

# 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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—"Around the World in 80 Days," by Jules Verne, created a sensation when published about 35 or 40 years ago. But a representative of a New York paper made it recently in 35 days, 21 hours and some minutes. The rapidity of transportation, though, is as nothing compared to the rapidity of communication. A message sent from New York was flashed around the globe and came back to New York in a few seconds of time. The world moves rapidly. Is it moving godward?

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—Dr. Ryland Knight of Clarksville, Tenn., will give a course of lectures on "The Social Teachings of Jesus" at the Western Y. W. C. A. Conference, held at Estes Park, Colorado, during the month of August. Among other speakers will be Dr. William P. Merrill, of the Brick Presbyterian church, New York City; Bishop F. J. McConnell of Colorado; President F. K. Sanders of Washburn College; Bishop N. S. Thomas of Wyoming; and Dr. John Timothy Stone of Chicago.

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—The saying is attributed to Thoreau: "Not failure, but low aim is crime." Very true. It is not what we try to do and do not do, but what we do not try to do that constitutes failure. Better struggle if you fall than not to struggle at all. Sam Davis was a failure from the world's standpoint, but,

"Where kings drag down a name and crown  
He dignified a rope."

Jesus seemed a failure as He hung on the cross, but being lifted up, He is drawing all men unto Him. An interesting article might be written on the "Success of Failure," and perhaps an equally interesting one on "The Failure of Success."

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—Mr. William H. Austin, Secretary of the Wisconsin Brewers' Association, recently said before the Senate committee of that State: "The retail liquor dealers are not worthy of consideration. They are bums and beggars, and are not fit to associate with yellow dogs. They go on a drunk and blow in their money every time they get a few hundred dollars, and then complain about the high price of beer." Beverages, the organ of the retailers, published the above and the American Issue says that "what the retailers have to say of Mr. Austin and his brewers could never, never be printed in any family periodical." The Issue suggests that there shall be a harmony meeting between the brewers and the retail liquor dealers. For our part, we hope that it will be a kilkenny cat fight, and that it will continue until each has destroyed the other. As a matter of fact, while we do not usually agree with the brewers or the retail dealers, we think they are both right in what they say about each other. "When thieves fall out honest men get their dues." And so we hope it will prove true that when the liquor men fall out, Christian people will get their dues.

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—A writer in the Religious Herald says that the list of honored ministers' sons in America alone is long and honorable. He mentions Cotton Mather and Increase Mather, authors and scholars; Oliver Wendell Holmes, the great poet; John Hancock, the first signer of the Declaration of Independence; Jonathan Edwards, the thinker and theologian; Henry Clay, the statesman and orator; Ralph Waldo Emerson, the essayist and philosopher; Louis Agassiz, the great naturalist; and George Bancroft, the great historian. Of the deceased men of our own generation he mentions Grover Cleveland, twice President of the United States; Chester A. Arthur, the twenty-third President; Levi P. Morton, formerly Vice-President; E. H. Harriman, the railway magnate; William James, the psychologist and philosopher; and Wilbur Wright, the inventor of the aeroplane. He also cites the fact that two sons of Presbyterian ministers—Grover Cleveland and Woodrow Wilson—are the only men the Democratic party has been able to elect to the Presidency in more than a half century. In this list should have been included Chester A. Arthur, President of the United States, who was the son of a Baptist preacher.

—Dr. R. S. MacArthur is a great Bible student, an extensive traveler, and an accurate writer. Imagine then our surprise at reading from him the statement that "The sons of Jacob drove their flocks to Shechem, and in this vicinity Joseph was sold to the Ishmaelites." The first part of the statement is true, but not the second part. The sons of Jacob drove their flocks to Shechem, and Jacob sent Joseph there to find them. But when he arrived some one told him that they had moved on to Dothan, some 15 or 20 miles to the northwest. He followed them and it was there he was sold to the Ishmaelites.

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## A MAN'S PRAYER.

If plunging winds and beating rain

Call me to battle but in vain,

Or if I am afraid to rise

And bear a burden of grey skies,—

Then to my sick heart requiem give,

I am too poor a thing to live.

If hands of mine forget to pray

And torn feet fear a stony way,

My heart grow weary of the quest

And long for an untimely rest,—

Then cross my hands and let me be,

Life is too fierce and sweet for me.

If open lands and windy skies

Wake not new wonders in my eyes,

Or through the goodly world I go

And love no friend and hate no foe,—

Then, though my destined days abound,

Let me be lying underground.

If, while I draw exulting breath,

I seek to run away from Death,

And do not welcome him, nor strive

To keep my soul alive,—

Then, in that hour, may Death strike deep,

For I am only fit for sleep.

But while I love the wind that blows,

And scent a mystery in a rose,

Or while my torn feet do not tire,

And heart of mine seeks high desire,—

Then, though a spectre, gaunt and wan,

God, give me strength to struggle on.

—T. Wemyss Reid.

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—At last, the secret is out. There were strong suspicions of it at the time. The legal arguments in the message of President Taft vetoing the Webb bill were written by the attorney for the National Liquor Dealers Association. This statement was made last week by the Washington Correspondent of the Nashville, Tennessean. As we have mentioned, President Taft had indicated to Dr. P. A. Baker, General Superintendent of the Anti-Saloon League, that he would sign a bill of the kind. When, however, the bill was passed by Congress, there was an unaccountable delay in its reaching the President. It took just a week for the bill to travel from the Capitol to the White House, a distance of a mile. It usually takes bills only a few hours to be engrossed and delivered to the President. During this interval it seems that the liquor men got in their work. The President became very doubtful of the constitutionality of the bill and decided to refer it to Attorney General Wickersham and another member of the Cabinet, who were known to be in sympathy with the liquor traffic. They reported adversely as to its constitutionality, of course. That was expected and was understood. But the part which the public has not known heretofore was the fact that the attorney for the liquor interests wrote President Taft's message, at least the essential part of it, in furnishing him with legal arguments against the constitutionality of the bill. It is stated that this attorney proposes to use those same arguments on the Supreme Court of the United States. We do not believe, however, that he will find the Supreme Court so easy to influence as he seems to have found President Taft.

—The Christian Advocate tells the following story: "The first time Rev. H. B. Whipple (afterwards Bishop Whipple) preached in Utica, Judge Beardsley, who had known the young preacher from his boyhood, said: 'Henry, no matter how long you live, never preach that sermon again. I know more philosophy than you have ever known. You must not preach to the judge, but to the tempted, sinful man. Tell him of the love of Jesus Christ, and you will help him.'" It is said that Daniel Webster, after hearing a young preacher preach along political lines, evidently for the benefit of Mr. Webster, went away saying that what he wanted to hear when he went to church was something about Christ. "Sir, we would see Jesus," is an appropriate text for preachers.

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—Maj. Heinrich Warner of the German army, who, since his retirement from active service in that army ten years ago has been making his home in San Francisco and has become wealthy, made the statement recently that "If war was declared between Japan and the United States you would find that Japan has a well-trained, highly efficient standing army of 40,000 men right in California and along the Pacific coast. Those men are patriotic to the core and would be a serious menace to the safety of our citizens if war broke out." Whether the statement of Maj. Warner is true or not, it certainly suggests what might be. At any rate, the statement should lead the people of California to hesitate before taking such action as might precipitate a war between the United States and Japan.

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—Quoting a remark by the Baptist Messenger of Oklahoma City, in celebrating its first anniversary: "Well, here we are getting ready for our first anniversary. Many predicted that the Baptist Messenger would never reach the first year post; but when May 7, 1913, rolls around we think we'll be there. We may not be very wise, but we know a great deal more than we did a year ago about many things, particularly human nature," the Baptist World says: "The Messenger cannot learn all there is to know about human nature in one year. In our experience we have been prompted to rejoice and be sorry, to shout and to weep, to believe the Kingdom will bloom immediately and that the prince of darkness is on the throne. Baptist human nature is a multifarious, confusion-worse-confounded, glorious, awful thing! More and more we are becoming convinced that we need a universal, immensely uplifting, permanently established, spiritual uplift inside the trenches. It were perhaps a more to be desired ambition to make a better type of Baptists than to add more to their numbers. It were better, though to do both."

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—It was very gracious, but it was just like him. When the Baptist Rovers, in the persons of Drs. H. H. Hibbs, J. W. Gillon, W. J. Stewart and the Editor, and Miss Margaret Buchanan, reached Morristown, at the depot was Dr. Spencer Tunnell, pastor of the First Baptist Church. He insisted on taking charge of all of us. After a fine supper we went to the Tabernacle, where the First Church is now worshipping. This was their prayer meeting night. Instead of the regular prayer meeting service, Dr. J. W. Gillon preached an excellent sermon. It fell to the lot of Dr. Gillon, and the Editor, to spend the night in the beautiful pastor's home, which the First Church has built for Dr. Tunnell. Under the leadership of Dr. Tunnell the church is now erecting a magnificent house of worship. When completed, it will be one of the most complete religious workshops in the State; with 35 rooms altogether, including main auditorium, Sunday School auditorium, Sunday School rooms on three floors, ladies parlors. As the letter of the First Church to the Association showed there were 203 additions to the church last year. The contributions amounted to \$13,641.40, an average of about \$20 a member. The Sunday School has an enrollment of 1,064, with an average attendance of 668. This is certainly a splendid record. Is there any other church in the State which has made a better record?



## 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.)

The Baptist communities extending over the region and country in which he preached, were even then a very respectable body of Christians, though a little antiquated and primitive in some respects, when compared with those of the present times.

Their democratical form of church government was their pride. They would not permit king or Caesar to interfere with their spiritual rights. They were indeed, in this so straight, that, like the Indian's gum-tree, they leaned a little over to one side. Their beloved and time-honored act of baptism, hallowed by Christ and harbinger in the sacred Jordan, was and is a great bond of union among them in every land.

Aware of the damaging effects of the love of money, they contributed but little to the support of the preacher, and other things being equal, esteemed him more highly if he managed to support himself. They would have gazed with astonishment at a man, "hat in hand," passing through their congregations, begging money for their preachers; yet they often showed by their kindness and liberality to their brethren, friends and neighbors, that this was more from principle than from love of money, of which, indeed, they had but little to give in those days. Without the assistance they rendered Mr. Ross and his family in various ways, it would have been impossible for him to have given his time and thoughts as he did to ministerial work. In planting his crops, and gathering them in, his brethren and friends often came and assisted him with their own hands, or sent their servants when they had them. The kind sisters would often come themselves or send their daughters to help Mrs. Ross in times of sickness, and they sometimes remained for weeks together, not to be waited on, but to render most needful assistance.

As time rolled on and their circumstances improved some of the churches for whom he preached gave him small sums of money. This was first done by the Spring Creek Church in 1824. The amount made up for him there, was about sixty dollars. He likewise married a great many people. Sometimes as many as three couples a day, often living at some distance from each other. For this he sometimes received small sums. Frequently at the request of friends at a distance he spent two or three weeks preaching funeral discourses, and some of these were considerate enough to make him some compensation. If they were not, nothing was ever said. His little income from different sources, together with the excellent management and economy of his noble wife, enabled him to live in a plain, inexpensive way, and to give his time and thoughts to the work in which he felt so deep an interest. Much, though, as his heart was set on this work he always considered his duty to his family paramount, remembering that the sacred volume placed those who did not provide for their families lower than the infidel himself.

As they became more prosperous the Baptists of these six counties where Mr. Ross did most of his preaching, exhibited a commendable spirit of liberality in supporting the ministry, contributing to aid in spreading religious knowledge, building churches, schools and colleges, and promoting the general interests of society.

It was his earnestness, based upon his deep conviction of truth of what he preached and his compassion for his fellow men, that gave such emphasis to his preaching. Hence, when he contemplated the thoughtless and giddy multitudes passing swiftly over the narrow space allotted them in this world, like shadows over the ground, then plunging as it were, without preparation into the shoreless ocean before them, his pity knew no bounds: and he often spoke in accents little less moving than those of the old prophet when he exclaimed: "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." And very few, indeed, could remain unmoved by his affectionate appeals when he would earnestly pray for them in "Christ's stead," to be reconciled to God.

In 1823, a convention of delegates from the Red River Association was called to meet at Union Meeting-house, in Logan County, Kentucky, with a view professedly of establishing peace within its bounds.

But when the Convention met it soon became apparent that it was the object of many leading members who were opposed to Mr. Ross's doctrinal views to put him on trial, condemn and suppress them. The charge, though, was that he had disturbed the

peace of the Association by preaching doctrines contrary to the creed, or "Abstract of Principles." This took him rather by surprise, as he expected to be called to account for preaching doctrines not in accordance with the Scriptures. His promptness, sagacity and coolness on that occasion, was spoken of with admiration long afterwards.

The limitations of the space of this article forbid even a synopsis of his grand and masterful speech: suffice it to say, a mighty victory was won. When the scene shifted from the creed to the Bible it was decisive. There was no one willing to meet him there, for few had studied it as he had done.

His opponents then proposed that the whole subject be dropped, and that they should live in peace. This was agreed to. But when the Association met the next year, there was no peace, but the same collision in doctrinal sentiments. Mr. Ross proposed in a Committee of arrangements, a peaceable division of the Association. The recommendation of the Committee was adopted by the Association and the body was visited. The division was about equal in numbers, though a majority of the churches remained in the Red River Association.

After the division was agreed upon, it was carried out in a way highly creditable to both parties. At the formation of the Bethel Association it consisted of eight churches. Before Mr. Ross's death there were sixty-two churches and more than seven thousand members. This high success cheered him in his declining years—proof, he thought, that his labors end those of his brethren had not been in vain. It was then a power in the beautiful country over which its churches were spread, destined, as he fondly hoped to be a blessing to generations in the far distant future.

The final amicable division in the Red River Association, and the organization of the Bethel, gave an enlarged impetus, and an increased inspiration to missions and education—as the result of Mr. Ross's preaching.

The year 1833 may be regarded as a new era in the history of the Baptists of Tennessee. The importance was seen of a united organization for supplying the destitute with the gospel, and extending the influence of their denominational principles.

The initiative of an organization was taken in Middle Tennessee by three leading ministers, Peter S. Gayle, James Whitsitt and Garner McConico, who called a meeting at Mill Creek Church, near Nashville, in October 1833, and organized a Baptist State Convention. Conforming to the peculiar formation of the State, the Convention appointed three Boards, one in each division of the State, to conduct their affairs. This plan continued about ten years. The spirit of missions ran through all the Associations in Tennessee.

The Baptists existed in three non-affiliating denominations—Missionary, Anti-Missionary and the Separates. In Middle Tennessee these parties were pretty evenly balanced, but in the Eastern and Western parts of the State, the Missionary party was largely in the ascendancy.

The Cumberland, Elk River and the Red River went into the Anti-Mission faction, while nearly all the strong churches went with the Missionary party. The Concord, Bethel and Salem were strong Missionary bodies, intelligent and progressive.

In 1835, Rev. R. B. C. Howell came from Norfolk, Va., and settled with the First Baptist Church, in Nashville. In connection with the pastorate, he established "The Tennessee Baptist." The paper became a great power in promoting education and missions. A series of historical articles brought the subjects before the people of the whole State. Dr. Howell was an invaluable acquisition to the educational and mission interests of the Baptists of Tennessee.

Rev. Joseph H. Eaton was graduated from Madison University, New York in 1827, in the same year he came to Nashville. In 1848 he established Union University, of which he became the first President.

Rev. J. R. Graves came from Kentucky to Nashville, in July 1845. The next year he was elected editor of the "Tennessee Baptist." It had a circulation of only 1,000, before the breaking out of the war, yet it had attained the largest circulation of any Baptist paper in the world. Thus began his public religious career, with which all are more or less familiar. If would be difficult to give even a brief summary of the work accomplished, and influence exerted by a mind so active, an intellect so great, and a genius so uncommon. W. P. Jones, M. D., Rev. A. C. Dayton, M. D. and Rev. J. M. Pendleton, D. D., were distinguished Editors and writers of denominational books. The Baptists of Middle Tennessee organized their General Association, May 6, 1842. The leading Ministers were Reuben Ross, R. B. C. Howell, James Whitsett,

John Selvidge, John Bond, W. A. Whitsett, N. H. McFadden, B. Kimbrough, R. W. Nixon, Robert Williams, W. S. Perry, S. W. Haynes, John Rushing, Joseph H. Eaton, W. G. Wood and R. W. January.

With an untiring hand, for almost forty years Mr. Ross bore the ark of God into the darkened corners of Logan, Todd and Christian counties, in Kentucky, and Roberson, Montgomery and Stewart counties in Tenn., and wherever the ark rested there was a blessing from God. When such a man has moved before the public eye, engaged their understandings, warmed their hearts for forty years, his exit from the world must cause a deep sensation in all ranks. And it was so. In full possession of his faculties, in the eighty-fourth year of his age, amid the most hallowed and triumphant sentiments of his faith, he was called to resign his soul into the hands of his Redeemer. He died in 1860, January 28, and was buried at his old home, in Montgomery county, Tenn. As a mark of respect and veneration the Bethel Association has erected an appropriate monument to his memory. But his real and greater monument is the enlargement of Domestic and Foreign Missions, Christian education, and all other Benevolent objects effectuated by carrying out a gospel which the great Head of the Church has defined to be "good tidings of great joy, which shall be to all people." Luke 2, 10.

## SOUTHERN SOCIOLOGICAL CONGRESS.

## Race Relationship's Section.

No one who has attended the sessions of this sectional conference could fail to realize that there is a growing and deepening interest on the part of the Southern white man in the nine million negroes, who live by our sides in the South. There were four sectional conferences held in discussing the above topic, with an average attendance of between three and four hundred. The meeting was characterized by sanity, scientific investigation, a spirit of co-operation, and an intense desire for helpfulness to all. A great many of the leading universities in the South were represented by their professors or presidents, and it was evident from the very outset that the best thinkers of both races had come together with the determination to study, without prejudice, this greatest problem of the entire South. At the conclusion of the fourth session the committee of representative Southern white men having this conference in hand, drew together the following statement, not in the form of a resolution, but as a statement of conviction of some of the things needed to be brought to the attention of the entire South. The names of this committee signed to this statement indicates the representative character of this gathering.

Recognizing that tuberculosis and other contagious diseases now prevalent among the negroes of the South, are a menace to the health, welfare and prosperity of both races, we believe there should be a most hearty co-operation between the health authorities of the various States, counties and cities, and the colored physicians, ministers and teachers. We further believe that practical lessons on sanitation and hygiene should be given in all public schools, both white and colored, and also in the institutions for advanced training throughout the Southern States.

Recognizing further that the South is, no exception to the nations of the world in that its courts of justice are often more favorable to the rich than to the poor, and further recognizing the fact that the juxtaposition of a more privileged race and a less privileged race complicates this situation. We plead for courts of justice instead of mere courts of law; we plead further for a deeper sense of obligation on the part of the more privileged class to see to it that justice is done to every man and woman, white and black alike.

We recognize in the next place that lynch law is no cure for the evil of crime, but is rather an aggravation, and is itself the quintessence of all crime, since it weakens law, and if unchecked must finally destroy the whole bond that holds us together and makes us recognize that a crime is worse which is committed by an individual of one race upon an individual of another race, and that form of retaliation most harmful which is visited by one race upon another. We further believe that there must be a prompt and just administration of the law in the direction and punishment of criminals, but to this must be added those influences of knowledge and of good will between the races, which will more and more prevent the commission of crime.

Lastly, we recognize that the economic and moral welfare of the South is greatly dependent on a better trained negro in all walks of life in which he is engaged, and we further recognize that the State is in the business of education for the sake of making better citizens of all men, white and black alike, and



thereby safe-guarding the life and property of the community and upbuilding its economic prosperity.

In view of this fact, we believe that four definite steps of improvement must be made in the negro schools of the South. Such steps of improvement are already under way in a number of our Southern States:

1. The schools must be made to fit into and minister definitely to the practical life of the community in which they are located.

2. There must be a larger amount of money put into our public schools for negroes, thus enabling them to have longer terms and to secure better trained teachers.

3. There must be a more thorough supervision on the part of the white superintendents following the lead of many superintendents already working.

4. We must attempt to furnish to these negro schools, through public funds, a better type of trained teachers, and to this end more sane, thorough-going schools for negro teachers must be established.

(Signed)

Dr. W. D. Weatherford, Nashville, Tenn., Sec'y.

Dr. Jas. H. Dillard, New Orleans, La.

Dr. J. D. Hammond, Augusta, Ga.

Dr. A. J. Barton, Waco, Texas.

Dr. Geo. W. Hubbard, Nashville, Tenn.

Bishop Walter R. Lambuth, Nashville, Tenn.

Rev. John Little, Louisville, Ky.

Bishop W. P. Thirkield, New Orleans.

Rev. C. B. Wilmer, Atlanta, Ga.

Miss Bell H. Bennett, Richmond, Ky.

#### "ALL RIGHTEOUSNESS."

By C. G. Samuel.

How strange it was for John the Baptist, who came in the spirit and power of Elijah, who would only administer baptism upon those who had repented, to shrink back when Jesus demanded baptism and declare he was unworthy to execute the ordinance. John being filled with the spirit from his birth, evidently saw divinity in the person of Jesus and felt his unworthiness.

When we reflect that the world was nearly four thousand years old, and that this strange ordinance had never before been practiced, except in a few instances the Jews who baptized by immersion some of their Gentile converts. This ordinance was ingrained into the plan of redemption when it was formulated by the God-head before creation began or the earth was formed. It was intended to symbolize the sufferings and the death, burial and resurrection of Christ. For Christ, as co-equal of the God-head, agreed to descend to the earth and take up his abode in a body of flesh and bones prepared for the purpose, and in this body humiliate His divinity through suffering, subjecting it to temptation and even death. Having arrived at the age of 30 years, about the age the Levites were inducted into the priestly office by being anointed with oil and hearing of John's baptizing and preparing material for his coming, he was impelled by his promise with the Father, and in order to fulfill all righteousness, left his home at Nazareth and went 60 miles to where John was baptizing to manifest to the Father in the act of baptism his willingness in the prepared body to carry out the divine plan to save lost men.

All righteousness of the God-head is embodied in the redemptive scheme and is really the death, burial and resurrection of Christ. Knowing that his prepared body must be anointed with the Holy Spirit before he could begin his life work, and knowing this body was connected with a sinful race, yet without sin, but must die for sin, must be buried for sin and resurrected for life, he demanded of John his baptism to prefigure to the Father he was as willing in the prepared body to keep his promise as he was when he was co-equal with God in heaven. This is the Christ's first act of humiliation, the submission of his prepared and sinless body to be immersed in a watery grave to keep his promise, and by that act to the Father say if all righteousness requires my baptism of suffering and death to save, I am ready to be offered up at the appointed time. His obedience was rewarded, for as he came up out of the water, lo, the heavens were opened and the Spirit of God descended upon him in the form of a dove, and a voice from heaven saying, This is my beloved son in whom I am well pleased. Here we have the God-head all three coming to Christ's baptism. It manifested his obedience, his willingness to suffer, and it pleased the God-head.

Every time this mysterious and God-arranged ordinance is administered to the saved sinner, it is pleasing to the God-head. Whilst it has no sav-

ing virtue in it, yet it has in it all righteousness of the God-head. For this reason Christ was compelled to submit to it. He said himself to John, all righteousness demanded it. What is there in the act that fulfills all righteousness? It symbolizes the death, it symbolizes the burial, it symbolizes the resurrection of Christ, and every lost soul that is clothed with his righteousness. Its perversion is sinful, dangerous and hurtful.

#### A NOTABLE MEETING OF THE NORTH CHINA MISSION.

The North China Mission of The Southern Baptist Convention has just closed one of the most notable meetings of its history. It met in Chefoo, from July 6th to 13th.

This meeting was notable for the spirit of prayer that prevailed. For months some of us had been praying for this meeting, and a deep spiritual tone pervaded the sessions from beginning to end. All of us felt that God was with us and leading us to new heights of spiritual experience.

As a result, this meeting was notable for the fraternal spirit that prevailed. We all felt that we loved each other as never before. Many high notes of spirituality were touched but Bro. Glass' exposition of I Cor. 13:4-8, in one of our devotional services searched every heart to its depths and we are put to shame as we measured our lives by this plummet line of the Holy Spirit's.

It was notable, also, for the spirit of unanimity. Sharp differences of opinion were manifested in debate, but in the end all important matters were disposed of by unanimous votes.

As to the work itself two important key-notes were struck, evangelism and self-support.

The highest point that the meeting reached was on Friday morning when the Mission unanimously voted to ask God and Southern Baptists to send this mission thirty evangelistic missionaries within the next three years, to open new work and to train our hosts of young converts in the Word of God. We adopted this motion by going to our knees and remaining there for nearly an hour, as heart after heart lifted up prayer to God for these workers and thanked Him in anticipation of their coming.

We need these workers to go into vast sections of territory where the Gospel is not being preached. One missionary said yesterday that there are unoccupied sections near us that are as large as the territory now being worked by our entire mission.

We need these workers, too, for the training of the great numbers of converts that are entering our churches. Our churches report 2,358 baptisms during this past year, and a total membership of 5,723. Pastor Li of Pingtu, who has baptized more people, probably, than any other man in China, said to one of our missionaries recently that we must stop receiving new members until we can train in the Bible, and for Christian service those we already have. Another Chinese pastor said: "Our churches are full of babes in Christ and we must train them or our work will suffer." Unless we teach the Bible to these masses of converts, the Christian church will be overwhelmed with heathenism, as the early church was.

The feeling was also very manifest that we must emphasize self-support, and put more responsibility upon the native Christians. It was decided to elect a committee composed of ten missionaries and ten leading Chinese to canvas the whole educational question, and to advise the Mission and the native Association as to our higher educational problems and the problems of self-support in education.

Our Mission faces the future united, hopeful, prayerful. It is China's day of visitation and of our opportunity and testing.

T. F. McCREA.

Chefoo, China.

#### GOD'S VINDICATION.

Rev. O. C. Peyton.

The fellow-exiles with Ezekiel complained at his warning that Jerusalem and the citizens remaining there must be made desolate for the national sins. The answer of Ezekiel is that, when the exiles see how wicked the people are and have the facts unfolded, they will justify God in His action.

In all ages, as in our own, men have doubted the goodness and justice of God and have murmured at His acts. Many there are who rejected consolation, and charged Jehovah with cruelty. If you speak of the sufferings of Jesus for us, the agnostic will declare that to be simply another example of injustice. Ask for a reason for scepticism, and the rationalist asserts that pain contradicts either the goodness or the power of the Divine Being. But reasons given are not always causes. Grief is selfish, many a time, and tears blind us. Most people in trouble are like a ship directed by a careless captain and left with full

canvas when the tempest bursts upon it. We sink because we are not prepared for gales. Men indulge false hopes, refuse all warnings, expect all things but death, and, when the end comes, they cry out that they have been wronged. Custom makes them regard a loan as a possession, and they call restoration robbery.

But look at the futility of doubt. Of what use is it to doubt the fundamental truths of Christianity? How does it work? A criminal suffering penalty naturally questions the justice of his sentence and rebels at its execution; a sinner suffering penalty is hardened by doubt of God's justice, and discouraged from repentance by questioning His mercy. A saint near to death would be plunged in deeper darkness by doubt of all that remains to her. Doubt confirms the transgressor, and robs the holy of consolation. To whom, then, is it good?

But there is comfort in God's truth. If we could look with sound vision at sin in its hideous deformity, its human effects, we would be slow to complain. If God did not punish moral evil, we could not respect Him, and, if He permitted wrong to go unpunished, the holy could not hope.

Haste and impatience hide truth from us. If we could always see the results of suffering in the development of character, we should always be consoled. Many and many a time we do see it and are consoled—are led to trust in God's plans as wise in the end. Trial is like the refiner's fire, purging the dross and leaving only pure gold. The highest development of character is often through suffering. Some one has well said: "Our thorns bring us new endowments of power. The ill-health which breaks up all a man's cherished plans and ambitions turns his life toward God, and a saved soul is the compensation for a wrecked worldly career. By an accident he is unfitted for the ambitious achievements he has marked out for himself, but his life is thereby turned into new channels, where his work glorifies God far more. So should we learn to put our thorns into the hands of Christ, that He may change the 'messenger of Satan' into a minister of salvation. This is the glory of our Christian life that there is absolutely nothing in any one's life that may not be transmuted by the Divine Power into a true means of grace. Even thorns become roses under the miraculous touch of Christ's hands."

History is an account of the martyrdom of man. But martyrs have not complained. They have preferred truth, beauty, goodness, to the alternatives, and have not regretted the price. If Paul, Stephen or Judson should be sent back to try the scourging of life's rod, they would choose their tortures before slothful ease and ignoble luxury. They would not change places with the pampered children of palaces. The patriot soldiers who have fought for national independence, unity and freedom would select death rather than any wealth, if they had yet to decide their lot. In humble life, examples are countless. The pearl diver sinks a beggar and rises a prince. The son of poverty and trial plunges into toil and privation, and comes forth glorified with purity and strength.

You trust a dentist, although he spreads out instruments of torture before your eyes and may cause you temporary pain. You trust a surgeon, though he stretch you on a table and rob you of consciousness. Can we not confide in God and wait?

And, while you wait, be not idle. There are works meet for repentance. God's winds are hard to face as "head wind," but wondrously helpful to those who will sail with them. The divine purpose works toward correction of evil and edification of good. Build with God and you will have naught to tear down.

The husbandman waits not only for the precious fruit of the earth, but he pulls weeds, mends fences and tills the rows. The breath spent in idle and unjust complaints might carry penitent prayers to heaven's gate and waft a blessing back to us. Let us trust in God, and wait for the vindication of his mysterious acts—the vindication which is sure to be made plain to us some day.—Mendota, Va.

#### OLD SEQUATCHIE REVIVAL.

One of the best meetings held in years at the Old Sequatchie church, three miles above Pikeville, closed Sunday night, Aug. 10, having run two weeks. Bro. Wm. Kerr, our Associational missionary, rendered me valuable assistance, leading the singing and doing part of the preaching the last week. Sunday afternoon I baptized 24 happy converts, and have one more approved for baptism. The crowd was estimated from one thousand to fifteen hundred, and the order was all that could be desired. I began preaching here a few months ago one Sunday afternoon in the month. Our membership is about doubled and the outlook very hopeful.

W. N. ROSE, Pastor.



## FROM COLLEGE TO SEMINARY.

No one should be able to appreciate an education more than a college graduate. Frequently he has struggled long and hard, facing and conquering many difficulties before completing his course of study. Notwithstanding the hardships encountered, you will rarely, if ever, find one who regrets the cost of his education, whatever it may have been in money, study or sacrifice. You, my brother minister, have doubtless cherished as an ideal, the completion of a college and seminary course, an equipment involving a literary and a theological content. Now that one definite and significant stage of your progress has been reached—your college graduation—the question as to your next step may be a problem. If so, I would like to aid you in its solution. You probably have no doubt as to the necessity of taking a theological course, if you would be prepared for the greatest service you are capable of rendering in the Kingdom of God. The call for the most thorough training of the minister was never so insistent. His duties were never so numerous and exacting, as they are in the complex conditions, and exhausting demands of our 20th century life. The responsibilities would be forbidding and crushing, were it not for the consciousness of a divine call to the task, of a glorious opportunity for usefulness, and of the best personal equipment for efficiency.

In general, it is not the wisest and best to leave college for the pastorate, hoping in a few years to attend the Seminary. The advantages of such a course are often gilt-edged and deceptive, while the educational perils are frequently concealed and imminent. The young ministerial graduate is usually in debt, or, if financially unembarrassed, he does not wish to borrow money in order to attend the Seminary, and is unwilling to launch out in faith, upon a theological course. Many a preacher has flattered himself, that by delaying his Seminary course, he could save enough money to defray all expenses in the institution, but has found out to his disappointment that at the end of two or three years in the pastorate, his finances were in a very depleted condition. Often now obligations, matrimonial or otherwise, are assumed during the post-college and pre-seminary period, and these multiply the difficulties of pursuing a theological course.

If notably successful in the pastorate, which of course you expect to be, it will not be easy to abandon a beloved and prosperous work, and return to the more quiet and less eventful career of the student. And here lies a temptation for one to be satisfied, to do less than his best in life, because he plunged into the pastorate before attending the Seminary.

The experience gained in the pastorate, of course, is an aid in theological study. But even here, there is often a misapprehension. The minister who is a college graduate has generally had considerable experience in Sunday School, evangelistic and pastoral work—quite enough to enlist his heart, and head in intelligent fervor and activity, and this is sufficient to enable him to derive the full benefit of a Seminary course. The best thing to do is to put the Seminary harness on as soon as the college harness is taken off. One vacation is enough for recreation and adjustment. Don't give too much time for the joints to get cool, if you want to make a good record in the ministerial race.

Then, too, an intervening pastoral experience may lift one somewhat out of a student's atmosphere where he felt so much at home in college, and which would be his native air, should he come on immediately to the Seminary.

I do not think even one per cent. of our preachers would ever regret taking this advice. Finish your college course. Let nothing curtail it. Come from the college to the Seminary. Let nothing prevent it.

If you have doubts and difficulties and need information and encouragement, educational or financial, write at once to President E. Y. Mullins, Southern Baptist Theological Seminary, Louisville, Ky.

B. H. DEMENT.

## A DELIGHTFUL TRIP.

The writer ran down from Big Hatchie Association to Humboldt, and for Sunday and two days thereafter was a guest of the generous people of that beautiful West Tennessee town.

Pastor Smoot had resigned and the people were sad at the prospect of his going. He was away in a meeting during my stay there, but he had generously prepared for my coming.

The Humboldt Baptist church is one of the best Baptist bodies in the State. They are loyal friends of the University. Two of our trustees are members of that church.

The Jarrell and Dodson families always stand by the school and they encouraged and aided your scribe in every way. Generously did the church contribute a little over a year ago and this time they came up to the help of the school right royally, and surpassed their former giving.

From Humboldt I went to Concord Association, and met a host of loyal Baptists and found many friends of the school, who contributed to its financial needs.

I then went to the Smyrna church, ten miles out from Lewisburg, and preached morning and night for Pastor George Freeman, the popular pastor of the church. He is generously loved by the people and his influence in the community is splendid in every way. I was a guest in the home of Mr. and Mrs. H. H. Horton, superb people, who have the kingdom at heart, and who have large visions for that community. Among other friends I met were Mr. and Mrs. W. G. Orme and such families as the Whittman's, the Lane's, the Hasting's, and a host of other loyal Baptists. Our friend, Jake Wilhoit, was kind in his expressions.

It was good to be in that fine community, and to get generous subscriptions both from the Sunday school and individuals.

I greatly enjoyed my stay in that delightful field and appreciated the fellowship of the pastor.

HERBERT WHITING VIRGIN.

## HARMONY REVIVAL.

On the second Sunday in this month, Dr. H. W. Virgin of the First Baptist church, Jackson, Tenn., came to us at Harmony church for a week's meeting. His sermons from first to last were among the best I have ever heard. He preaches Christ and His death as the way. Many were convicted and 20 or more were converted. There were 24 additions to the church. The backsliders came back and took their stand for the Lord, the whole church was moved, and we feel as though the revival was among the best ever conducted in the Harmony church. This grand old church is a fine body of people, about 300 members with a wonderful host of young people. The possibilities of this church are inexpressible. Sunday morning a great crowd of people gathered in the Powell bottom at the river, where Dr. Virgin gave a very inspiring address, after which 18 were buried in baptism. There will be others to follow. Thank God for people who study for themselves and act accordingly. Baptists are growing as never before in this country. Dr. Virgin, we cannot forget you and your great sermons. You have a standing invitation to come back any time you can. God bless you. I am leaving this morning for Denmark, the oldest town in all of West Tennessee, for a week's meeting. Pray for us.

JAS. H. OAKLEY.

Whiteville, Tenn.

## DR. B. F. RILEY AND HIS WORK.

I wish to call attention to the great work which Dr. B. F. Riley of Birmingham, Ala., is doing, and to commend his book, "The White Man's Burden." He stands out in front in activity upon the immensely important question of the right understanding of the Negro and our obligations to him.

We could help him by backing him up. Let the people know about it. Have him speak where thoughtful men will hear. He will give them something worth thinking about. Call attention to his book. All who read it will thank whoever called their attention to it.

Dr. Riley is one of the committee of nine from the Southern Baptist Convention to report on the Negro Seminary. He will be in Nashville, no doubt, about the middle of September. If he is announced to speak, hear him.

O. L. HAILEY.

Corsicana, Texas.

## SEPTEMBER 21, 1913.

September 21, 1913, has been chosen as a great rally day for the Baptist Sunday schools of Tennessee. We are asking that every superintendent and pastor, with all the other workers, see to it that every Baptist-inclined person in their respective communities are present at the teaching service on September 21. Let us plan for a great ingathering of people into our schools during September, and especially on this particular Sunday. The Sunday school work has been separated from Colportage and our people are asked this year to give to State Baptist Sunday school work during the month of September.

Will not each and every school make a special offering to this ever-growing denominational work? Please examine the literature which is being sent out for this purpose, and give us your co-operation, won't you? W. D. HUDGINS, Supt. S. S.

## ORDINATION.

The first Sunday in August was a great day with Knob Spring Baptist church, Smith County, Tenn. We had an all-day meeting, during which Bro. John Gilliam Hughes was ordained to the full work of the gospel ministry. The presbytery consisted of Elders T. J. Eastes, A. E. Johnson, C. C. Ramsey and J. H. Grime, with a large number of deacons.

The church presented Bro. Hughes with a fine preacher's Bible, which was presented by Deacon J. R. Burton in a very strong and pointed speech.

Bro. Hughes is in school in Union University. It seems that a bright future is before him. In fact, he is already a fine preacher, and a young man of fine address and fine morals. May the Father's blessing ever attend his ministration. J. H. GRIME.

Lebanon, Tenn.

## TWO GOOD MEETINGS.

Our meetings at Bethlehem and Harris Grove Baptist Churches, has just closed, they were in every way a great success. Brother Terry Martin, of Jackson, did the preaching. From the very beginning he wonderfully impressed all who heard him, in aptness and knowledge of the Bible. His sermons were short and convincing, and his one great theme was the story of the cross so simplified that all could understand his preaching. There were 16 additions at Harris Grove, and 7 at Bethlehem, all by baptism. Not only have the churches had a great awakening, but the whole community, as Brother Terry Martin does such work that will prove permanent benefit to the churches. May the Lord bless the Baptist and Reflector, as it has its part in this great work.

H. G. EATON, Pastor.

## REMEMBER THE AGED MINISTERS.

During this Associational season what more beautiful or worthy thing could be done than at each Association to take up a collection for the benefit of our old and needy ministers? The funds are low in the treasury; we need help. Let the moderator of each Association see that a collection is taken and that the funds are forwarded at once to Bro. Geo. L. Stewart, Secretary, 1000 Broadway, Nashville. Always when requested the individual churches will receive proper credit, but the main thing now is to take the collection and forward the money. We must not let these worthy brethren suffer. Please help.

CAREY A. FOLK,

Chairman Ministerial Relief Board.

Nashville, Tenn., Aug. 18, 1913.

After being away from home three weeks in meetings I returned home yesterday. The first meeting was at Minor Hill Baptist church, in William Carey Association. Rev. J. V. Kirkland the Associational Missionary did the preaching. The attendance was large and at the close thirteen were received into the church by baptism, and one by letter. From Minor Hill I went to Elkmont Springs, also in William Carey Association. Here I assisted Rev. F. M. Yager in a meeting lasting for eight days. At the close there were six received into the church by baptism. The new railroad passes within a mile of the Springs and kept some who were employed there from attending. Then next meeting was at New Prospect Baptist Church, in Ebenezer Association. Here Rev. A. N. Hollis, of Lawrenceburg did the preaching. At the end of the meeting two united with the church by baptism. From all accounts this little church will make the greatest advance this year in all its history. From New Zion Church, in William Carey Association, there also come good reports. Rev. Bunyon Smith, of Fayetteville, assisted the pastor Rev. L. M. Laten. The result of the meeting was, seventeen were received for baptism, six by letter and two restored. Three years ago Evangelist S. W. Kendrick and myself went to this field and held a meeting. It had once been a prosperous church, but when we came we could hardly find enough members to receive new ones. At that time some good material was gathered in and Sunday School has been going all the time since then. Yesterday I attended a baptizing on Leatherwood Creek. Seventeen members were baptized into the fellowship of Thompson's Chapel church, in William Carey Association. During the meeting two were reclaimed. The pastor, Rev. L. M. Laten, was assisted by Rev. J. L. Lynn, of Lawrenceburg. Sunday August 17th, Dr. W. C. Golden will begin a meeting at the Pulaski Church. Rev. L. M. Laten will assist Rev. J. L. Lynn at New Hope Church, in Ebenezer Association. The work in this section will advance as we can get men to come in and take charge of the churches. The question of a living is what bothers them.

D. T. FOUST.

Pulaski, Tenn.



## PASTORS' CONFERENCE.

## NASHVILLE.

First—State Evangelist S. W. Kendrick supplied at both hours, preaching on "The Chief Cornerstone," and "Immortality of the Soul."

Edgefield—Pastor Lunsford preached in the morning. Also preached at the union service at night.

Seventh—Pastor Wright preached in the morning on "Three Things Necessary to Evangelize the World." Dr. Barrett preached at night. Pastor preached at Leeville at night. Meeting continues this week.

Whitsett Chapel—Pastor Courtney preached in the morning to fair congregation. Good S. S.

Third—Rev. Courtney preached in the evening to good congregation.

South Side—Pastor Savell preached on "The Unspeakable Gift," and "The Prophet with a Bald Pate." Good S. S. and services. Best B. Y. P. U. attendance during summer.

Howell Memorial—Supply Pastor Hudson spoke at both hours to good congregations. S. S. and B. Y. P. U. well attended.

Grand View—Pastor Upton preached on "The Tent Dissolved and the Mansion Entered," and "The Eight that Were Lost." 139 in S. S. Good B. Y. P. U.

Belmont—J. S. Pardue preached on "Preaching of the Cross Foolishness to One and Wisdom to Another," and "Weakness Made Powerful, God Directing." Good services.

Rust Memorial—Pastor Foster preached on "Christ Our Deliverer," and "Obedience Better than Sacrifice." Good S. S.

Eastland—Pastor W. T. Ward preached at both hours. Good S. S. 32 in B. Y. P. U. Had two additions to church by letter.

Centennial—Pastor Bell preached on "The Matchless Speaker," and "The Prodigal Father." Good B. Y. P. U. and S. S. Pastor will remain in Nashville next year.

South Side—L. S. Ewton is with Bro. J. R. Hunt at this church. Pulpit at Springfield supplied by our young brother, N. S. Jackson.

## KNOXVILLE.

Smithwood—Pastor Johnstone preached on "The Church in Her Strength." S. Y. Hosanna preached at night on "Mission Work in Persia." Good S. S. Church voted to build or buy parsonage.

Immanuel—Pastor Jones preached on "What Is the Gospel?" and "Not Ashamed of the Gospel." 170 in S. S.

Lonsdale—J. M. Anderson, D. D., preached in the morning on "How We May Know the Truth." Pastor Shippe preached at night on "Soul-Winning." 227 in S. S. Three received by letter. Fine services.

Mountain View—Pastor Wells preached on "Moses at the Sea." No night service. Two funerals in afternoon. 183 in S. S.

Island Home—Pastor Dance preached on "Christian Ballast," and "Purpose of the Cross." 250 in S. S.

Lincoln Park—Pastor Pedigo preached on "God's Way," and "Repentance." 92 in S. S.

Third Creek—Pastor Delaney preached on "The Bible a Wonderful Book." Dr. J. M. Anderson preached on "How to Live" at night. 150 in S. S.

Calvary—Pastor Cate preached in the morning on "Salvation Is of the Lord." Lewis D. Arener spoke at night on "Be Doers of the Word." 105 in S. S.

South Knoxville—Wm. J. Mahoney preached on "Six Vital Steps," and "The Marvelous Gift." 231 in S. S.

Bell Ave.—W. J. Bolin preached on "Glimpses of Heaven," and "Sin." 417 in S. S.

Gillespie Ave.—Pastor Webster preached on "Kindness," and "The Depravity of the Heart." 138 in S. S.

Burlington Mission—Pastor Smith preached on "Three Steps in a Revival," and "The Secret of a Peaceful Life." 78 in S. S.

Broadway—S. Y. Hosanna of Persia spoke on "Christian Influence on Mohammedanism in Persia and Turkey." Fine meeting.

Deaderick Ave.—Pastor Hening preached on "Spiritual Atmosphere," and "Ready to Halt." 474 in S. S. One received by letter.

Lawrence Ave. Mission—39 present.

Beaumont—Pastor Webb preached on "Looking for Trouble," and "Holding Christ Out Before Men." 145 in S. S.

## CHATTANOOGA.

Alton Park—Pastor Duncan preached on "A Proposed Compromise," and "Three Requests Refused." Interesting S. S.

Ridgedale—Pastor Richardson preached on Rom.

12:11 and John 3:3. Good congregations and S. S.

Highland Park—Rev. Louis Bernhardt supplied in the morning. Pastor returned at night from meeting in Georgia. Good congregations and S. S.

East Chattanooga—Pastor Baldwin preached on "Five Gatherings," and "Search the Scriptures." One fine young man received by letter. 160 in S. S. Good day.

Avondale—189 in S. S. One baptism; one received for baptism, and one received by letter. Pastor Sprague preached in the morning, and Rev. W. R. Hamick in the evening. Fine interest.

Rossville—Pastor Tallant preached on "It Is Well with the Righteous." Afternoon: "Pray, Watch and Fight;" night, "It Is Ill with the Wicked." One baptized; one forward for prayer. 207 in S. S.

Oak Grove—Eastdale—Meeting closed. Rev. C. E. Sprague assisted Pastor Hamis. 25 added by baptism.

Chickamauga—Tent meeting begun Sunday. Rev. Sprague assisting Pastor Hamick. Outlook encouraging.

## MEMPHIS.

First—Pastor's son, Wm. C. Boone, supplied at both hours. Subjects: "The Heavenly Vision," and "Earthquakes." Good congregations.

LaBelle Place—Pastor Ellis preached at both services to good congregations.

Central Ave.—Haynes, Brinkley preached at the morning hour. No night service.

Eudora—Meeting just closed. Pastor Marriner did the preaching. 17 additions. Two from Campbellites, one from the Methodists. One received at the waters.

Boulevard—Pastor Burk preached to good audiences. One conversion. 82 in S. S.

Seventh Street—Pastor Strother preached at both hours. One baptized. One received by letter.

Temple—Pastor Bearden preached at both hours. Two received by letter.

Rowan—Pastor Utley preached at both hours. The pastor has been in a meeting at Fisheville with Rev. J. H. Norris. Good meeting. Five conversions and ten additions.

Union Ave.—Pastor Watson preached at both services to good audiences.

Central—Pastor preached at both hours. One received for baptism; one by letter. 200 in S. S. Interesting recital preceding night sermon by Mrs. Baxter Ware and others.

Monterey—Pastor Chunn preached on "Bible Sanctification," and "God is Light." 100 in S. S. Good congregations. A very good day.

It was my privilege to labor with Bro. T. J. Ratcliff in a ten-days' meeting at Barren Plains, which resulted in ten confessions of faith, most of whom united with the church. It was a pleasure to labor with this people and pastor in the Lord's work. Bro. Ratcliff has done an excellent work at Barren Plains. The church has advanced greatly along all lines. Last year alone there were over 60 additions to the church. To show the esteem they have for him they pay him about \$100 more than they have any one else, and yet they have no set salary. Each member gives to him privately what they feel able to give. He suggested this plan, and it has been a success. Bro. Ratcliff is a fine preacher. He is a well-read man, familiar with the Scriptures and a strong doctrinal preacher. He is a very congenial brother with whom to labor. The saints of Barren Plains are to be numbered with the best in Robertson County. They compensated me handsomely for my preaching. My joyous recollection of their kindness to me will stay with me many a day. We give the Lord praise for all the good done.

P. W. CARNEY.

Springfield, Tenn.

Large attendance at Spring Creek Sunday, and a profitable service. A growing interest in every department of church work. At Kirkwood for the night service with a good hearing and one valuable addition. A funeral today at Lamont church of Mrs. Alexander, a bright and happy Christian, who was called out of her affliction yesterday. May God comfort the bereaved husband and family.

G. A. OGLE.

Springfield, Tenn.

Have just closed a meeting at Poplar Corner church. Brother C. C. Morris did the preaching. We had a good revival. Twelve were received and the church revived. You may listen for things from Poplar Corner from now on. L. ROY ASHLEY.

Jackson, Tenn.

Dear Brother Editor: Just a word to say goodbye before leaving Tennessee. Next Lord's day closes my ministry to the Church here. Last Sunday we raised the last indebtedness of the new house, which was \$2,350, and will dedicate the house next Sunday. The church is now free of debt, and in good shape to go on with the work they have so nobly begun. They have called Brother W. R. Ivey, of Live Oak Florida, and it is understood that he will accept.

We have never served a more unselfish people. They are truly a part of God's elect. A people who will follow what they see to be the teachings of God's book. It is no small thing to say that a people at this age of the world, are truly teachable. Yet this is what we can say of these who have followed beyond our expectations, for five years. Their provision for their pastor has been most beautiful. We have never left a field with such tender ties to be severed. Only the call of duty as we see it, would induce us to go. Come to see us at Campbellsville, Ky.

The fellowship of the brotherhood in Tennessee, is one thing we hate to give up. May the grand State come to the very top in all good work and development, and Cumberland Association with its band of noble leaders be in the lead. Blessings upon the Baptist and Reflector. Fraternally yours,

L. C. KELLY.

Orlinda, Tenn., August 8, 1913.

The Central Association meets September 2 with the Spring Hill church, near Eaton, Gibson county, about twelve miles west of Trenton, Tenn. The pastor, Rev. J. A. Bell, informs me that all trains will be met at Trenton, and those coming by rail to Trenton will be driven to the Spring Hill church. It might be well for those who would like to be met at Trenton to write at once to Rev. J. A. Bell, Brazil, Tenn. We want all who will to attend our Associational meeting. We will look for the editors and our denominational representatives.

Humboldt, Tenn. H. A. SMOOT, Moderator.

The Tennessee Valley Association meets with the Yellow Creek church, beginning on Sept. 11, 1913. If those who live at a distance desire to attend the Association will write to Bro. John Aetkinson, Rhea Springs, Tenn., R. R. 2, what time they will be here, he will have conveyance at Spring City, Tenn., to bring them down to the church, where they will be assigned homes after arrival. We will be glad to have all who will, to come and be with us in our meetings and help to arouse our people to a further sense of duty. MRS. J. W. CATE.

Rhea Springs, Tenn.

Permit me to introduce to the brethren of the State, Rev. F. N. Butler, the new pastor at Fayetteville. He comes from Mansfield, La., where he enjoyed a signally successful pastorate, leading in the erection of a handsome and commodious house of worship, and in the development of the church along all lines of Christian benevolence. Bro. Butler is a preacher of rare ability and attainments, and has proved himself a wise and diligent pastor. Fayetteville is fortunate in procuring his services, and I regard him a noteworthy addition to the forces of the State. J. R. HOBBS.

If I were a philanthropist I would put a missionary in every county with directions for him to work only with country churches, and I would lend money only to farmers. I have lectured and preached in more than 2,500 Baptist churches. I never saw a country church that got help from anywhere. I believe that country churches and country schools should be helped as well as town churches and town schools. If not, why not? Let some of our Boards answer. Why don't you help country churches and country schools? FRANK M. WELLS.

Jackson, Tenn.

On Aug. 20, 1913, Duck River Association will meet with Mt. Carmel Baptist church, Rutherford County, five miles east of Christiansburg, nine miles from Murfreesboro on Manchester Pike. All delegates and visitors will be met at Christiansburg on Wednesday morning, at 9 o'clock and 11 o'clock; Wednesday afternoon at 5 o'clock, and Thursday morning at same hours. Brethren, we are expecting you to come. Brother Folk, you have a strong invitation to be at our Association. L. D. AGEE.

I am in a great meeting at Poplar Grove church with Pastor R. J. Williams. Up to date we have had between 25 and 30 professions and more than 20 to join the church. This is the first week of the meeting. It is supposed to go on next week. Pray for us. W. A. GAUGH.



## 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, Calender Station, via L. & N. R. R. Express packages should be sent to Nashville, in care of Rev. W. J. Stewart.

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

**Tennessee College Students' Fund**—Rev. H. H. Hibbs, D.D., Financial Secretary, Murfreesboro, to whom all communications should be addressed; George J. Burnett, President, Murfreesboro, to whom all money should be sent.

**Baptist Memorial Hospital**—Rev. Thomas S. Potts, D.D., Financial Secretary, Memphis, Tenn., to whom all funds and communications should be directed.

**Sunday School Board**—J. M. Frost, D.D., Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., Vice-President for Tennessee.

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

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

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

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

## Chapter XVI.

## JOURNEY THROUGH PALESTINE

Conducted by

REV. JESSE LYMAN HURLBUT, D. D.

Last week, after re-entering the city again (Position 29 on our map), we looked southeast over the Temple Area (Position 30). Now we shall cross this Area and enter the door of the Dome of the Rock, the building that we saw in the center of the Area. Within this building and directly beneath its dome is the actual rock which has played so great a part in the history of this land from the earliest times. Very probably Abraham looked upon it. We can see it also. See the number 31 on our Jerusalem map.

Position 31. The Sacred Rock, where the Temple Altar stood, Mount Moriah.

Here we have the rough, massive, native rock before us. We are on the southern side facing north. On the left or western side, the rock has been roughly leveled as a platform, as we can see; and there are several artificial channels and indentations running across the remainder of its surface, but as a whole, it remains almost as it was when David stood upon it, and Solomon knelt before his altar here (II Chron. VI:13). In size, the naked portion is fifty-seven feet long (from north to south), forty-three

feet wide, and rises six and a half feet above the floor of the building. This light railing of iron, which surrounds the rock, was erected by the Crusaders in the Middle Ages. We can also see two rows of columns, with arches above them. These form two corridors, one inside of the other, around the interior of the building. On the opposite or north side, a part of the rock has been cut away, probably for the ascent leading up to the altar. Under the Rock is a cave which can be entered by a staircase under the projection to the right. Probably that cave was a cesspool under the altar having connection by a sewer with the brook Kedron; but its original purpose has been crowded out of thought by the fantastic legends that Moslems have told about it.

Foregoing all fancies, it is easy to recall facts enough to make this one of the most impressive places on the earth. On this very spot was David's altar, where the angel stood, with drawn sword over Jerusalem (I Chron. XXI:16-27). And here for four hundred years stood Solomon's



altar. It is difficult for us to realize the magnificence of the Temple which David planned and which Solomon built about this spot. In I Chron. XXII:14 we read that David had "prepared for the house of the Lord an hundred thousand talents of gold and a thousand thousand talents of silver." Now the value of a talent of gold is usually given as about \$26,280 and a talent of silver \$1,642. Thus the hundred thousand talents of gold would equal to \$2,628,000,000, and the thousand thousand talents of silver \$1,642,000,000. Then we read in I Chron. XXXIX:4, that David gave of his own private means 2,000 talents of gold or \$78,840,000, and 7,000 talents of silver or \$114,000,000. This makes the aggregate of gold and silver used for Solomon's Temple about \$4,360,000,000. All this immense amount of these precious metals was used in addition to brass, iron, precious stones, wood, etc. But after four hundred years this temple was destroyed and then for fifty years the sacrifices ceased here, and this Rock was heaped with ashes, until the returning exiles built upon it a new altar for the second Temple (Ezra VI:3-12). Before that altar stood Ezra, Nehemiah, Zachariah, heroes and prophets of the latest Old Testament history. And then after four centuries of silence, when Herod had reared a third Temple here, the heroes of the New Testament came, the Master and His twelve disciples, looking at the sacrifices upon this same rock, but seeing in them new meaning. Finally on a day in A. D. 70, the soldiers of Titus broke into the Temple, slew the High Priest offering the sacrifices where for a thousand years his predecessors had offered it before, and then altar, temple, and sacrifice are swept away, never to be restored.

When looking southeast over the Temple area (Position 30), we saw the Mosque el Aksa to the south. Now we are to enter it so as to look at its interior. See the number 32 on our map of Jerusalem.

Position 32. The pulpit of Omar, Mosque el Aksa.

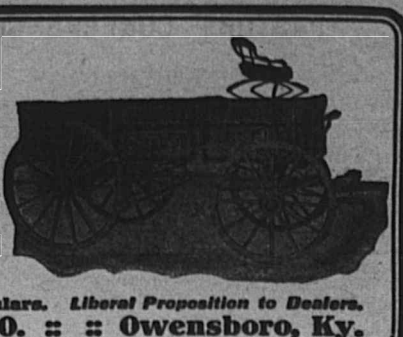
According to Mohammedan tradi-

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tion, there are four requisites for a true mosque: a minaret, from which the faithful are called to worship; a fountain where they wash before their prayers; a Mirab, or recess in the wall in the direction of Mecca; and a Mimbar or pulpit. The first two of these in connection with el Aksa, are out doors; but the last two are just before us. Do you see that curving place in the wall, to our left? That is the Mihrab, or sacred recess, which shows the direction of Mecca, where Mohammed was born. Toward that place all the worshippers turn in their prayers, even as Daniel in Babylon prayed with his windows opened toward Jerusalem (Daniel VI:10); and as the "ark" in every Jewish synagogue throughout Europe and America is in the eastern end, so that the worshippers face toward it. Do you see that steep, narrow staircase, just to the right of the recess? That is the Mimbar or pulpit, upon which a Mohammedan preacher stands every Friday to address the people. He must never read his sermons; he must never employ any oratorical devices, or gestures, but must speak in a monotonous tone, not calling attention from his message to himself. You see the prayer rugs spread upon the floor. Each worshipper removes his sandals as he enters the mosque, and so must each visitor.

This building was once a Christian church, built by the Greek emperor Justinian, in the sixth century after Christ; but it was taken by the Saracens under the Caliph Omar, A. D. 636, and turned into a mosque. The building rests on subterranean vaults and arches, for the original surface of Mount Moriah is far below this floor. "El Aksa," means "the most remote," and it points back to a time when this was the mosque farthest from Mecca. Today this is the most sacred place in all the world to Mohammedans, excepting the shrine at Mecca, and pilgrims who journey hither receive the same title, "Hadji," as the pilgrims to Mecca.

To see the Sacred Rock and also to visit the Mosque on Mount Moriah use the stereographs (31) "The sacred Rock, where the Temple Altar stood" and (32) "The pulpit of Omar, Mosque el Aksa."

**Editorial Note:** In this department Dr. Hurlbut will take his readers to one hundred places in Palestine, two each week. By means of remarkable stereoscopic photographs you cannot only see for yourself each of these one hundred places, in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs, \$1.00. Less than six stereographs in one order, 20 cents each. The 26 stereographs for three months are \$4.33. The 100 stereographs for the year, in a cloth-bound, gold-lettered case, with a guide-book by Dr. Hurlbut of 220 pages (containing full descriptions of each place) and a series of seven patent locating maps, is \$18.75—scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-aluminum stereoscope, \$1.15. Ex-

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F. N. Peloubet, D. D., Editor "Select Notes," on the S. S. Lessons:—"The most important step made in the use photographic illustrations is the patent map system which goes with the Underwood stereographs—Carefully studying these maps and facing in the direction indicated on the map, we go over the whole land and see it just as if we were traveling in the land itself."

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Don't forget that Mrs. J. O. Rust prepared our State Mission program. Don't you wish you could do as well? We do! That sounds odd, but life is too short and the weather too hot to change it.

Editorially speaking, Miss Buchanan is our best friend. She helps us out on this page when all other friends forsake us. She's a pearl of a girl!

Let us think about State Missions and pray for State Missions, and work for State Missions with more real heart-felt earnestness than ever before.

If all presidents of societies would send in their quarterly reports to Mrs. Altman, Millenium would "dawn" at once. If our Associational Superintendents got all their quarterly reports "in" promptly—well what wouldn't happen?

## STATE MISSION DAY.

As the time for our annual observance of State Missions draws near, the hearts of our dear Baptist women are feeling a warm glow in the center. For so many years, September has been State Mission month, that it is hard to think of the month apart from the occasion. The long hot summer is drawing to a close, and it is time for us to plan for the fall and winter work of our societies. The ideal way to begin, would be to have a rousing, spirit-filled observance of State Mission day. Blessings have been poured upon us without stint. His rain and His sunshine have made the world about us bright and beautiful, and even at night our stars have been gladdened with the sweet singing of birds. Truly "He giveth songs in the night." The State Mission programs are out, and the president of each W. M. U. probably has looked her's over to see if she can add anything there to. As many

societies will be able to have the night meeting, wouldn't it be wise to have the paper on "The agencies at work for State Missions," sometime during the day? These programs are only suggestive and each leader is at liberty to improve on them—if possible. The most successful meetings will be those who's President has felt personally responsible for the meeting, and who has made it a matter of earnest prayer. It takes some of us an awfully long time to learn that we cannot do anything worth while without Him. We go on in our own strength, and think we are getting along so beautifully when all of a sudden the bubble bursts and we find failure where we had dreamed of finding success. Let us all turn over a new leaf right here and now—no use to wait until January 1st, and resolve that hereafter we will talk our plans over with our best Friend, not after we have acted, but before. Then will State Mission day be to each of us a gladsome day indeed—a day of prayer and praise, and an occasion for receiving our vows of loving service.

## A FEW BELATED QUARTERLY REPORTS.

Nashville Association Superintendent, Mrs. L. A. McMurtry wrote 60 letters, 64 postals, several packages of literature distributed, visited 17 societies, phoned 36, organized 3 societies and reorganized 3, held 1 quarterly meeting and met with 5 societies. Also attended Middle Tennessee Convention.

Beech River Association.—Mrs. A. Griggs Superintendent, wrote 26 letters, 8 postals, visited 3 societies, organized 2 meetings, held 2, secured 2 subscribers for Foreign Mission Journal and one for this paper.

Watauga Association.—Mrs. Carpenter Superintendent, reports 1 quarterly meeting held. Seven W. M. S. in Association.

Concord Association.—Mrs. A. P. Edwards Superintendent, reports no record kept of correspondence, visited 4 societies and attended an all-day meeting, serious sickness in the family a hindrance.

Holston Association—Miss Mary Tipton reports:

Letters .....	62
Postals .....	30
Literature distributed .....	
Societies visited .....	2
Number of Churches .....	50
Number of Societies .....	32

## SOME ASSOCIATIONAL NOTES.

Mrs. Carter has given your secretary space for Associational reports from week to week as I may be able to send them in.

A late afternoon train bore me to Murfreesboro, July 30th, enroute to the 103 session of old Concord Association, Miss Carrie Byrn kindly met the train and graciously extended the hospitality of her home for the night.

Dr. Hibbs, Mr. Henry Burnett and Master George Lee Burnett were companions on the drive of some fifteen miles to Bradley's Creek Church. Mrs. Edwards our Superintendent and a number of ladies from Murfreesboro went out also. The school house being too small to hold the crowd, we moved out under the trees, and while the brethren attended to the business of the Association, we discussed some phases of our woman's work, as the greater number present were women from churches where there has been no Missionary organization, we tried to explain the work in a way that would create an appetite for missionary information. Miss Byrn read an excellent paper on "How to have a Missionary Society." Mrs. Woodfin presented the Orphan's Home interest. A number of Society reports

were read, showing progress in their work. The need of this Association, is more organizations. We hope seed was sown that will bear fruit. Dr. Austin Crouch made a telling speech on Friday afternoon when presenting the report on Woman's Work.

Aug. 6th brings us to the beautiful Sequatchie Valley. The meeting was with Little Hopewell church. Both Mrs. Lodge and Mrs. McCullum, our two superintendents, were present. This field is being developed rapidly. Some wide-awake pastors, who are in hearty sympathy with every department of our denominational life, including the woman's work, are bringing things 'round the right way. Again, we met an earnest little company of women under the trees, and the report on Woman's Work was given due consideration. The brethren listened thoughtfully as the work was presented in the Association. An all-day ride brings us to Grand Junction, where Little Hatchie Association is in session. We note progress on this field at once when we see the last page of the neatly prepared program scheduled, given to the Woman's Work scheduled for Saturday. Here the good Presbyterian church extended hospitality, giving the use of their house for our meeting.

Mrs. Webb of Whiteville, the superintendent, has been busy. Where only three organizations existed one year ago, we now have nine. Seven of these were represented in this meeting. A most excellent program was given. Two of the papers read will, I trust, appear on our woman's page at an early date. They will make interesting reading. The report on Woman's Work was presented to the Association and discussed on Sunday afternoon.

This meeting was especially enjoyable to me. My brother was pastor of this church for four years, and for his sake I was given an extra welcome, which was so much appreciated, and then I was in the home of my own kith and kin, Mrs. Chas. Tate.

These notes are sent from Morristown, as I wait in a hotel for a train to take me to Washington College, the meeting place of Holston Association, having measured almost the entire length of Tennessee, when I reach it.

As I see it, the growth of our work is largely due to the faithful work of our superintendents, and I do want to plead with our Baptist women to give them cordial support and co-operation. Encourage them by your sympathetic interest in the work they are giving themselves to, and help in a material way by creating an expense fund in your Association to help them do this work most effectively.

Paraphrasing just a little, Mrs. Matlock's poem:

They are doing work of worth,

Write it down, send it round,

Just broadcast it o'er the earth,

Others seeing will take heart,

And we trust will take a part,

Come, fall in!

MARGARET BUCHANAN.

## OVERFEEDING IN HOT WEATHER.

Older children, as well as babies, frequently are overfed in hot weather. The body does not require nearly so much food in summer as it does in winter. Fried meats, rich gravies and pastry should be left off the summer menu. In their place should be dainty sandwiches, fresh fruits and vegetables. Cereals, except oatmeal, with eggs, milk and brown bread should be the basis of diet for young children.

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## RESOLUTIONS

Adopted by the New Hope Baptist Church, Sumner County, Tenn.:  
Bro. Whitt Leggett, aged 57 years, 2 days, departed this life at his home, Station Camp, Sumner County, June 5, 1913, after an illness of several weeks.

He was married to Miss Jennie Latimer Oct. 16, 1879.

Deceased leaves a wife, one son and three daughters, also two sisters and a brother, with many friends, to mourn his loss.

Bro. Liggett professed faith in Christ under the preaching of Bro. G. W. Sherman, August, 1903, and united with New Hope Baptist Church the same year, to which he lived true until death.

As a citizen he stood deservedly high in the community in which he lived, and his service was measured only by his means and opportunity to better his fellowmen.

As a husband and father he was sacredly loyal to his companion and children, ever giving his life and service for their happiness. As a Christian he was devout and earnest, which he proved by his daily walk.

Funeral services were conducted at the family graveyard by Rev. J. Tom Brown of the M. E. Church, June 6, after which the remains were laid to rest to await the final judgment.

We offer the following resolutions:

First, Be it resolved, That God in his great wisdom saw fit to take from us our brother, yet we know He doeth all things well and all things work together for good to them that love God; then let us not sorrow as those who have no hope, for we shall see him again with loved ones and receive a crown of righteousness if faithful unto death.

Second, we extend to the grief-stricken family our sympathy and prayers.

Third, That a copy of this memorial be furnished the family, brother and sisters; that it be recorded in our minute book, and that a copy be sent the Baptist and Reflector for publication.

MRS. J. T. M'MURTRY,

MISS IDA WATKINS,

MRS. ALLEN M. DORRIS,

Committee.

June 10, 1913.

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## THE NOLACHUCKY.

Speaking of old Associations, the Nolachucky is no spring chicken herself. This was her 86th annual session. She is 41 years younger than the Holston, 17 years younger than the Concord, three years older than the Big Hatchie. When the Nolachucky was organized it was the year Andrew Jackson was elected President of the United States. It was, we believe, a year before a single line of railroad was built in this county. Airships were unheard of. There were no telegraphic or telephonic wires. Wireless telegraphy and wireless telephony had never been conceived by human brain. Tennessee had been a State for thirty years, but it was thinly populated. And yet there were enough Baptists to form another Association. Since then the Association has grown until now it has 70 churches with about 5,500 members, making it one of the largest Associations in Tennessee. It met this year with Macedonia church, about four miles from Morristown. Rev. W. C. Hale was re-elected moderator, Rev. J. A. Lockhart, assistant moderator; Rev. J. M. Walters clerk, and Rev. J. Walter Hale was elected treasurer. The introductory sermon was preached by Rev. W. H. Fitzgerald on "Glorying In the Cross." It was one of the strongest, plainest, finest gospel sermons we have heard for a long time.

Contrary to the usual custom the first subject considered was on Books and Periodicals. The report was read by Rev. W. H. Fitzgerald, who made a strong speech upon it, especially emphasizing the importance of reading the Baptist and Reflector, as also did Dr. H. H. Hibbs and Rev. W. K. Cox. Revs. W. C. Bayless and D. L. Manis spoke earnestly and well, the former urging the importance of reading

books, the latter condemning the reading of pernicious literature to which many are given.

Rev. J. H. Clevenger read a fine report on Systematic Giving, and followed it with a striking and stirring speech.

On Friday morning the people came from all directions. Dr. J. M. Anderson conducted devotional services very helpfully. The first report was on State Missions. It was a fine report read by Dr. Spencer Tunnell. Secretary Gillon made a very impressive and effective speech.

Dr. S. E. Jones read one of the strongest reports on Education we have ever heard. He promised to send us a copy of it for publication in the Baptist and Reflector. He and Drs. H. H. Hibbs and J. M. Burnett all made very fine speeches on the subject.

In the afternoon the first report was on the Orphans' Home. Rev. W. J. Stewart made his usual enthusiastic speech on it, and received a good contribution for the Home. One of the best speeches of the whole Association was made by that veteran, Rev. P. H. C. Hale, on Ministerial Relief. Rev. W. A. Hull spoke earnestly and effectively on Temperance.

On Saturday morning the attendance was not so large, but the day was very pleasant. The first subject considered was on Sunday Schools. Interesting speeches were made on it by Revs. W. C. Bayless, D. L. Manis, P. H. C. Hale and L. H. Millegan.

The report on Woman's Work showed a fine work accomplished by the women in the Association. Miss Margaret Buchanan made a brief but telling speech on the subject.

The report on Home and Foreign Missions received able discussion by Revs. Thos. Litz, W. C. Bayless and E. K. Cox. Bro. J. J. Long made a practical talk on Laymen's Work.

We had to leave just after dinner to meet a train and could not remain until the adjournment.

The Macedonia church, where the meeting was held, is a strong country church with a large house of worship. Rev. W. K. Cox is the beloved pastor. He is the father of Revs. E. K. and E. A. Cox.

Among the visitors were Brethren J. W. Gillon, W. J. Stewart, H. H. Hibbs, E. K. Cox, J. M. Anderson, Jas. B. Converse and Miss Margaret Buchanan.

\* Miss Buchanan held a very successful woman's meeting.

Sermons were preached on Thursday night by Rev. W. J. Stewart and on Friday night by Dr. H. H. Hibbs. Both were much enjoyed. The hospitality was gracious. It was a pleasure to be in the home of Bro. Joe Noe.

The next meeting of the Association will be held at Witt's Foundry.

This was an unusually fine session of the Association. One reason we thought it so good was because we received the largest number of subscribers we ever got at any Association, with only one exception, and that was years ago, though it was only a little ahead of the Central Association a few years ago. Dr. Gillon says we measure the excellence of an Association by the number of subscribers we get to the Baptist and Reflector. Well, that is a pretty good way to measure it, is it not?

\*\*\*\*\*

## THE OLD HOLSTON.

Yes, the Old Holston, we have spoken of the Big Hatchie and the Concord, as old. But the Big Hatchie is only 83, and the Concord 103. The Holston is 127. It is by some years the oldest Association in the State, and one of the oldest in the South. It was organized in 1786. That was only 3 years after the close of the American Revolution. It was 3 years before the inauguration of George Washington as President of the United States. It was 11 years before Tennessee became a State of the Union. There are three churches in the bounds of this Association, the Buffalo Ridge, Cherokee and Sinking Creek Churches, which are the oldest churches in the State, and which were all organized about 1779.

The Association now has 55 churches, with 5,600 members. We have not attended every session of the Association since its organization. We have, however, attended nearly every session since 1889, when we attended our first meeting of the Association at Chiquipin Grove Church. It met this year with the Pleasant Grove Church, Washington College.

The following officers were elected: Moderator, A. J. Watkins; Assistant Moderator, W. S. Squibb; Clerk, E. C. Hicks; Treasurer, W. B. Graybal. Among the visitors were H. H. Hibbs, J. W. Gillon, W. J. Stewart, M. A. Range, S. P. White.

After the first morning the meetings were held out doors, under the shade of a beautiful grove. It was cooler and everybody could hear. The experiment added much to the interest and pleasure of the

Association. Rev. L. B. Stivers read the report on Associational Missions, and followed it with an earnest and impressive speech. W. M. Carter read the report of the Associational Board, telling of the work done in the Association, especially by the Association's Missionary. Dr. S. W. Tindell. Dr. Tindell has really done a great work. We do not know of any better work being done in any Association in the State. Dr. B. D. Gray says, "we understand that no better work has been done in any Association in the South." Brother A. R. Moulton, Jr., read the report on Foreign Missions, and Brother A. J. Watkins, that on Home Missions. The reports were discussed by Rev. S. P. White, Dr. J. W. Gillon, Rev. J. K. Haynes, in interesting and impressive addresses.

On the second day there was an attendance of 1,500 or more. It was a great crowd. The first report was on the Orphan's Home. It was read by Sister F. M. McNeese, Rev. W. J. Stewart made a rattling good speech on it. The report on State Missions was read by Dr. W. S. Squibb. It was discussed by Secretary, J. W. Gillon in an informing and inspiring address.

The Introductory sermon was preached on Wednesday morning by Rev. J. K. Haynes. It was a strong, and a most helpful sermon, on the text: "I have Need to be Baptized of Thee." Other sermons were preached on Tuesday night by Dr. J. W. Gillon, Wednesday night by Rev. S. P. White. All the sermons were heard by large audiences, and were greatly enjoyed.

The report on Education was read by Rev. H. A. Templeton, Brother Geo. T. Wofford read the report on the Unaka Academy; speeches were made on the subjects, by Rev. J. K. Haynes, Dr. H. H. Hibbs and Prof. W. L. Gentry. A rain on Wednesday afternoon, broke up the Association. We were sorry that we had to leave at the end of the second day, to attend the Nolachucky Association.

The ladies had a very pleasant meeting on Wednesday afternoon, conducted by Miss Margaret Buchanan. Pleasant Grove Church, with which the Association met, is a new church organized in 1908. It has a new house of worship, built about three years ago. Rev. H. F. Templeton is the efficient young pastor. The hospitality was very cordial, and despite the large crowds was most abundant. We had a very delightful home with Brother McBride.

The next meeting of the Association will be held at Fordtown, Rev. H. F. Templeton to preach the sermon. We always enjoy the meetings of the Holston. But we have seldom, if ever, enjoyed a session more. Perhaps the reason was that we broke the record in getting subscribers to the Baptist and Reflector.

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## THE FAILURE OF EVOLUTION.

Many of the leading scientists of the world have come to see the utter collapse of the Darwinian theory of evolution and are repudiating it.

Dr. N. S. Shaler, geological professor in Harvard University, said, "It begins to be evident to naturalists that the Darwinian hypothesis is still essentially unverified. Notwithstanding the evidence derived from the study of animals and plants under domestication, it is not yet proved that a single species of the two or three million now inhabiting the earth had been established solely, or mainly, by the operation of natural selection."

Dr. Etheridge, of the British Museum, famous as a fossilologist, has passed the following criticism upon evolution: "In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views."

Professor Lionel S. Beale, of King's College, London, distinguished in the world of physiology, anatomy and pathology, in an address to the Victoria Institute, said: "The ideal of any relation having been established between the non-living and living, by a gradual advance from lifeless matter to the lowest forms of life, and so on toward the higher and more complex, has not the slightest evidence from the facts of any section of living nature of which anything is known. There is no evidence that man has descended from, or is, or was, in any way specially related to, any other organism in nature through evolution or any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

Professor Virchow, of Berlin, who has been called the foremost chemist on the globe, gives no uncertain sound when he says:

"It cannot be proved by science that man de-



scends from the ape or from any other animal. Since the announcement of the theory, all real scientific knowledge has proceeded in the opposite direction. The attempt to find the transition from animal to man has ended in total failure. The mid-link has not been found and never will be. It has been proved beyond doubt that during the five thousand years there has been no noticeable change in mankind."

So Professor Fleischman, of Erlangen: "The Darwinian theory of descent has in the realms of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination."

Professor Ernest Haeckel, of Jena, who for years led an army of scientists in their attacks upon supernaturalism, confessed in his old age that he stood alone. "Most modern investigators of science," he said, "have come to the conclusion that the doctrine of evolution, and particularly Darwinism, is in error and cannot be maintained."

Even Darwin, late in life, after the most careful and pains-searching investigation, abandoned and renounced biological evolution.

And yet there are some preachers who still proceed on the assumption of the truthfulness of evolution, despite what these scientists, including Mr. Darwin, himself, think about it. There is only one true explanation of the creation of the world. It is found in the first chapter of Genesis, the opening words of which are "In the beginning God." That explains everything. Granted God, and all is granted.

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#### A TRIAL BY FIRE.

The following incident recently occurred in the experience of Rev. Charles L. Goodell, D.D., pastor of Calvary Methodist Church, Harlem, "the largest Methodist church in the world." Dr. Goodell was one evening in the midst of his discourse, when a man stepped out into the aisle and shouted to the preacher: "I am just out of State's prison. I was guilty of all that was charged and of things which were never found out. You have been saying things here which are tremendously true or terribly false. You have been talking about some One who could save people from their sins. You said that it made no difference how wicked a man had been, if he repented, his sins would be blotted out. You said he would know he was forgiven and the sense of condemnation would be gone. Now if you are saying what you do not know to be true, you ought to be ashamed. If you are holding out to a man like me a hope when there is no hope, you ought to stop it. I want to know, sir, whether you believe that this religion you are preaching can save a man like me. You said that Jesus saved a thief on the cross. Do you believe that Jesus can save a thief now?"

It was a tense situation, and the congregation was moved by the force of the appeal. But it was not prepared for the answer which Dr. Goodell made. "My brother," said he, "I have honestly declared a Message in which I believe. I cannot afford to preach a Gospel that is not true, and I will not. I am ready to make this contract with you. If you will meet the conditions which are laid down in the Bible, by which a man may come to God, and you do not find salvation, I will never again enter this pulpit to preach."

That was an impressive challenge and a confident acceptance. It was the soul of an honest preacher answering the soul of an honest seeker. The next night after the service had gone along for some time with song and prayer, and Dr. Goodell had refrained from entering the pulpit resolute in his intention not to preach unless the man reported (as he had promised he would), the man broke into the church in haste, exclaiming breathlessly, "The car broke down—but you can go ahead and preach."

Here was a distinct challenge to the power of God, and it was successful. It was Elijah's trial by fire. It may have been a little rash in Dr. Goodell to predicate his whole future ministry upon the conversion of this one man, but his belief in the Gospel was evidently so strong that he was willing to risk it. And that belief was not unfounded. God saw to it that he should lose nothing by his bold challenge, as he did in the case of Elijah. The Gospel works. Thank God, it works. He who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," will see to it that those who come shall find the rest they seek. "Him that cometh unto me I will in no wise cast out."

#### THE CHURCH AND THE STAGE.

To the observation of a critic that the church and stage have now come together and are on friendly terms, Dr. A. C. Dixon of London recently replied: "If so, it is not because the stage has been lifted to the level of the true church, but because the church has fallen to the level of the stage."

Dr. Dixon goes on at length to say: "The purpose of the stage is to teach people how to act a part; the purpose of the Church of Christ is to teach them how to be real. The purpose of the stage is to amuse; the purpose of the church is to save. The symbol of the church of Christ is the cross; the symbol of the stage may well be the baby's rattle. The purpose of the stage is to make money, and the managers are not slow to do so, even at the expense of good morals; the purpose of the church of Christ is to make character, and good morals are not for sale at any price. The stage gives what the people want, and, sad to say, the worst plays often draw the biggest crowds; the purpose of the church of Christ is to give what people need, regardless of its popularity. The stage ministers to 'the lust of the flesh, and the lust of the eyes, and the pride of life, which is not of the Father;' the purpose of the church of Christ is to crucify these things. The stage is a caterer; the church of Christ is a prophet. The stage in its tragedies glorifies revenge; the church of Christ teaches forgiveness of enemies and the patient endurance of wrong. The tendency of the stage is to make people childish in their feverish desire for diversion; the work of the Church is to make people childlike in their faith and love and simplicity of character. The tendency of the stage is to keep the race in its childhood of self-gratifying amusement; the work of the church is to lead the race into the manhood of self-sacrificing achievement. The footlights are suggestive of the fact that the lower tendencies of human nature are there brought into prominence; the church of Christ would magnify the headlight and heartlight that reveal and develop the higher attributes of our being. In a word, the real church is the incarnation of the spirit of Christ, pure, humble, self-sacrificing, and forgiving; the stage is the incarnation of the spirit of the world, lustful, proud, selfish, and revengeful. And what God hath put asunder, let no man join together."

This is the finest definition, or rather, series of definitions, of the church and of the stage, and especially the finest differentiation of the two, that we have ever seen. If any of your children, or any of your friends, are disposed to prefer the stage to the church, let them read what Dr. Dixon says about them.

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#### CLEMENCEAU ON ALCOHOL.

The following dispatch, dated Paris, Jan. 18, makes very interesting reading:

Former Premier Clemenceau has written the preface to a pamphlet devoted to a general economic study of alcohol, which has just been laid before the Paris Academy of Medicine.

M. Clemenceau, like the author of the pamphlet, finds it deplorable that the "omnipotent authority" of the state should seem to be powerless against "the most formidable enemy of social peace, of general welfare, and of the rise of the humbler classes to a higher life."

He ridicules existing remedies, which consist in taking drunken men to the police office, or placarding the inside of wine shops with prohibitions of drunkenness, while the laws of France relating to the manufacture and sale of the most deleterious kinds of spirits contribute to foster this particular vice.

"Today," M. Clemenceau continued, "it is beginning to be understood that the right to poison people cannot properly be regarded as one of the achievements of the French Revolution. Universal suffrage would really put itself out of court if it had only succeeded in emancipating itself from the yoke of a single tyrant in order to fall under the sway of a league of private interests which are in open warfare with the public interest. All well-intentioned men, without distinction of party, ought to join in a common effort for the salvation of our country, which is menaced from so many directions at once."

And this, mind you, comes not from a prohibition crank, or a preacher, or a member of the Anti-Saloon League, or the Woman's Christian Temperance Union, but from a very prominent statesman of France, from which source we should least expect a statement of this kind to come.

The statement is made, however, as a result of observation, and in the interest of the public welfare. When men of that character reach the conclusion that the liquor traffic is an evil to the people of the country, then it is only a question of time when that traffic will be doomed. The cords are tightening around it more and more everywhere.

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#### POPES DROPPED.

A recent dispatch from Rome, Italy, states that the commission of historical criticism, of which Cardinal Ferrata is president, has for some time past been occupied with the history of the popes in the ninth and tenth centuries. As a consequence of its researches, the commission has struck out of the list of popes four names on the score that there is no genuine historical evidence that their bearers had any right to the title—Boniface VI., Boniface VII., John XVI., and Benedict X. The first of these, Boniface VI., is supposed to have died 15 days after his election in 897 to the papal chair. Boniface VII., 984-985, termed by some authorities anti-pope, owed his title to a doubtful election before he was compelled by a popular rising to flee from Rome and take refuge in Constantinople. On his return in 984, he procured the murder of John XVI., who had been elected in his place, and apparently exercised the papal power until his own death in the following year. John XVI., a Greek of Calabria, anti-pope 997-998, owed his brief usurpation of the tiara to the unpopularity of Gregory V. and his own treacherous compact with Crescentius. Benedict X., 1053, reigned only nine months before his expulsion. He was the last occupant of the Chair of St. Peter, whose election was made by popular acclamation, or, rather, by a faction of the Roman mob. His successor, Nicholas II., inaugurated the elections by the College of Cardinals.

It is a rather tardy recognition upon the part of Catholics as to the character of these popes. But bad as they were, they were not the only bad popes. We suggest that the best way for our Catholic friends to do would be just to drop all of their popes, including the present one.

#### RECENT EVENTS

Rev. S. A. Rains of Cleveland, just closed a revival at Oak Grove with 13 professions, and a large interest among fathers and mothers.

We are sorry to learn of the illness of Dr. W. D. Nowlin, the able editor of the Florida Baptist Witness. We hope he will soon be fully restored to health.

Governor Ben W. Hooper has appointed Brother W. R. Cooper, of Knoxville, as trustee of the East Tennessee Hospital for the Insane. Brother Cooper is himself sane and safe, and his selection is a wise one.

Dr. A. E. Brown, Mountain School Secretary, of the Home Mission Board, has made an offer to the Unaka Academy, at Erwin, Tenn., to give \$2,000 for the erection of a dormitory, on conditions that the Association raise \$2,000. Rev. J. K. Haynes started out to get the \$2,000, and received a considerable subscription before the Association adjourned. We hope they may get it all. The dormitory is greatly needed.

There will be a reunion at the old Cherokee Church, on Saturday before the first Sunday in September. There will be a number of appropriate addresses. It is expected that there will be a large attendance upon it. Cherokee is one of the oldest Baptist Churches in the State, and there are many, now scattered over the State, and throughout the South, who themselves or their families were formerly connected with the old Church. We wish very much, we could attend the reunion.

The speech of Rev. E. K. Cox before the Nolachucky Association was his maiden speech before an Association as Co-operative Field Worker of the State and Home Mission Boards, jointly. It made a fine impression. It did us good to watch the faces of his noble father and mother, who were sitting in the audience and listened to the speech with intense interest and evident pride. By the way, we spoke some time ago of Bro. Cox as Enlistment Secretary of the State and Home Mission Boards. We used the wrong expression. He is not a secretary at all. He is, as we said, Co-operative Field Worker.



## The Home Page

### JUDE, THE NEGLECTED BOOK.

By Rev. W. H. Jordan.

On Sabbath morning the minister announced that he would speak that evening on the Book of Jude, and urged his people to read the whole book during the afternoon. Several did so. One man searched the Old Testament through and declared he could not find it! He seemed to take his ignorance as a joke rather than a sin. Yet the little book was in its proper place ready to be a great help and inspiration to every one who would wait, read and think.

A minister who had preached for more than twenty years expressed his astonishment at the wealth of its contents when he heard the sermon, and confessed that he had never used the book. Even Martin Luther shied at its depths and heights, and for a time doubted its right to be included among the inspired books.

Jude or Judas, surnamed Thaddeus, was one of the twelve, was a companion of the Lord, was in the upper room at the last supper, was present at the Ascension, saw his Lord caught up to glory, heard the promise of His return, waited with the eleven on that memorable day of Pentecost, and labored with the other apostles throughout Judea, Arabia, Syria, Mesopotamia and Persia where he met a martyr's death, are said to have been his field of labor. If so it would almost seem as though he labored more abundantly than others. Syria still claims him as its apostle.

The power of the apostasy was already felt and he writes to warn and to exhort, to instruct and to comfort the saints, the called, the preserved in Jesus Christ, urging them to contend earnestly for the body of faith once delivered unto the saints. Christ, forseeing the falling away, exclaimed, "Nevertheless when the Son of Man cometh will He find the Faith on the earth?"

Jude, then, brings a wonderful, timely, message to men of today. Contend earnestly for the Faith delivered to apostles, guarded by the Church fathers, fought for by the Waldensians, Huguenots, Bagghars and Covenanters, until the martyr roll of Hebrews Eleven, "of whom the world was not worthy," has been increased by untold numbers of "souls beneath the altar, who cry, 'How long, O Lord, how long!'"

The great danger, says Jude, is not from those without, but within the Church, men who have crept in unawares. They are those who, under the guise of Christianity, are able to accomplish a nefarious work which could be accomplished in no other way. The most expressive words in human speech are assembled to portray their unholy character and work. Their Christless, godless teaching, their bombastic words, evil and anarchistic, are set forth in no uncertain terms. Jude is not a preacher that would mince matters, or whitewash these filthy dreamers who would mar the beauty and simplicity of the Church. What a disappointment is met with in some of the most intelligent professors, Jude calls them rainless clouds, fruitless, rootless trees; grumblers who are boastful and lustful, timeservers and mockers, sensual and without the Spirit of God.

He speaks of judgment to come and proves its certainty by some of the great judgments, the judgment of un-

believers, who, though they were saved from Egyptian bondage, perished because of their unbelief, a whole generation save two, laying down their carcasses in the wilderness; the judgement of fallen angels who left their holy estate, their glorious habitation, and through pride fell, and even yet are reserved in everlasting chains of darkness unto the day of judgment. The third judgment mentioned is that of Sodom and Gomorrah, steeped in unblushing shame and moral filth, a stench in the nostrils of the Almighty, just as the liquor traffic and the white-slave traffic are to-day.

Then he summons the ancient prophet Enoch who foresaw the tendency of the age, and the doom of unbelief. Looking even beyond our own age he saw the coming Lord with myriads of His saints, judging, convicting and convincing the ungodly, and how every knee should bow and tongue confess Him Lord of all.

And to the judgments past and future, we must add those of the centuries since he wrote, for the centuries and the present day conditions are a living commentary upon this part of the World of God.

How loyal and true then, should believers be to the precious Faith delivered unto the saints, that we give it to those who come after us as unsullied and pure as it came to us, or as it comes from the sacred page. "Keep yourselves in the love of God, building yourselves up on your most holy faith, praying in the Spirit, looking for mercy only in and through Jesus unto eternal life."

What a message we have found! What warning, instruction, pleading and comfort! And what a doxology, what a song of victory closes the little book. Fear not, believer. "He is able to keep you from falling and to present you faultless before His presence with exceeding joy. Unto Him be glory and majesty, dominion and power both now and ever."—Christian Observer.

Cedar Rapids, Iowa.

### WHAT PROHIBITION HAS DONE FOR KANSAS.

Charles M. Sheldon in Independent.

So many lies have been told about prohibition in Kansas that many good people all over the country still believe the law is a failure. With persistent regularity, the brewers' publications assert that under prohibition, more liquor is consumed in Kansas than under high license; and, in the next breath, they say that if the financial prohibitionists continue to pass their laws, the liquor business will soon be doomed.

The Kansas prohibitory law has been a part of our constitution now for over thirty-two years. After nearly a third of a century of this law the following may honestly be stated as some permanent results:

1. In a great majority of the 105 counties of the State, the prohibitory law is obeyed and enforced as well as other laws. All laws are broken more or less in all the States. Murders are committed sometimes even in New York, but no one insists on criticising the law against murder because murders continue. The prohibitory law has always been criticised because it does not absolutely stop every legal sale of liquor. But why should the prohibitory law be expected to do more than any other law does? Based on the same principle as other laws, it is fair to say that prohibition does prohibit in Kansas. This does not mean that you cannot get a drink in Kansas, or that there are no places where drink is sold, any more than

it is impossible for a murder to occur in New York; but it does mean that the prohibitory law is regarded as a part of the constitution and accepted by the people generally as the settled policy of the State.

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

There are no respectable brewers in Kansas. A "jointist" is in the same class as a horse thief or a burglar. The young men and women of the State would no more plan to make liquor selling their occupation than they would plan to make a living by blowing open safes.

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

The use of liquor at receptions, banquets and festive occasions generally, is very rare. Even political banquets are so closely watched, that it is quite unsafe to say if any party in power in Kansas today should make a practice of putting even beer on its banquet tables, that fact would be an issue big enough to vote the party out of power.

4. Not only is the social use of liquor infrequent and unpopular, but the use of liquor as a medicine is fast disappearing. I have questioned scores of young and successful doctors and learn that a great majority of them never prescribe liquor for any case whatever. Towns all over Kansas of two or three thousand people are common where not a drop of alcohol in any form could be found in case of sickness. The drug stores are not allowed to handle alcohol for any purpose, and as a result it is safe to say a healthier lot of people than the average Kansans could hardly be found any where on earth.

5. The result of the prohibitory law has been so educational that practically every newspaper in the State is for the law and its enforcement. Of the more than eight hundred papers in the State, I do not know of one that ever prints any liquor advertisements. During a recent editorial convention held in the State at which one hundred and fifty editors were present, a resolution endorsing prohibition and praising its results was passed by the editors without a dissenting vote. It must be said for the press of Kansas that it was largely responsible for the enactment of the law. The papers joined hands with the churches and temperance organizations to create sentiment and form public opinion. As a result of that stand taken thirty-two years ago, Kansas has today a newspaper constituency educated to understand the value of what was then won.

6. The economic results of prohibition are sometimes cited first as being the most important. They are often demanded by opponents of prohibition as if the whole principle depended on being able to prove a decrease in taxes, or an increase in real estate values. Plenty of economic results of prohibition in Kansas can be shown to any one who asks for them. The largest per capita wealth is in Kansas today. Kansas contains more people who own their own homes than any other State in the Union. She has the fewest paupers in proportion to her population—and all that—but after all, the greatest and most valuable result to the State, the greatest thing that prohibition has done for Kansas, is to establish the conviction with the young generation that the entire liquor busi-

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ness is an iniquity and an evil without one redeeming quality, and that it is the business of civilized men and women to rub it off the map of the world.

The enactment of the Webb Bill, regulating the shipment of liquor into prohibition States, has already proved the greatest help to local enforcement. The Mahin law, passed by the Kansas Legislature and based on the Webb Bill, has resulted in cutting freight shipments in some localities down to a minimum, so that instead of trying to run a joint, law breakers are now reduced to going to Kansas City with an empty suit case and bringing it back full of whisky or beer. And when a saloon is reduced to the limits of a suit case by the rigor of a law, it will soon have no visible means of support.

If any reader of The Independent is doubtful about conditions in Kansas and still thinks that prohibition does not prohibit, or that the law is not enforced, I will pay his hotel bills in Topeka for a week, if, after an honest investigation of conditions in Topeka, he is convinced that the law in the capital city of Kansas is a failure. Topeka, Kansas.

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## The Young South

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

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

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

### "O YE OF LITTLE FAITH."

A sower sowed his seed, with doubts and fears;  
"I dare not hope," he said, "for fruitful ears;  
Poor hath the harvest been in other years."

Yet ere the August moon had waxed old,

Fair stood his fields, a waving sea of gold;

He reaped a thousandfold!

In a dark place one dropped a kindly word;

"So weak my voice," he sighed, "perchance none heard,

Or, if they did, no answering impulse stirred."

Yet in an hour his fortunes were at stake;

One put a life in peril for his sake,

Because that word he spake!

"Little I have to give, O Lord," one cried,

"A wayward heart that oft hath Thee denied;

Couldst Thou with such a gift be satisfied?"

Yet when the soul had ceased its mournful plaint,

God took the love that seemed so poor and faint

And from it made a saint!

—Christian Burke.

x x x

We feel especially grateful to the "friends indeed" who are with us today.

From Baker's Gap comes this message:

"Miss Annie White Folk: Enclosed find check for \$5.50 from Pine Grove church for Foreign Missions. Am glad the Young South is doing better. Wishing you great success.—J. S. Farthing, Church Treasurer."

No, Mr. Farthing, we are not asleep this week; it has just been too warm for the Young South members to write to us. Thank you and your church so much. Pine Grove church does not weary in well doing. You remember a good check came from them last month. We are so grateful for such steadfast, never-failing friends as these. I only wish we had hundreds like them.

Stanton, Tenn., comes next:

"Dear Miss Folk—We have read Mrs. Medling's last letter and wish to help build the baptistry so much needed in their work, so find enclosed \$1 from Willing Workers of Stanton. With all good wishes for you and the Young South. Sincerely, Ann Lon Martin, Secretary.

We thank the Willing Workers so much for their timely aid this week. We hope to hear from them again soon. Our fund for the baptistry in Mr. Medling's church is growing nicely—a little over \$5 has been received. Mrs. Medling said it would take \$25 to build it. I wish twenty persons would send in a dollar each, and let us make up the amount right away.

I do hope you are interested in the Baby Cottage. Only a few have re-

sponded to my suggestion for the babies of the State to build the cottage for the little orphan babies out at the Orphans' Home. I appeal to every mother, grandmother and others who have charge of little ones to send an offering to aid in this beautiful work. Let us join hands all round and go to work enthusiastically for the Baby Cottage—a work which I think will appeal to every heart.

We can send Mr. Stewart a check for \$72.86 for the Orphanage. If all the months could be like this!

Please let everybody wake up and send me a lot of letters next week.

### RECEIPTS.

Previously acknowledged.....	\$266 34
Pine Grove Church, by J. S. Farthing, Foreign Missions.....	5 50
Willing Workers, Stanton, by Miss Anna Lou Martin, baptistry .....	1 00
Total .....	\$272 84

### HOME SENTIMENT.

A London paper offered a prize for the best definition of home. Here are some of the answers sent in:

The golden setting in which the brightest jewel is "mother."

The world of strife shut out; a world of love shut in.

An arbor which shades when the sunshine of prosperity becomes too dazzling; a harbor where the human bark finds shelter in the time of adversity.

Home is the blossom of which heaven is the fruit.

Home is the person's estate obtained without injustice, kept without quietude; a place where time is spent without repentance and which is ruled by justice, mercy, and love.

A grand old mirror through which both sides of us are seen.

That source of comfort which youth does not fully appreciate, which the young men and maidens lovingly desire, which the middle-aged generally possess, which the old rightly value.

A hive in which like the industrious bee, youth garners the sweets and memories of life for age to meditate and feed upon.

The best place for a married man after business hours.

Home is the coziest, kindest, sweetest place in all the world, the scene of our purest earthly joys and deepest sorrows.

The only spot on earth where the faults and failings of humanity are hidden under the mantle of charity.

The place where the great are sometimes small and the small are often great.

The father's kingdom, the children's paradise, the mother's world.

The jewel casket containing the most precious of all jewels—domestic happiness.

Where you are treated best and grumble most.

Home is the central telegraph office of human love, into which run innumerable wires of affection; many of which, though extending thousands of miles, are never disconnected from the one great terminus.

The center of our affections, around which our heart's best wishes twine.

A little hollow scooped out of the windy hill of the world, where we can be shielded from its care and annoyances.

A popular but paradoxical institution in which woman works in the absence of man and man rests in the presence of woman.

A working model of heaven, with real angels in the form of mothers and wives.

The place where all husbands should be at night.—Presbyterian Banner.

### ROANOKE COLLEGE.

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**Courses**—Courses for degrees arranged in groups, preparing for life and looking to the various professions.

**Facilities**—A strong faculty of nineteen; library of 24,000 volumes; working laboratories; eight buildings, including new dormitory system of five sections, 250 feet in length, and handsome new gymnasium.

Roanoke is devoted to Christian education for the service of church and State.

Sixty-first session begins Sept. 17. For free catalogue and illustrated circular address

J. A. Morehead, President.

### A HERO.

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint farm houses were entirely destroyed.

One poor man was in greater trouble than his neighbors, even. His home and cows were gone, and so, also, was his son, a bright boy of six or seven years. He wept, and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just as daybreak came, however, he heard a well-known sound, and looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed boy.

"Oh, my son, my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire, I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero!"—Southern Churchman.

### ONE-SIXTH OF OUR POPULATION GO TO MOVING PICTURE SHOWS.

In the August American Magazine, in the department called "The Interpreter's House," appears an interesting account of a thorough investigation of the moving picture business recently made in Cleveland, O. The following extract presents some important facts showing the general trend of the business:

"There are in Cleveland one hundred and thirty-one movies, with a seating capacity of 62,442. The statistics of attendance are interesting. During the one-round tour of the investigation 8,245 children were counted, and over half of them, or 4,290, were unaccompanied. About 115,000 people—men, women and children—daily attend the motion pictures—one-sixth of the population of Cleveland. This is for week days, and counts all performances, afternoon and evening. There is no way of estimating the 'repeaters.' On Sundays and holidays about 200,000, or one-third the total population, attend. A residence canvass of ten families in fifteen different neighborhoods showed that on an average over half of all the families visited picture shows more than once a week. And when you think that

Cleveland figures are probably pretty representative for the whole United States, it gives you an idea of the immense patronage of these places and the immense influence and opportunity they have."

### THE NECESSITY OF DRINKING WATER.

Every person needs water to drink. The first thing that should be fed a young baby is water. As soon as a baby has had his first bath, he should be given one or two teaspoonfuls of warm water. This serves the double purpose of filling the little stomach and of cleansing the throat of mucus. A baby will not go to sleep if he is hungry. Water satisfies the hunger for the first days until the mother's milk is ready. Milk, however, does not quench thirst as does water. Many a baby is overfed because he cries, when the real need was for a drink of water. Several times a day a baby should be given a teaspoonful or two of water (not cold). Especially in summer babies frequently suffer greatly from thirst without any one realizing the source of their discomfort. Often a drink of cool water will change an older child from a fretful to a contented child.

### BABY WAS WELL PRESERVED.

During the progress of the morning bath of a seven-months-old baby a little neighbor girl came into the room carrying a doll which she had received for a present a few weeks before, and which was minus an arm and a leg, and otherwise much the worse for wear. She watched the bathing silently for a moment.

"How long have you had your baby?" she asked at length.

"Seven months," replied the proud mother.

The child looked wistfully from her dingy doll to the shining pink baby.

"My," she said, "but you have kept it nice."

### 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.

### BLOOD POISONING AVERTED

Many a case of blood poisoning has been averted in the hospitals all over the country by the prompt use of Tyree's Antiseptic Powder, the great germ destroyer. Really, every house ought to possess some of this powder. There are so many dozens of physical ills it will relieve, including the diseases of women, sores, abscesses, ulcers, burns, eczema, catarrhal conditions of the mucous membrane and all infection either inherited or acquired. You can get a free sample of the powder by writing to J. S. Tyree, Chemist, Washington, D. C. A postal will do.

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NASHVILLE TENN **DURY'S**  
440 Union St.



## AN INCIDENT.

When I attended the S. B. T. S. about twenty years ago I went from a county in Middle Tennessee, west of Nashville. Before I started a good Methodist friend said to me: "If you get in a tight place, remember that I always have a little money by me. Don't hesitate to call on me." I managed to get along without calling on him.

Recently I called to see him. He is now 75 years old, and is waiting for the summons. During our conversation he remarked: "I am reading the papers a good deal, and from what I can learn the Baptists are growing faster than any other denomination. The Methodists and Presbyterians seem to be about holding their own, but they are not growing like the Baptists. They are not so aggressive as the Baptists." This is an intelligent man. He used to hold the office of County School Superintendent, and is a close student of events. I rather think he is correct about it. Baptists in Tennessee have certainly been growing during the past few years as never before. It is because they are aggressive that they grow. This is why new fields are opening to us even in this great destitution. People admire a thing that has life in it, a thing that is aggressive, a thing that grows.

The Lord grant that we may prove ourselves worthy of the good opinion other folks have of us, that we may be more aggressive, that our efforts along all lines, including State Missions, may grow till we have done something worth while. Nothing less than the Master's "Well done, good and faithful servant," should be our ambition.

B. F. STAMPS.

Erin, Tenn.

**SAPP**—On July 3, 1913, after three years of intense suffering, Mrs. Nannie Sapp passed to her reward. Though her suffering was great she never murmured nor complained.

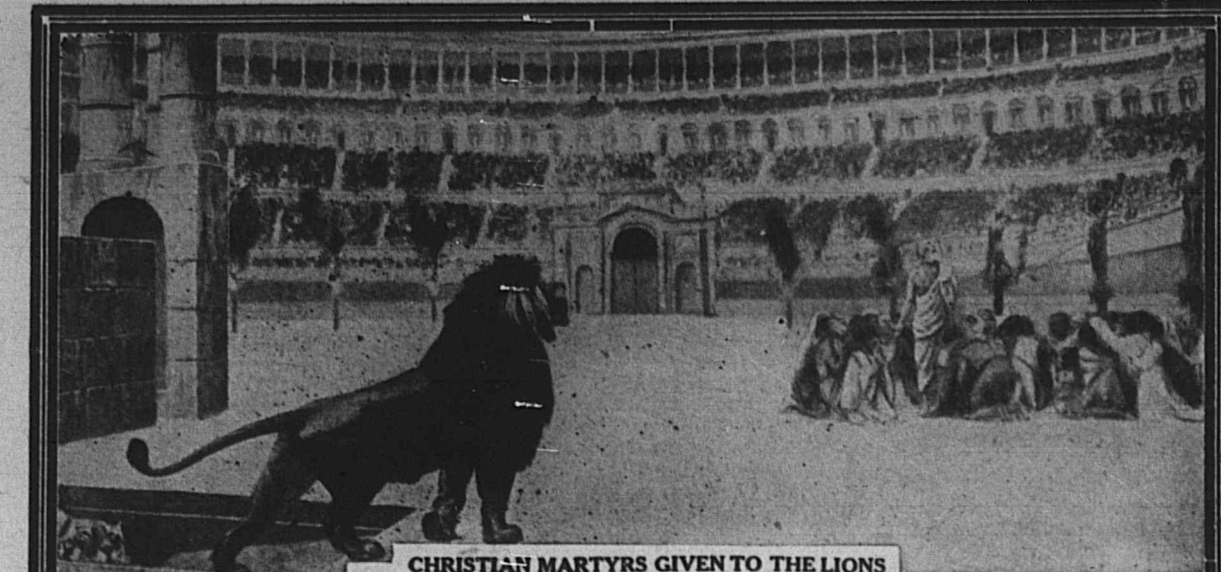
She was born in Caroline County, Virginia, and while she was quite young her father, W. S. White, moved to Columbus, Ga., where she was converted in early life and was baptized into the fellowship of the Good Hope Baptist Church in Chattahoochee County, Ga., by Rev. John B. Gordon, her pastor. In 1871 they removed to Ripley, Tenn., where she met and on Dec. 2, 1884, married Mr. W. B. Sapp. To this union two children were born—a boy and a girl, both of whom survive her and are married. They were both with their mother through all of her suffering and stayed with her to the last.

They moved to Wiggins, Miss., in 1911, where the family still resides.

She leaves a husband, two children, two grandchildren, one sister and three brothers, besides a host of relatives and friends to mourn her going. To all these we recommend the grace of Him who said: "Come unto me all ye that labor and are heavy-laden and I will give you rest." Their affectionate pastor, H. C. JOYNER.

**KIDD**—Geneva Kidd was born in Knox County, Tennessee, Jan. 17, 1878; was married to Joe L. Kidd about 14 years ago; to this union were born four children, three of them are still living. Sister Kidd died July 25, 1913, at 11:20 o'clock. Mrs. Kidd was 35 years, 6 months and 7 days old when she died.

Mrs. Kidd was converted and joined the Middlebrook Baptist Church when quite young and remained a member of that church until one and a half years ago, when



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BAPTIST AND REFLECTOR BUREAU  
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friends, but all will be peace and joy forever.

May God help us all to live lives that will be a benediction to the world as did our dear Sister Kidd.

By her own request, her funeral was conducted by Rev. J. H. DeLaney and her pastor.

Written by her pastor,

C. G. HURST.

Christianity, I say, was missionary from the start. That is the very idea of the thing; that is the genius of the machine. It wasn't made to run on any narrow gauge. You will need a broad gauge track for it to run on.—J. A. Broadus.

she moved her membership to River-view Baptist Church and remained there till death.

Sister Kidd leaves a host of friends and relatives to mourn her loss. She leaves an aged father, mother, four sisters and two brothers, one brother a Baptist minister, also a devoted husband and three motherless little girls to mourn her loss. I do not think that anyone living ever had fewer enemies. Mrs. Kidd loved her children as few mothers do; yet she was a mother to all the children in the community. Her home was always open to strangers and especially to ministers. She loved her church as few women do,

always present at every service when her health would permit.

Sister Kidd will be greatly missed by all who knew her. She will be missed first and greatest in her home; second, in her church; third, in the community where she lived. I do not believe, aside from her immediate relatives, that anyone will miss her more than her pastor.

I will say to all the friends and relatives, "Weep not as those who have no hope." While she is gone away from us, let us all comfort our troubled hearts with the joy of meeting this dear woman beyond this vale of tears, where there will be no more parting nor giving up of



THE PASSING OF ALCOHOL IN  
MEDICINE.

(New York Sun.)

In the International Congress of Physiotherapy recently convened in Berlin Professor Ewald, perhaps the most eminent clinical teacher in the Berlin University, gave the coup de grace to alcohol as a stimulant when he said he had reached the conclusion that in no infectious disease has the value of alcohol been proved and that it diminishes the natural resistance to the inroads of disease.

This confirms what every clear visioned physician of experience has observed at the bedside, that whenever alcohol is administered it handicaps the patient, because it lowers the blood pressure; it is a temporary spar to the failing heart, with a subsequent depression to which many a sick man has succumbed without realization of the cause of "heart failure." One who has seen the purple-hued complexion, sodden features and perspiring, relaxed skin of an intoxicated man needs no medical training to know that here is a case of complete relaxation, the body presenting as sad evidence of crippling as does the mind. If this result may ensue in an individual who is in health, how much more seriously must the vital powers be depreciated in diseases in which other poisons are already playing havoc with the heart and nervous system. Alcohol as a stimulant is dying as hard as did blood-letting as a panacea. The latter succumbed to an enlightened pathology and the former is now sharing the same fate. When the quantities formerly consumed in hospitals are compared with that now supplied to the best conducted institutions the view of Professor Ewald is confirmed.

In the great hospital of which Dr. Ewald is the chief, alcohol is ordered only in two conditions, in severe collapse and as a means of euthanasia, easy death in hopeless disease. The difficulty of removing the long established habit of ordering stimulants in infectious diseases was demonstrated in a certain hospital in this city the chief benefactor of which was a prohibitionist who to the day of his death was chagrined by the surreptitious introduction of alcohol into the wards. He endeavored to counteract this tendency by certain prohibitive provisions in his will.

The most enlightened physicians of the day realize not only the inutility but the serious harmfulness of the former free use of alcoholic stimulants in disease. The Sun has repeatedly presented evidence that the internal use of alcohol handicaps the well to the extent that large industrial enterprises like the Pennsylvania and Union Pacific railroads have followed the German interdiction of alcohol to their employees. The layman who "takes a drink to warm up" should know that the warming action is due to relaxation, widening of the blood vessels of the skin attended by more or less stagnation of the warm blood within them, and that this condition is accompanied by an effort of the heart to overcome the loss of tone in these superficial and other internal small vessels that necessitates an increase of the heart action, evidenced by increased pulse rate. The self-regulating powers of the system eliminate small doses of poison and reestablish normal heart action, hence no

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If you intend traveling to any point in any direction, call on or write to nearest Southern Railway Agent.

J. R. MARTIN, D. P. A.,  
Chattanooga, Tenn.

Immediate unfavorable change is noted. Not so in disease. Here every drop of alcohol should be watched and the reason for its administration clear. The facile prescriber of alcoholic stimulants needs watching by a consultant.

## IN MEMORIAM.

The gloomy messenger, Death, entered Puryear, Tenn., a few nights ago and called up higher one of the best souls it has been our pleasure to know. Sister Mollie Morris, familiarly known as "Mother Morris," was about 83 years of age. She had been a Christian for over 70 years and a member of Puryear Baptist Church for 58 years. For 40 years in succession she had been a teacher of the Bible Class in her church and rarely missed a Sabbath. When, because of the infirmities of age, she thought she was inefficient, begged her class to elect some one else teacher, but repeatedly they refused, and elected her for life.

Sister Morris had been a widow for over 30 years before death. When her husband died he left with her six small children, three sons and three daughters. All these survive her, having grown up to be highly respected and cultured Christian men and women.

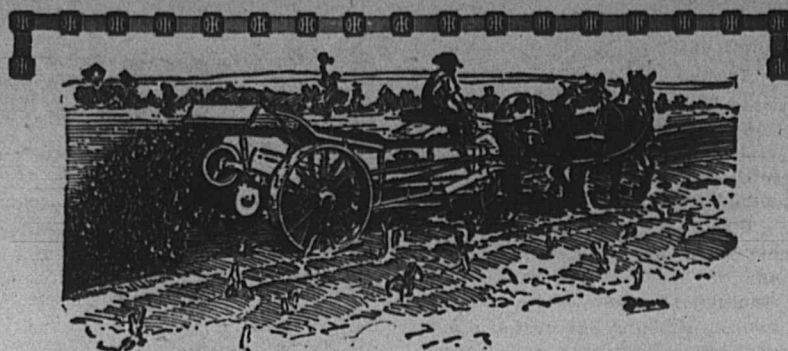
Her last years were spent in the home of her daughter, Mrs. C. C. Miller. From the beginning of her sickness Sister Morris was conscious that it was her last call. She said so. All her children, many of her grandchildren and neighbors were there to see her triumphant ascension to glory. She requested them to sing "Blessed Assurance, Jesus Is Mine," talked of the glories of the other side, and finally, lifting up her hands to bless them, she was caught up to glory.

In many ways this dear saint of God was a remarkable character. Her mind was fertile even in old age. She was deeply spiritual always. She took a lively interest in all that transpired, read the Bible daily, and was a constant reader of the Baptist and Reflector as well as other religious literature.

Funeral services were conducted at Puryear by Rev. L. D. Summers and the writer.

ANDREW POTTER.

I have long since ceased to pray "Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world and now it is time for you to have compassion. I have left you to fill up that which is wanting in mine affections of the flesh for the body's sake, which is the Church. I have given my heart; now give your hearts."—A. J. Gordon.



## Best-Hated of Farm Tasks

ON the spreaderless farm the thought of the great heaps of manure piling up constantly in barn yards, stables, and stalls, is a gloomy one. Those piles mean much disagreeable and hard work. Three times every bit must be handled. It must all be loaded onto high wagons. It must be raked off in piles in the fields. Then every forkful must be shaken apart and spread.

Compare that old-fashioned method with the spreader way. You pitch the manure into the spreader box, only waist high, drive out and—the machine does all the rest.

And, far more important, if you buy an I H C spreader one ton of manure will go as far as two tons spread by hand, with the same good effect on the soil, and it will all be spread evenly.

## I H C Manure Spreaders

are farm necessities. The man who uses one will get the price of it back in increased crops before its newness has worn off.

I H C spreaders are constructed according to plans in which every detail, every feature, is made to count. They are built to do best work under all circumstances, and to stand every strain for years. They are made in all styles and sizes, for small farms and large, low and high machines, frames of braced and trussed steel. Uphill or down, or on the level, the apron drive assures even spreading, and the covering of corners is assured by rear axle differentials. In all styles the rear axle is placed so that it carries near three-fourths of the load. This, with the wide-rimmed wheels with Z-shaped lugs, makes for plenty of tractive power. Winding of the beater is prevented by large diameter and the beater teeth are long, strong and chisel pointed.

A thorough examination of the I H C spreader line, at the store of the local dealer who sells them, will interest you. Have him show you all these points and many more. Study the catalogues you can get from him, or, write the



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**BROWN**—The death angel entered our community on June 17, 1913, and took a brother and friend from us.

Bro. H. M. Brown was born Dec. 9, 1848, in Knox County; professed faith in Christ in early age, and joined Stock Creek Baptist Church.

Bro. Brown was a man noted for his convictions upon matters of right and for his decision and firmness in standing by same. He was also known for his loyalty to his friends and his faithfulness to his church, and his devotion to his family. His loved ones weep not as those who have no hope, but rejoice in the hope of a glorious reunion where parting is never known.

Resolved, That we bow in humble submission to Him who doeth all things well, and that we extend to the bereaved family our deepest sympathy.

Resolved, second, That these resolutions be spread upon our church record, a copy furnished the family and a copy sent our State paper, the Baptist and Reflector, for publication.

W. A. DAVIS,  
J. J. JOHNSON,  
I. F. EDINGTON,  
Committee.

**SHORT**—After thirteen years' absence as pastor of Powell's Chapel Church, Rutherford County, Tenn., I was called back to officiate at the funeral of Bro. Wm. Short, who died April 30, 1913, aged 85 years and 4 months. He joined Salem Baptist Church, Wilson County, Tenn., in 1860; was a consistent member of Powell Chapel Church, and remained a member until his death.

Bro. Short was twice married, survived by his last wife and twelve children.

Bro. Short had been a member of the Masonic Fraternity for 56 years, to which he was very much attached. Said order took charge of the remains after the religious services were concluded. Bro. Short was a consistent church member, an ex-

## ABSORBINE JR.

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for descriptive booklet and if you want liberal trial bottle, send 10c. \$1.00 for 4 oz., \$2.00 for 12 oz. bottle.

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Would the cutting of your FAMILY SHOE BILL, one-third or more mean a very big yearly saving to you? Figure it out. The present high cost of shoes is due to two things, the Middlemen's profits which the consumer must pay and the enormous decrease in raw materials. The new Parcel Post System gave us an idea. By selling our shoes direct to the wearer, cutting out the middlemen entirely, we could save the consumer fully a third on every pair of shoes and still make our usual wholesale profit. The plan is a great success. Baptist and Reflector readers are realizing the opportunity of saving and great numbers are writing for our catalogue, which is sent free to anyone on request. It tells how cheaply high quality shoes can really be bought under this fair method of selling. Every shoe is guaranteed perfect in fit, material and workmanship—your money will be refunded if unsatisfactory. Write for your catalog today. A trial order will please and result in our getting your entire shoe trade.—PARCEL POST SHOE CO., 258 Meeting Street, Charleston, South Carolina.

Confederate soldier, a highly respected citizen, which was evidenced by the large concourse of his neighbors and friends that attended the last sad rites over his remains.

D. B. VANCE,  
Former Pastor.

**LAMB**—Death is fast thinning our ranks, having claimed five of our members in the past few months.

Sister May (Cook) Lamb was his victim on the night of Feb. 18, 1913. She had been a sufferer for four years from that dread disease, tuberculosis. She was a most patient and cheerful woman, always ready to talk of her expected transition from this weary world to the happy home prepared by her much-loved Savior. She had been a faithful member of the Union Ridge Baptist Church for only six years, though she had been a Christian for seventeen years.

Sister Lamb was born Dec. 12, 1870, and was married to Mr. Thomas Lamb on Oct. 3, 1894. No children came to bless their union, so the sorrowing husband was left alone in his new home, but many kindred and friends sympathize and mourn with him. Her only regret at death was that her husband and only brother were not Christians. We as a church pray that they may soon give themselves to the Master and be ready to meet this loved one in the glad Beyond.

MISS LENA CHICK,  
MISS ELLA BLANTON,  
MRS. W. F. ELMORE,  
Committee.

**GALES**—The angel of death has once more visited our ranks, claiming for his own one of our members, Mrs. Eula Gates, who departed this life Dec. 11, 1912. Sister Gates was born in 1876. She was married to Mr. Allen Gates in 1896. Their union was blessed with three children, two boys and one girl. Her greatest desire to live was to stay with her little girl.

She united with Mt. Lebanon Missionary Baptist Church when quite young, had done what she could.

Whereas it has pleased our Heavenly Father to remove from our midst our beloved sister, we offer the following resolutions:

First, That words are too feeble to express our sorrow; that we cherish her memory and bow with Christian submission to Him who doeth



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**Fifth:** High medical standards in the selection of risks.  
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Assets:  
\$10,000,000

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all things well.

Second, That we offer our heartfelt sympathy to the bereaved family, mother, brothers and sister, and point them to Him who can heal their sorrow.

Third, That a copy of this tribute to her memory be placed on our church record, one sent to the family and one to the Baptist and Reflector for publication.

MISS MAGGIE TROLLINGER,  
MRS. NANNIE PARDEE,  
Committee.

## Richmond College

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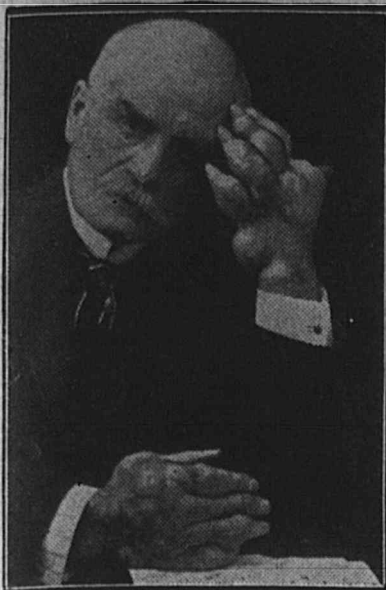
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James Nelson, A. M., LL. D., President.

MARTIN—We, the committee of Lascassas Baptist Church and Sunday School offer the following resolutions of respect to the family and friends of Bro. C. C. Martin, whose death occurred June 1, 1913, aged 60 years.

In early life Bro. Martin gave his heart to God and joined the Baptist Church. He was a faithful member of our church for a long while and teacher of second Bible Class, in which he took great interest. He was a devoted father and husband and a splendid citizen, a Christian gentleman, always quiet and unassuming in manner, yet positive and outspoken in his opposition to the force of intemperance, immorality and dishonesty. His death was very sudden and unexpected, and apparently without pain he closed his eyes as if asleep; in a moment his life was no more. He will be greatly missed. He was a business man, industrious and energetic, and carried the principles of Christianity into all his dealings with his fellow-men. Let us pray God that He will raise up some young man who will take his place in Christian work.

Bro. Martin was also a Mason.

Resolved, That these resolutions be spread on our minutes and published in the Baptist and Reflector, and a copy sent to the family of deceased.

Done by order of church and Sunday School, July 20, 1913.

J. T. SAUNDERS,

H. L. PHILLIPS,

R. H. MARTIN,

Church Committee.

C. W. BAIRD,

R. E. JARMAN,

Sunday School Committee.

VANDYKE—Death has again visited our church and claimed for its own our beloved sister, Catherine Vandyke, wife of Bro. Bob Vandyke. The deceased was born July 19, 1864. Died Jan. 7, 1913. She professed faith in Christ when she was 22 years old, and joined the Shady Grove Baptist Church June 12, 1886, and remained a member until her death. She was a kind and loving wife and mother and friend. She was sorely afflicted for five months. She had a great desire to get well. She said she wanted to be submissive to the Lord's will. She leaves a husband and ten children, twelve grandchildren, two sisters and three brothers, and many friends to mourn their loss.

We are grieved to part with our dear sister, but we feel assured that the Lord doeth all things well.

May the Spirit of the loving Christ comfort and sustain the bereaved husband and children in their sad bereavement.

Her funeral was conducted by Rev. N. E. Munard.

Resolved, That a copy of this be placed on our church record and a copy sent to the Baptist and Reflector for publication.

MOLLIE SMITH,

N. E. MUNARD,

G. W. BETTIS,

Committee.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

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Junior Quarterly	2
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Children's Quarterly	3
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
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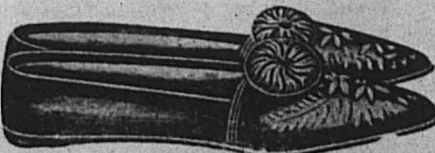
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## AMONG THE BRETHREN

## By Rev. Fleetwood Ball

The Baptist Flag is decidedly not doing to suit us lately, and we desire, as one of its closest readers, to register the most vigorous protest within our power. A two-page letter from a Catholic priest of Fort Morgan, Col., was published in the Flag last week, in which the minion of Rome poured out vials of wrath on the head of Bro. A. H. Ballard, a Baptist preacher, and Baptists in general. No answer from the Baptist appears. How have the mighty fallen! Whereas under the editorial management of J. N. Hall, the Flag made Catholicism wince and stagger, under the present management that paper seems to have sold out lock, stock and barrel to Catholicism. Is that Landmarkism?

Rev. A. M. Nicholson of Jackson, Tenn., writes: Rev. W. R. Farrow of Covington is with me for a two weeks' meeting at Maple Springs, near Mercer. The meeting at Grand Junction was a great success. I received into the church, 5 by letter, 4 by baptism."

Rev. A. S. Wells of Bolivar, Tenn., lately assisted Rev. W. H. Ellis of Jackson in a revival at Parran's Chapel, near Bolivar, which resulted in 40 conversions and 32 additions.

Rev. T. R. Hammons of Bolivar did his own preaching in a revival at Walnut Grove Church, near Bolivar, resulting in many conversions and 25 additions.

Rev. E. Z. Newsom of Richardson, Texas, is assisting in a meeting at Van Buren Church, near Bolivar, this week. He was formerly pastor of that church.

Rev. H. Boyce Taylor of Murray, Ky., and R. P. McKinley, Socialist, are to have a two days' debate, beginning Friday morning, Aug. 29, at McHenry, Ky.

Rev. Alvah F. Gordon of Madisonville, Ky., has accepted the care of the church at Clinton, Ky., and takes charge Sept. 1.

Dr. W. H. Ryals of the First Church, Paris, Tenn., will be aided in a revival in October by W. D. Upshaw of Atlanta, Ga., editor of the Golden Age.

Rev. J. A. Carmack of Trenton, Tenn., is assisting Rev. S. P. Poag of Jackson in a revival with Pleasant Plains Church, near the latter city. We confidently expect to hear of gracious results.

Prof. T. J. Rothrock, A.B., LL.B., has been elected athletic director of Union University, Jackson, Tenn. He is a thorough athlete.

The revival conducted last week by Rev. D. A. Ellis of Memphis at Clover Creek Church, near Medon, resulted in 14 additions. Bro. Ellis' sermons are said to have been "strong, telling and powerful."

Rev. J. T. Early of Jackson, Tenn., lately assisted Rev. W. H. Haste in a revival at Unionville, near Halls,

## HARRISON-CHILHOWEE INSTITUTE.

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Tenn., which resulted in 40 conversions and 32 additions.

Rev. A. U. Nunnery of Jackson, Tenn., is being assisted in a meeting this week at Malesus by Rev. I. N. Penick of Martin.

The revival at Harmony Church, near Whiteville, Tenn., in which Rev. J. H. Oakley was assisted by Dr. H. W. Virgin of Jackson, resulted in many conversions and nearly 30 additions by baptism.

In the Sunday School of the First Church, Bristol, Tenn.-Va., decision day was observed on a recent Sunday. Dr. W. W. Hamilton of Lynchburg, Va., made a talk, after which there were 62 professions.

At the recent session of the Rappahannock Association in Virginia, Missionary W. B. Bagby of Brazil delivered a thrilling and inspiring address, closing with a touching appeal for another worker for his field. Immediately \$1,100 was raised with which to send Rev. T. C. Bagby and wife of Kilmarnock, Va. They sustain the relation of father and son.

Prof. Emerson Ethridge McPeake of Warren's Bluff, Tenn., was licensed to preach last week by the Rock Hill Church and delivered his first sermon Sunday. He is a gifted and capable young man, having taught successfully for several years.

Poplar Grove Church, near Halls, Tenn., Rev. R. J. Williams pastor, has been enjoying a most gracious meeting. At last account there had been 49 additions. Rev. W. A. Gaugh of Newbern has been doing the preaching. The church had only 29 members when the meeting began.

Rev. W. A. Butler of Martin, Tenn., was lately assisted in a meeting at Pleasant Hill Church, south of Martin, resulting in 16 additions by baptism. Rev. A. A. Jones of Martin did the preaching.

Rev. John R. Clark of Cairo, Ill., did some of the preaching of his life last week in a meeting at Rock Hill Church, near Lexington, resulting in 18 conversions and 7 additions, 6 by baptism. The crowds were exceedingly large.

Rev. Seigle B. Ogle of Huntingdon, the wide-awake pastor of the church there, assisted Rev. J. G. Cooper in a meeting at Hollow Rock, Tenn., last week. There were a number of conversions.

Rev. E. C. Butler announces a tent meeting to be held at Piggott, Ark., beginning Sunday, Aug. 31, in which Evangelist W. H. Williams of Clinton, Ky., will do the preaching.

Dr. Chas. T. Alexander of the First Church, New Orleans, will supply the pulpit of Euclid Avenue Church, Cleveland, O., the latter part of this month.

Evangelist Sid Williams of San Antonio, Texas, is with Dr. J. B. Lawrence and the First Church, Columbus, Miss. At last account 50 had united with the church. There were 24 professions in one night.

Rev. R. E. Guy of Fort Worth, Texas, formerly of Tennessee, lately assisted Rev. C. P. Morris in a meeting at Bells, Texas, resulting in 14 additions, 5 by baptism.

President H. E. Watters of Hall-Moody Institute, Martin, writes: "Have just closed meeting with my Woodland Church in Haywood County. Had no ministerial help. Conversions, 31; additions, 28; baptisms, 27."

Rev. J. H. Oakley of Whiteville, Tenn., is this week in a meeting with the church at Denmark, Tenn., where Rev. Paul Freeman is the popular pastor.

Rev. T. J. Perry of Martin, Tenn., is being assisted this week in a revival at Camden, Tenn., by Rev. John R. Clark of Cairo, Ill.

Rev. Roswell Davis of Memphis, Tenn., is aiding Rev. T. McNewman of Lexington, Tenn., this week in a revival at Huron, Tenn.

Rev. Ashley V. Pickern has resigned the care of Immanuel Church, Atlanta, Ga., his resignation to take effect at once.

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### RESOLUTIONS OF RESPECT TO REV. A. H. HUFF.

Whereas the Rev. A. H. Huff, our beloved pastor, has been called to other fields and has seen fit to accept the call, we, the Portland Baptist Church, resolve:

That Bro. Huff has served us faithfully and devotedly for six years, dealing with all as a true Christian gentleman, and doing his duty as only a true gospel minister can.

That his labors in our midst have been faithful, many souls having been saved and numbers added to the church.

That to have known Bro. Huff has been to love him, and that his messages have filled our hearts with joy and strengthened our faith in the Lord.

That we thank the Lord for permitting Bro. Huff to come among us, and pray the Master's richest blessings on him and his wherever he may be called, and that the cause of the Master will prosper greatly in his hands.

That, while it is with sorrowful hearts we give him up, his memory will ever be with us wreathed in flowers of words and deeds that will never fade.

That a copy of these resolutions be presented to Bro. Huff, a copy placed on the church record, and copies sent to the Portland Herald and the Baptist and Reflector for publication.

H. A. EARHART,

S. H. ROARK,

J. S. THOMPSON,

Committee.

Resolutions of respect to the memory of Mrs. Mollie E. Morris from the High Hill Baptist Church, Puryear, Tenn.:

Whereas, God in his infinite wisdom has entered our midst and taken from us one of our most loyal Christian characters, Sister Mollie E. Morris. We realize by this removal the church and Sunday School have suffered a distinct loss in her who so faithfully and untiringly led us on.

Therefore, be it resolved, first, That we as a church and Sunday School tender our most sincere sympathy to the heart-broken sons and daughters that have been deprived of the inspiration and support of a devoted Christian mother. May He whose arm is strong and love infinite help them bear this heavy affliction.

Second, That the community shows its appreciation of her by taking up the onward motto, letting its footsteps fall in the paths of usefulness she liked so much to follow, and be not slow to lend a helping hand to the bereaved family.

Her memory will be an inspiration and a blessing to many who have imbibed this clean Christian spirit necessary to enable them to cope with the temptations that beset this life.

Third, That a copy of these resolutions be spread upon the records of the church, and a copy sent to the family and one furnished to each of the county papers and the Baptist and Reflector.

MARY JOBE,

MRS. D. C. KENT,

MRS. C. W. POTTS.

Dr. E. C. Dargan of the First Church, Macon, Ga., is spending his vacation at Pittsfield, Mass., and Dr. Jacob L. White of Vineville Church, Macon, at Minneapolis, Minn., and Ridgecrest, N. C.

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