan, \$1.25. Give 25 cents to the baptistry. We must pay our missionary, so the dollar is for her. Seven members of the Mission Band have recently been baptized. Four others are approved for baptism."

—Katherine Harmon.

The Young South could hardly get along without these faithful workers at Athens. That is such good tidings concerning those girls. May they make happy, useful young Christians.

Paris, Tenn., sends this welcome message:

"Dear Miss Annie White—The plan you mentioned some time ago for raising funds for the building of the Baby Cottage impressed me so favorably that I thought I would respond at once in the name of my dear little grandchildren. Numerous cares caused me to postpone, so when you suggested again in last week's paper that the Baby Cottage be built by the babies of Tennessee, I determined to be among the first to contribute to the fund. Enclosed you will find \$1 given for little Annie Katherine and Hugh Garrott Ryals, my precious grandchildren. I also wish to commend you for the noble work you have undertaken, and may God bless you in it. For the sake of your father, whom we hold in highest esteem, we feel deeply interested in you and your work, and hope some day to know you, too.—Mrs. W. H. Ryals."

Mrs. Ryals, you are the very first to respond to our plan to build the Baby Cottage, and little Annie Katherine and Hugh Garrott Ryals have the honor of being the first baby contributors. Isn't it sweet to think that while these two little children are growing up amid the beautiful surroundings of home they are helping other little ones less fortunate than themselves, without father and mother, to a sweet, secluded home, where loving hearts and hands will care for them. I trust many mothers and grandmothers will follow this beautiful example set by Mrs. Ryals. We want every baby in Tennessee to have a part in this building, and make it a monument to the babies of the Young South.

Here is our little Ruth Hardin of West Shiloh Sunday school, back again with a great big offering. Listen to her nice little letter:

"Dear Miss Annie White—Here comes the nine-year-old girl, again from West Shiloh Sunday school. I send you

TEN DOLLARS,

making \$20 for me this year. Please give \$1 to Mrs. Medling's salary, \$1 for the baptistry, which she asked us to build, and \$2 to the Orphans' Home. I earned this \$10 by selling flowers, relics and milk, and by reciting. I send you one of my pieces. Please print it with my letter. I will soon be in school, but I will send you some more money in the fall, which I hope to make at odd times. With best wishes for the Young South, Ruth Hardin."

Now, isn't that splendid for a little nine-year-old girl? Think of it! \$20 in less than six months. And she earned it all herself, too! Thank you, Ruth, dear, and even though you will soon be in school we feel sure that our faithful little Young South worker will surprise us again with a splendid offering. This is a sweet little poem, especially for a nine-year-old girl:

THE ORPHANS.

By Ruth Hardin.

Two little children, a boy and a girl,
Sat by an old church door;
The little girl's feet were as brown as the curl
That fell on the dress she wore.

The little boy's coat was faded, hatless his head,
A tear shone in each little eye,
"Why don't you run home to your mamma?" I said,

And this was the maiden's reply:
"Mamma is in heaven. They took her

away,
Left Jim and me here alone,
We came here to sleep at the close of the day,
For we have no mamma or home.

"We can not earn bread, we are too little," she said;
"Jim is five years, I am seven;
We have no one to love us, since papa is dead,
And our darling mamma is in heaven."
Pittsburg Landing, Tenn.

This lovely letter comes from the Athens church:

"Our Girls' Friendly Club like your Baby Cottage plan. We have appointed an enthusiastic committee to talk the plan over with all of the mothers. We are mission band graduates, and as we did not feel dignified enough to be Y. W. A.'s, and too old for Juniors, our leader was not happy until we were organized in some way, and working together. We make our bow to you! As you are about our age we shall say 'Annie White,' and wish you success. We have just sent a box to the Orphanage. Our motto is: 'Into the beauty of your own life let a thought for others come.' Our poem is 'Others.' Our song, 'Let a Little Sunshine In.' Our verses, Rom. 12:9-10; Prov. 18:24. We begin with 'Let the words of my mouth,' etc., and close with the Aaronic benediction. Mrs. Hale, our pastor's wife, is a member, and as general director, we still have our mission band leader, as founding member."—Jeannette Dodson, Secretary.

Dear girls, this letter makes me so happy. I have so wanted the young people to join me in this work which I am trying to do. Yes, call me "Annie White," and let us be earnest workers together. May you have great success in getting the mothers around you interested in our plan. Our editor-in-chief had this to say when he heard of the "Friendly Club:"

"Now, isn't that all beautiful—beautiful plan, beautiful motto, beautiful poem, beautiful song, beautiful verse? It is the life lived for others that makes the character beautiful and altruistic, and not the egotistic life, God-centered, not self-centered."

I want to publish your poem, "Others," as soon as I can secure a copy of it.

RECEIPTS.

Previously acknowledged	\$253 84
Ruth Hardin, Shiloh S. S.—	
Orphanage	8 00
Japan	1 00
Baptistry, Japan	1 00
Harold, Grace, Mary Louise and Beverly Warren Willoughby—	
Baptistry	25
Annie Katherine and Hugh Garrott Ryals, Paris—	
Baby Cottage	1 00
Athens Mission Band—	
Japan	1 00
Baptistry, Japan	25
Total	\$266 34

I think we are doing well along all the lines of work, but we must not get behind with Mrs. Medling's salary. We must try to contribute to the regularly, for she is our own missionary, and it must be raised.

PLACING THE BLAME.

Who is to blame when a boy goes wrong? Is the boy himself the only person who is responsible?

Dr. Sun Yat Sen, the first president of the Chinese republic, tells this story of the way in which China punished a young man who killed his father: The young man himself was put to

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death, his uncle suffered the same penalty, and the schoolmaster and the six nearest neighbors were exiled to places more than 1,000 miles from the village in which the crime occurred. It is the Chinese theory that not only the parents of a boy, but also his other relatives, his teacher and his neighbors, are in some degree accountable for his character and conduct.

Behind all this lies a fundamental truth that we too often ignore—a truth that stimulates the sense of responsibility, both in the family and in the community.

The Chinese system could hardly be applied in America; yet if teachers tried to know something more of their boys than they can learn in school, and if, in general, men had more of the elder-brother spirit, there would be fewer problems to be solved by the judge, the probation officer and the reformatory. There are teachers and neighbors who meet with honor this delicate test, but too many are indifferent, or afraid of being misunderstood.

Parents, of course, are primarily responsible, but not they alone. Our human society is so interrelated that we are all responsible, in greater or less degree, for one another.—Youth's Companion.

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This is a great opportunity for a man who can run a factory. It is in good location, and is sold because the owner is too old to continue. Address H. S. Butler, Clinton, S. C.

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CAFFEINE IN BEVERAGES.

In the year 1909 the United States consumed sixteen million, two hundred and twenty one pounds of caffeine in the form of coffee, tea, chocolate and cocoa. As the population of that year was estimated to be ninety millions and as there are three hundred and sixty-five days in a year, this gives an average of three and one-half grains of caffeine per capita per day.

In Great Britain the average is a little higher and in Germany a little lower than in the United States. In view of the fact that infants, children and many adults do not use the caffeine-containing beverages it is fairly safe to estimate that the average user consumes seven grains of caffeine per day.

A glass of Coca-Cola contains only one and twenty-two-hundredths grains of caffeine so that you would have to drink about six glasses of Coca-Cola per day to get as much caffeine as the average coffee or tea user gets. Although Coca-Cola contains only about one-half as much caffeine as a cup of tea or coffee, it possesses one great advantage over both of these beverages in that it contains none of the acrid vegetable substance known as tannin or tannic acid which makes tea and coffee disagree with some people.

AT LEGATE.

Two years ago I held a meeting at this place, assisted by G. W. Bray, who did the preaching. We had very large crowds and a number of conversions. Our meeting was in the grove. The Primitive Baptist church gave us the use of their seats. It was the first revival meeting held at Legate for 50 years. Last fall W. E. Davis and W. H. Kuykendall held a meeting there and organized a church. Recently I passed through Legate and W. E. Davis, assisted by G. W. Waters, was holding a meeting in the Primitive Baptist church. As Dr. Gambrell used to say, "Things are getting better" in Stewart County.

Erin, Tenn. B. F. STAMPS.

CANCER CURED AT THE KELLAM HOSPITAL.

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

STOP TOBACCO HABIT.

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

FISH.

Let us tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write Eureka Fish Net Co., Griffin, Georgia.

Rev. S. V. Gullett of Blue Springs, Miss., was assisted in a revival last week at his Camp Creek Church, near Baldwin, Miss., by Rev. Martin Ball of Winona, Miss. The latter is this week being aided in a meeting at Hays Creek Church, near Winona, Miss., by Rev. G. W. Riley of Houston, Miss.

PROTRACTED SEASON OPENS FAVORABLY.

The protracted season of the churches of the William Carey Association began Saturday before the second Sunday in July at Prospect church, six miles south of Fayetteville. The meeting was largely attended and there was a gracious manifestation of the Holy Spirit through the meeting. It was surely good to be there. There were quite a number of professions of faith and 15 additions to the church. Elder L. M. Laten is the beloved pastor of this church. The preaching was done by the writer. Our next meeting was held at Minor Hill Baptist church beginning the third Sunday in July, and continued one week. This was a rather sweet, spiritual meeting. Elder D. T. Foust is the supply pastor at Minor Hill. He was with us from Monday till the close. We had three services each day after Tuesday. After several days the Holy Spirit came and filled the hearts of the members, and a very gracious meeting was enjoyed. There were some 14 or 15 professions of faith and 12 additions to the church. The baptizing was set for Sunday evening. I could not stay for the baptizing, as it was arranged for me to begin a meeting Sunday morning at Elkton. Pray that the Lord will fill the meeting with the power of His presence, give the church a revival of His own sending, and bring many to know Him whom to know is life everlasting.

May the Lord bless us all and keep us and lead us by His blessed Spirit to His glorious praise.

J. V. KIRKLAND.

SWANN—In memory of Mrs. Lula Swann, wife of Bro. Charley Swann, who died at her home in Jefferson County, Tenn., April 11, 1913, aged 35 years. She made a profession of faith in Christ in early life and united with the Shady Grove Baptist Church by baptism, Dec. 1, 1895. She ever lived an earnest, consecrated and useful member of said church until her death.

Whereas God in his infinite wisdom and goodness saw fit to remove from our midst our dear sister,

Resolved, That we bow in humble submission to him who doeth all things well.

Resolved, That we extend our sympathy to those that are bereaved.

She leaves a husband and four small children and two sisters and two brothers to mourn their loss.

Her funeral was conducted by Rev. J. A. Lockhart. Would say to the friends and relatives, live for God and soon we will meet our dear sister again where it will be one eternal day of sunshine and gladness up yonder, where death is a stranger and no night ever comes.

Respectfully submitted,

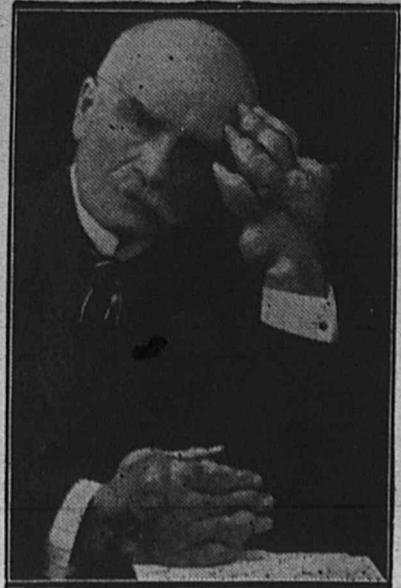
N. E. MUNARD;
G. W. BETTIS,
MOLLIE SMITH,
Committee.

Dr. W. P. Throgmorton of the Illinois Baptist accepts the care of the First Church, Marion, Ill. The new house of worship will be dedicated on Sunday, Aug. 31, Dr. W. D. Powell of Louisville, Ky., preaching the sermon.

Dr. A. E. Booth of Nashville, Tenn., has accepted the care of the First Church, Johnston City, Ill., and is on the field.

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little higher and in Germany a little I took my own medicine. It permanently cured my rheumatism after I had suffered tortures for thirty-six years. I spent \$20,000 before I discovered the remedy that cured me, but I'll give you the benefit of my experience for nothing.

If you suffer from rheumatism let me send you a package of my remedy absolutely free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how I suffered. Maybe you are suffering the same way. Don't! You don't need to. I've got the remedy that will cure you and its yours for the asking. Write me to-day, S. H. Delano, Dept. 541; Delano, Bldg., Syracuse, New York, and I'll send you a free package the very day I get your letter.

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FATHER PHELAN AND TENNESSEE.

Because of a statement from the pen of Father Phelan in your last issue, I cannot refrain from speaking just a word in defence of my dear old Tennessee. Father Phelan has spoken one of the greatest falsehoods of the age when he said, "The men in Tennessee have neither religion nor morality." If any State in our noble union has Christianity and morality, it is dear old Tennessee. I speak thus, not to boom the State, but because I am a lover of the truth.

We stand for truth and righteousness, and have the distinction of being one of the most Protestant States in our glorious country.

Because Father Phelan or the Catholics cannot get a foothold on our public school system in North Carolina or Tennessee, then he brands us as being neither religious nor moral.

If you go to some of our large Northern, Middle West and Western Cities, where the Catholic church leads in religious circles, you will find a State of very great immorality. Look also at old Mexico and Porto Rico, if you please. What are the religious and moral conditions there? You only have to read the daily press to learn that the religious and moral conditions are at the lowest possible ebb. Wherever Rome has ruled, she has ruined. Can Father Phelan or any other Catholic come to our fair Christian State and dictate to us? No, Catholicism cannot give us a religious program. We know what religion has done for us. Our men are Christians and therefore moral. We stand 1, in defense of our Protestant religion; 2, for true brotherhood; 3, for the political, social and moral uplift of our fair State. For a priest to call us immoral and falsifiers, simply because he cannot carry out his program, makes one feel a bit unkind toward him and his church.

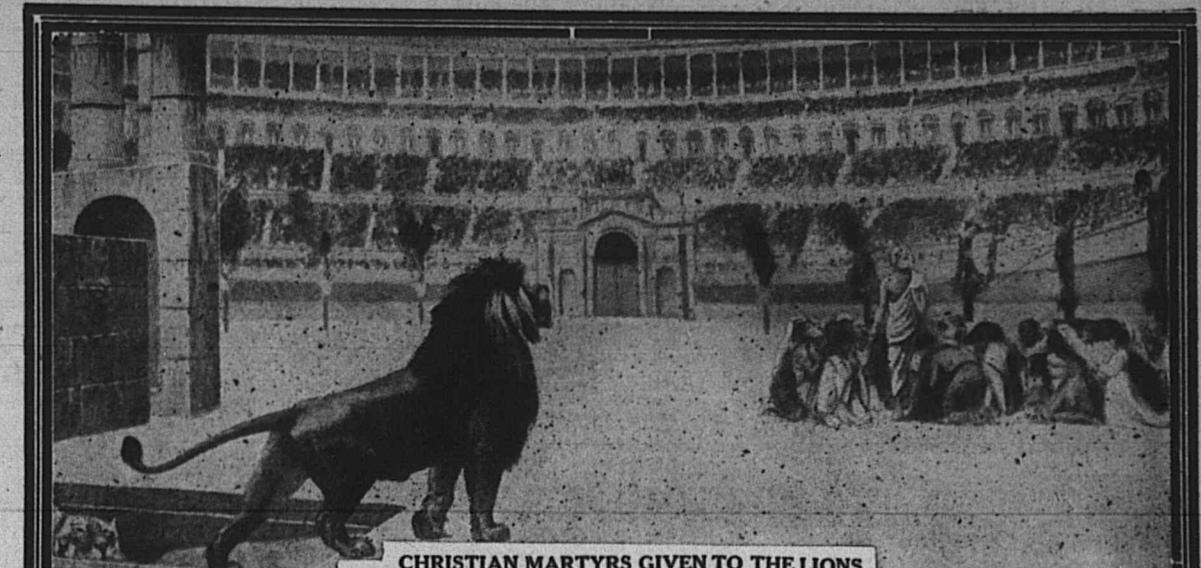
I have traveled by rail and boat from the Atlantic on the East to the Pacific on the West; from the Lakes on the North to the Gulf on the South. I have visited almost all of our prosperous cities and have been in most of our States, and I am frank to say I know no State that has so thoroughly and completely won my profoundest affection and regard as my own adopted State, Tennessee. Because of her pure religion and high moral standard, I am passionately fond of her, and her noble, true, unselfish citizens.

There are many things that ought to be corrected (and they will be in time), and many wrongs that ought to be remedied yet I prophesy for Tennessee a glorious future. As citizens you are tolling heroically and unselfishly with the sunlight of prosperity in your faces. Some of our States have a boom today, morally and religiously, and a standstill tomorrow, but Tennessee is not fighting in a miserable Bull Run defeat. There is before her a final victory and she shall be heard from in the great political, social, moral and religious reforms and questions of the future.

She is not following the rider of a black horse of death, darkness and doom, but the rider of the white horse with the moon under his feet and the stars of Heaven for his tiara is leading in the battle.

Every State is influenced by the character of the men who founded it and lived in it. The Pilgrim Fathers will never relax their grip upon New England. William Penn left Philadelphia the legacy of a noble manhood and a fair deal to all.

As you walk the streets of that fair eastern Quaker City, you can see his manner, his morals and his customs. So the founders of dear Old Ten-



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nessee have left their impressions on the present generations, who led on by the spirit of progressiveness, truth and morality, will make the State bud and blossom like the rose. It cannot be done in a single day, but it will be done; not by those "Fathers" who brand us as false and immoral, but by brave, unselfish Christian men, who will bend all of their energies and recognize in the future as they have in the past the spirit of Jesus Christ, true brotherhood and practical helpfulness.

PRESTON BOYD.
Orlando, Fla., August 2, 1913.

REESE—Sister Mary Elizabeth Reese was born May 13, 1854. She

made a profession in early life and united with the Buffalo Grove Baptist Church May 2, 1908. Here she lived a consistent member until her death—Dec. 24, 1912.

A husband and several children are left to mourn the loss of this devoted wife and mother. We can not understand, now, why God in His infinite wisdom and love, has taken from our midst a precious one. But somewhere, some time, we'll understand.

Dear ones, mourn not as those who have no hope, for we know that when we cross the mystic river, mother will be waiting to greet her loved ones. "For we know that if our earthly house of this tabernacle

were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

- J. W. GRANT,
- J. B. HILL,
- J. T. ANDERSON,
- TENNIE KLEPPER,
- MAE CRITE,

Committee.

Weighed in the balances of love, is our life found wanting?—G. Sherwood Eddy.

The chief end for which the Church ought to exist—the chief end for which individual church-members ought to live—is the evangelization or conversion of the world.—Alexander Duff.

TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or White discharge, Uteration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address MRS. M. SUMMERS, Box 241 - - South Bend, Ind., U. S. A.

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

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MRS. N. J. ELLIS Co-Principals MRS. C. E. SULLIVAN

GREENE—Rev. William Greene was born Nov. 2, 1858, in Hancock County, and died at his home near Eidson, Tenn., June 14, 1913.

He was converted early in life and joined the Baptist Church at Trent's Chapel, Hancock County. He afterwards moved his membership to Compromise, Hawkins County, and was a true member till his death. He was ordained a minister of the gospel March, 1893. He was an able pastor and a great revivalist. Hundreds of souls were converted under his preaching. He was Moderator of the Holston's Valley Association in 1909, 1910 and 1911. He was pastor of the Beech Grove Church at the time of his death.

He was married to Miss Nannie Trent, April 3, 1879, and to this union were born two sons and a daughter, all of whom are living.

He leaves these together with his aged mother, sister, brothers, relatives and friends, who will miss and mourn for him.

Whereas it has pleased our Heavenly Father in His wise providence to take from us our beloved pastor and from his family a loving husband and father. Therefore, be it Resolved, first, That we as a church declare our deep sorrow and loss on account of his departure.

Resolved, second, That upon his beloved wife, children, relatives and all who mourn his departure, we pray God's divine blessings to rest, and that the holy comforter may still the storm of sorrow and give them the peace of God that passeth all understanding, for He doeth all things well.

Resolved, third, That these resolutions be recorded in the minute book of our church, printed in the minutes of the Holston Valley Association, published in the Baptist and Reflector, and a copy sent to the family of the deceased.

G. W. BROOKS, J. H. COUCH, T. J. DAVIS, Committee.

ROBERTS—On Feb. 24, God called Sister Mattie Roberts from this world of suffering and sorrow to a world where there is no sorrow, pain or death, but where all is joy and peace. She became a Christian early in life; had been a member of Mansfield's Gap Church for several years. She was a faithful, earnest Christian, and was ever found in the discharge of duty. Jesus, whom she loved and worshiped in life, was with her in death, and comforted her in her suffering. She leaves father, mother, brothers and sisters to mourn her death. As a church we mourn her loss, but let us bow in humble submission to Him who doeth all things well. We sympathize deeply with the bereaved family in their great loss and sad affliction, and bid them look to Jesus, who alone is able to heal their broken hearts.

Resolved, That a copy be sent the Baptist and Reflector for publication and a copy be given the family.

AMANDA VANCE, KITTY MANNING, C. H. WALKER, Committee.



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CENTENNIAL DATES IN BAPTIST MISSIONS.

1812. Feb. 6: In the First Congregational church of Salem, Mass., Adoniram Judson, Luther Rice, Samuel Nott, Gordon Hall, and Samuel Newell "are publicly set apart for the service of God in the Gospel of His Son among the heathen."

Feb. 19: The American Board missionaries, Judson and Newell, with their wives, sail out of Salem Harbor on the "Caravan," bound for Calcutta.

Apr. 23: In the First Baptist Church, of Salem, is formed the "Salem Bible Translation and Foreign Mission Society"—the first Baptist society formed to promote foreign missions.

June 17: The Ship "Caravan" with the missionaries, Judson and Newell and their wives, arrives at Calcutta, India.

Sept. 1: Judson writes a letter to the secretary of the American Board, advising them that on the journey he has changed his views on baptism and proposes to obtain scriptural immersion. In the same letter he formerly resigns his appointment. He writes another letter to Doctor Baldwin, pastor of the Second Baptist Church, of Boston, enclosing a copy of the above letter, and declaring that "Should there be formed a Baptist society for the support of missions in these parts, I should be ready to consider myself their missionary." He writes another letter to Rev. Lucius Bolles of Salem, explaining his changed views, revealing his new plans, and throwing himself on the sympathies of his "new Baptist brethren in the United States."

Sept. 6: Mr. and Mrs. Judson are baptized in the Lal Bazar Chapel, Calcutta, by Rev. William Ward.

Oct. 20-22: Letters are written by Judson, Rice, Carey and Marshman to the Baptists in Boston, New York and Philadelphia, announcing the changed views of Luther Rice and proposing the establishment of an American Baptist Mission in the East.

Nov. 1: Luther Rice is baptized in Calcutta.

1913. Jan. 17: Judson, Rice and Mrs. Judson arrive from Calcutta at the Isle of France off Madagascar.

Jan. 19: The ship "Tartar" arrives in Boston with the letters written on Sept. 1. The change in Judson's position is thus made clear to American Baptists.

Feb. 8: "The Baptist Society for Propagating the Gospel in India and other Foreign Parts" is formed in Boston.

Mar. 15: Luther Rice, by mutual agreement between Judson and himself, sails from the Isle of France for the United States.

May 6: A letter is sent from the Boston society to Judson announcing the decision to appoint him as its missionary. Thus American Baptists formally assume definite foreign missionary obligations.

July 13: Mr. and Mrs. Judson arrive at Rangoon, Burma.

Sept. 14: Luther Rice arrives in Boston and holds conferences with leaders of the new society.

Oct. 6: Luther Rice attends the Philadelphia Baptist Convention.

After hearing his story the association appoints a committee to form a society similar to the Boston society.

Oct. 28: The Baptist Missionary Society of Virginia is organized at Richmond.

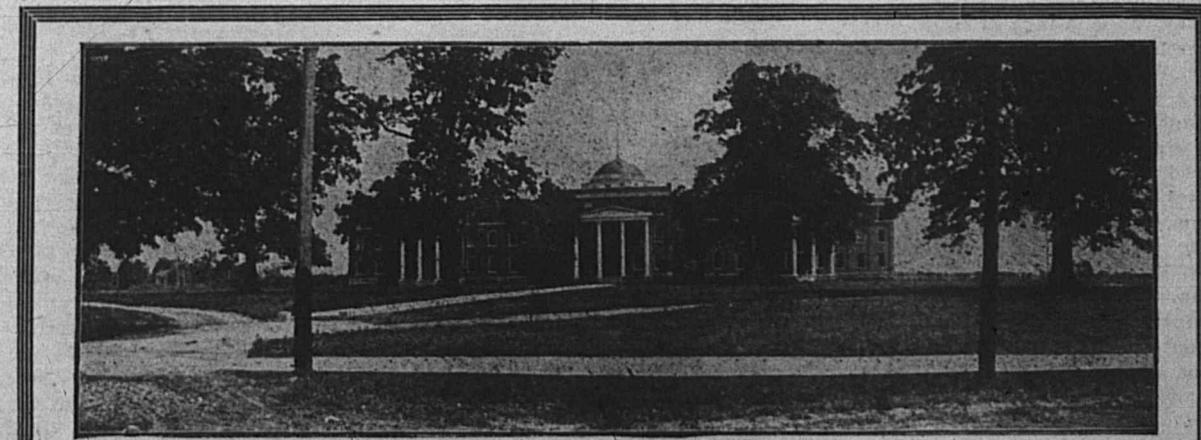
Dec. 17: Luther Rice visits Georgia. The "Savannah Society for Foreign Missions" is formed. It is decided to hold a convention in Philadelphia in May or June.

1814. Feb. 21: The "New York Baptist Society for Foreign Missions" is formed in the Mulberry St. Church.

Apr. 10: Luther Rice preaches to

TIME AND PLACE OF MEETING OF THE ASSOCIATIONS

ASSOCIATION.	PLACE.	TIME.
AUGUST.		
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



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members of congress at Washington and receives special contribution from some members.

Apr. 11: The "New York Baptist Female Society for Foreign Missions" is formed.

May 18: Delegates from nearly all the States in the Union assembled in the First Baptist Church, Philadel-

phia. They are mostly delegates of the seventeen societies in existence at this date.

May 21: After a discussion lasting several days, a constitution is adopted which organized "The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions."

May 25: The board appoints as missionaries, Luther Rice to cultivate the home base and Adoniram Judson to prosecute field work. Mr. Judson is to prosecute work according to his judgment and report on a permanent mission plan. The board also assumes all obligations of the Boston society (May 6, 1813).—The Standard.

AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. H. S. Summers of Georgetown, Ky., has been called to the care of the church at Eminence, Ky. Their glorious Summers will last all the year.

Rev. Thos. A. Sisson of Warren's Bluff, Tenn., was assisted last week in a revival at Oak Grove Church, near that place, by Revs. Elzie Garner and C. V. Jones. Much good was accomplished.

Dr. M. P. Hunt of Twenty-second and Walnut Street Church, Louisville, Ky., is spending the month of August supplying the Palm Avenue Church, Tampa, Fla.

Evangelist T. T. Martin of Blue Mountain, Miss., lately assisted Rev. J. H. Newton in a revival at Gordo, Ala., resulting in 25 additions. Bro. Martin is at present in Milford, Tex.

The revival at the First Church, Mayfield, Ky., in which Dr. W. M. Wood was assisted by Dr. J. W. Porter of the First Church, Lexington, Ky., resulted in 48 additions to the church. E. A. Petroff of Martin, Tenn., led the singing.

Rev. Frank W. Kerfoot, formerly of Fort Smith, Ark., has been called to the care of the church at Chatham, Va., where the Chatham Training School is located.

The call of the First Church, Austin, Tex., is accepted by Rev. W. A. Hamlett of the First Church, Muskogee, Okla. He has previously been pastor in Austin.

The church at Aberdeen, Miss., has secured as pastor Dr. A. R. Bond of Clarksdale, Miss. It is well to have such a Bond. Nothing grievous about that kind.

Rev. C. W. Stumph of Charleston, Miss., was lately assisted in a revival by Rev. J. B. Leavell of Oxford, Miss. There were 28 additions, 20 by baptism. It was considered one of the greatest revivals Charleston has had for a long time.

Rev. B. W. Collier has resigned as pastor at Pelham, Ga., and it is not known where he will locate.

Rev. W. Q. Young of Royal Street Church, Jackson, Tenn., assisted Rev. W. F. Boren in a revival last week at Darden, Tenn., which, although helpful to the church, did not result as graciously as had been hoped for.

Rev. G. T. Mayo of Dresden, Tenn., is being assisted in a revival with his Cottage Grove Church by Rev. D. S. Brinkley of Union City, Tenn. The Chapel Hill Church, near Lexington, was treated to a most forceful and helpful series of sermons last week from Bro. Brinkley.

Rev. J. B. Phillips of Newbern, N. C., lately assisted Rev. R. W. Thlott of Curtis Church, Augusta, Ga., in a revival resulting in 58 additions. It was a gracious experience for the church, indeed for the whole city.

The newly elected Governor of Arkansas, Judge Geo. W. Hays of Camden, is a Baptist. At a reception in his home in his home town, Rev. W. M. Wright, his pastor, represented Judge Hays at the speech-making.

Rev. Will R. McEwen of Lake Village, Ark., has accepted the care of the church at Benton, Ark., and is on the field.

Rev. T. E. McKenzie resigns at Fordyce, Ark., to accept a hearty call to Sanger, Texas. He was formerly pastor in the Lone Star State.

Rev. Fay C. Sterling, for seventeen years a Methodist minister, was lately ordained to the Baptist ministry at Luxora, Ark., by a council

of which Deacon P. C. Barton of Jonesboro, Ark., was chairman, and Rev. O. C. Wilcoxon of Augusta, Ark., clerk. Dr. E. E. Dudley of Jonesboro conducted the examination.

Dr. William A. Waldo of the First Church, Muncie, Ind., has accepted the care of the First Church, Patterson, N. J.

The Commercial Appeal, the leading daily of Memphis, Tenn., publishes a large picture of Dr. I. N. Strother, who goes from the Seventh Church, Memphis, Tenn., to the Howell Memorial Church, Nashville. The picture is followed by a glowing account of the splendid work done in Memphis by Bro. Strother. Verily, he will be missed.

The new meeting house of the McCampbell's Grove Church, near Paris, Tenn., last Sunday was opened. Rev. Andrew Potter, the aggressive pastor, having charge of the exercises.

Rev. Harry Leland Martin of Indianola, Miss., is to preach the dedication sermon of the new church at Stanton, Tenn., of which Rev. E. H. Marriner is pastor. Really, he ought to be in Tennessee anyhow.

Rev. E. L. Watson of Memphis, Tenn., will assist Rev. R. L. Rogers of Huron, Tenn., in a revival at Sardis, Tenn., beginning the third Sunday in August. Sardis is the second largest town in Henderson County.

Rev. J. W. Bell of Dyersburg, Tenn., preached for the saints at Parsons, Tenn., last Sunday, supplying for his son, Rev. R. L. Bell, of Liberty, Tenn., who tendered his resignation to the Parsons Church on account of the pressure of work in Middle Tennessee.

Rev. W. M. Couch of Jackson, Tenn., lately held a gracious meeting lasting about ten days with Shiloh Church near Corinth, Miss.

Rev. T. M. Newman of Lexington, Tenn., assisted Rev. Elzie Garner of Warren's Bluff in a revival at Holly Springs Church near Yuma, Tenn., which resulted in a great revival among the Christians.

The revival at Mt. Ararat Church near Darden, where Rev. G. C. Anderson of Jackson is pastor, resulted last week in 23 conversions and 24 additions to the church by baptism. This scribe greatly enjoyed preaching during the week.

Rev. J. B. Alexander of Blytheville, Ark., writes under date of Aug. 4th: "Mrs. Alexander, who has suffered for three months in the Baptist Memorial Hospital at Memphis, was laid to rest Friday morning last in Elmwood Cemetery, Memphis. All the light seems to be gone out of our home. Bro. Ben Cox of Central Church officiated at the funeral." Bro. Alexander and children have our very deepest sympathy in this bereavement.

Rev. R. J. Williams of Halls, Tenn., writes: "Meeting at Elon Church closed with 6 professions and 8 additions. Am in the midst of my meeting at Williams Chapel. Up to date we have had 40 professions and 29 additions, many of them heads of families. I go next week to be with S. P. Andrews at Spring Creek."

Revs. C. E. Azbill of Lexington and G. C. Anderson of Jackson are this week with Rev. T. C. Jowers in a revival at Union Hill Church near Lexington. It is expected to accomplish great good.

The revival last week at Union Church, Chesterfield, Tenn., in which Rev. W. F. Boren of Darden was assisted by Rev. O. A. Utley of Memphis, resulted in 5 conversions and 4

additions by baptism.

Rev. C. H. Bell, of Centennial Baptist church, Nashville, will assist the church at Parsons, Tenn., in a revival beginning Sept. 7. A tent will be used to accommodate the crowds. This is one of the churches that has called Bro. Bell and expects to secure him as pastor Jan. 1.

The Christian Index is full of the announcement that Dr. T. W. O'Kelleigh of the First Church, Raleigh, N. C., has been elected to the presidency of Mercer University, Macon, Ga. An exchange says he declines. Another says he accepts.

The First and Valence Street Churches of New Orleans have been merged into one with Drs. C. T. Alexander and L. T. Mays as fellow pastors. Drs. B. D. Gray of Atlanta and M. E. Dodd of Shreveport advised the merger. It looks to us like a contraction rather than an expansion. "Go" is our marching order.

Rev. J. M. Skelton has resigned the care of the East Side Tabernacle Church, Atlanta, Ga., to accept a call to the pastorate at Mansfield, Ga.

Rev. W. P. Hines of Dauphin Way Church, Mobile, Ala., has been called to the care of the First Church, Gulfport, Miss., and it is believed he will accept.

Evangelist T. T. Martin of Blue Mountain, Miss., is to assist Rev. J. E. Baird in a revival at Guthrie, Ky., beginning Sept. 29.

Rev. Hollis S. Summers has accepted the care of the church at Eminence, Ky., and takes charge at once.

Rev. W. Q. Young of Jackson, Tenn., assisted Rev. R. L. Rogers of Huron, Tenn., in a good meeting last week at Jack's Creek Church near Huron. Much good was accomplished.

Rev. J. B. Crouch has resigned as pastor in Gallatin, Mo., to become effective Sept. 1, when he goes to the pastorate at Hamilton, Mo.

Rev. R. C. McElroy of Paris, Tenn., has been chosen by the Executive Board of Western District Association as missionary of that body, succeeding Rev. Andrew Potter of Collinsville, Okla.

General Evangelist Weston Bruner of the Home Mission Board of Atlanta, Ga., and 29 others of the Board's evangelistic force will begin a simultaneous campaign with the six Baptist churches of Joplin, Mo., and eight other churches adjacent to that city. Dr. Fred D. Hall of the First Church, Joplin, is the moving spirit behind the campaign.

In the recent revival at Huntingdon, Tenn., in which Rev. J. H. Wright of Nashville, Tenn., is said to have done the preaching of his life while assisting Rev. S. B. Ogle, there were 5 additions to the church.

Rev. E. M. Joyner of Westport, Tenn., has resigned the care of the church at Perryville, Tenn., and those loyal saints are in search of a pastor.

Rev. J. W. Dickens of the Second Church, Jackson, Tenn., who is having such signal success in his pastorate, preached last Sunday on "Baptism in the Bible" and "Baptism in History." No doubt his loyal people enjoyed these doctrinal discourses.

Rev. R. D. McKinnis has resigned the pastorate at Hornersville, Mo., and his future plans have not been disclosed.

Rev. J. H. Pennock of Jonesboro, Ill., has been called to the care of Calvary Church, Cairo, Ill., and accepts to take charge Sept. 15.

Rev. and Mrs. W. H. Woodall of

Asheville, N. C., will go to Murfreesboro, Tenn., Sept. 1, where Mrs. Woodall will be house mother in Tennessee College for Women. Bro. Woodall will follow his chosen profession of itinerant Bible teacher.

Rev. David C. Gray of Whitlock, Tenn., will inaugurate a revival next Sunday at Springville, Tenn. The writer will join him Monday to do the preaching thereafter.

Evangelist F. D. King of Raleigh, N. C., lately assisted Rev. James Long in a revival at Dunn, N. C., which resulted in 65 additions, 36 by baptism and 29 by letter and otherwise.

During last week Rev. S. E. Tull of the First Church, Paducah, Ky., assisted in a gracious revival at Ararat Church near Jackson, Tenn.

Rev. D. A. Ellis of Memphis, Tenn., is this week aiding Rev. S. P. Poag of Jackson in a revival with Clover Creek Church, near Medon, Tenn. It is confidently expected that much good will result.

The Rev. Ben Cox, pastor of the Central Baptist Church, will attempt to use business principles in managing his church on South Second Street.

He says that the amount of capital invested in large church plants is too great to allow the buildings to stand idle for six-sevenths of the time. He would utilize the church building every day in the week, if such a thing were possible. No manufacturer, he says, could afford to invest his money in a plant which would not be used except for a little more than a month out of each year. He would consider it bad business. The same principles should be applied to church management, he said.

Since Dr. Cox has taken charge the church has been kept open every day. On the outside a sign has been posted: "Come in; rest and pray." Dr. Cox will attempt to carry the idea further and will see that the church building as well as the church membership is a potent factor for righteousness in the community.

Dr. Cox has an office in the basement of the church and has regular office hours, like a physician, so that he can minister to the moral ills of his parishioners like the physician ministers to their bodily ills.

In the front portico of the church, since the hot weather started, a large water cooler has been placed, so that it is accessible from the street. It bears a placard which invites the thirsty passerby to quench his thirst with pure water instead of going a few steps further for a stronger liquid. A man yesterday walked up the steps and after drinking a cup of the cool water was heard to say, "God bless this church." — Memphis Commercial-Appeal.

The Founder of Christianity urged His people to pray for a particular object. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the Harvests, that He will send forth laborers into His harvest. Oh! isn't it strange, that the only special subject of prayer that He named, as far as I can recollect, at least, is so seldom heard in our pulpits?—J. A. Broadus.

The goal of human history is the redemption of the world. If the field of Christ and the field of the Church is the world, so the field of every man with the love of God in his heart is the world.—J. Campbell White.