

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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—Harry Thaw has "broken loose again"—literally and figuratively. We had hoped that the public had heard the last of this moral degenerate. We wish that in some way all the Thaws could be thawed out, melted and poured into the Dead Sea of Oblivion. They are an intolerable, and it seems an interminable, nuisance. * * *

—The National Negro Business League, in convention at Philadelphia last week, in an address to the public setting forth the achievements of the race during fifty years of freedom, states that the possessions of negroes in the United States amount to \$700,000,000. The address further states that while there were 4,500,000 negroes at the beginning of the Civil War, of whom 3,600,000 were slaves, the number has increased to 10,000,000, and that the race owns 20,000,000 acres of land. This is certainly a remarkable record.

—There are fifty cities in the United States with a population of more than 100,000 each. Only three of them have a million inhabitants. More than half our people now live in cities or incorporated villages. Only forty-five per cent reside in the country proper. In round numbers, we have a strictly rural population of 40,000,000, and a population of 10,000,000 living in villages or small cities of less than three thousand people. Nearly 10,000,000 more live in cities from three to ten thousand, and another 10,000,000 in cities of from ten to fifty thousand people.

—According to the statistical report at the World's Sunday School Convention in Zurich, the number of Sabbath schools is 297,866, showing a gain of 11,864 over 1910. The enrollment is 28,701,489, a gain of 690,295 over 1910. The greatest percentage of enrollment comes from the Samoan Islands, and the lowest from the Philippines. The largest percentage of increase is in the Samoan Islands and other more backward places, and there is comparatively moderate percentage of increase in the United States and Great Britain. There were no figures for Africa later than 1910. The figures for Asia show a gain in schools of 8,113, and in enrollment of 316,818.

—Do missions pay? Hear ex-President Roosevelt: "I was immensely impressed with the improvement in the character of the natives who had been under missionary control. I wish it were in my power to convey my experience to those people—often well-meaning people—who speak about the inefficacy of Foreign Missions. I think if they really could realize but a tenth part of the work that is being done and the work that has been done, they would realize that no more practical work, no work more productive of fruit for civilization could exist than that work being carried on by men and women who give their lives to preach the gospel of Christ to mankind—the men and women who not only have preached but have done; have made action follow pledge, performance square with promise."

—Provisional President Huerta, of Mexico, stubbornly refuses to accept the proposal of President Wilson, conveyed through special Envoy John Lind, that he shall call a Constitutional election for the presidency, as previously promised, and eliminate himself as a candidate. These things President Wilson, deems essential as conditions for bringing about permanent peace in Mexico. President Huerta based his refusal on the plea that President Wilson does not have back of him a majority of Congress, or of the people of the country. In reply to this challenge, President Wilson prepared to read to Congress last Tuesday, a special message, giving the facts with regard to his dealings with Mexico. It is very evident that the sentiment both of Congress and of the people of the country, is almost unanimously with the President: And so is the sentiment of the world. President Huerta is riding to a fall. And if he does not mind it will be a hard one. His administration is said to be in desperate financial straits. Later—President Huerta asked for another day's time in which to consider the matter, and was granted.

—This quotation is from a Connecticut woman's diary, dated 1790: "We had roast pork for dinner, and Dr. S., who carved, held up a rib on his fork and said, 'Here, ladies, is what Mother Eve was made of.' 'Yes,' said Sister Patty, 'and it's from very much the same kind of critter.'" There now.

—If the end of the world should come tonight,
With a crashing of mighty spheres,
With a chaos of sound and a dazzle of light,
And a mingling of groans and tears;
If the end of the world should come, I say,
It would silence my neighbor's cat
That yowls and warbles the night away,
And I shouldn't object to that."

A GREAT CONVENTION.

Where? Johnson City.

When? November 12, 13 and 14, 1913.

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

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

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

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

5. If each reader of this paper will pray each day for the success of our work and for the coming Convention, this will help to make it a great Convention.

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

J. W. GILLON.

Nashville, Tenn.

—Recently, in South Dakota, a young lady made an amusing impression. Her father is pastor of the church, and as he fell ill, his daughter took his place at the evening service, and gave out as her text, "When I was a child, I spake as a child, I understood as a child; but when I became a man I put away childish things." We suppose she is the "new woman."

—Plans have been drawn for a building at Vancouver, B. C., to be four stories in height and six feet in width. So narrow is the proposed structure to be that it is intended to build a continuous row of bay windows above the ground floor in order to provide room for a staircase. What is the purpose of the structure is not stated. They must be very much crowded for room in Vancouver. They would all better move over into the United States where there is abundant room for building purposes.

—The Baptist Standard quotes Rev. W. L. A. Stranburg as telling about two men who came to see him. "We are Latter Day Saints," said they. "Come in, gentlemen, I have been looking for you." "How did you know we were coming?" they asked. "A friend wrote me." "Who was he?" He replied: "The Apostle Paul. He wrote: 'In the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.'" They did not tarry longer at his door. Good. That reminds us of another story. Two of these Latter Day Saints came to a lady's door and asked if they might leave their tracts. She told them they might, "but with the toes turned outward, please."

A man gave his Irish gardener a new valise for a present. Tim stared at it for a moment, and then asked, "What am I to do with thot?" "Why, put your clothes in it when you go away, of course," answered the contractor. "Put me clothes in it, is it?" said Tim. "An' phwat will Oi wear if Oi put me clothes in thot?"

—And again we missed the Duck River Association. We regretted very much to do so. We remember very pleasantly a meeting of the Association at the same church some 17 or 18 years ago. But Bro. L. B. Jarmon represented the paper this time, and he, Dr. R. M. Inlow and others spoke good words for it.

—Speaking of the consolidation of the Watchman and the Examiner, the Journal and Messenger says that it is "Either larger subscription lists, or larger subscription prices—or smaller and less expensive papers." The Journal and Messenger then asks: "Which shall it be?" We pass the question on to our readers.

—Evangelist Paul Price has closed a good meeting at Cadwell, Ga. At the present time he is assisting Rev. J. M. Henderson at Helena, Ga. From there he goes to Texas, but will return to his home at Newton, Ga., Sept. 20. He has vacant time for one series of meetings, beginning with the fourth Sunday in September.

—The Religious Herald tells the following amusing story: "A young preacher who had not yet learned the value and virtue of seasoned and sober speech was preaching at a night service on Light. At one point in his discourse he made a violent gesture of the right arm and cried out, 'Blot out the sun!' then, with a similarly frantic movement of the left arm, he cried out, 'Blot out the moon!' and wildly waving both arms, he shouted, 'Blot out the stars!' A cynical hearer added cruelly, 'Turn off the gas!'"

—The Baptist Standard says that there are more blind tigers where the licensed saloon exists than elsewhere, and gives this illustration: In San Antonio there are 165 places where liquor is sold under Federal license, but without the State license. Exactly. The liquor traffic is lawless by nature. Having no fear of the laws of God before its eyes, it has no fear of the laws of man, and will violate them whenever it cares to or dares to do so. The only way to deal with it is as an outlaw.

—The following quotation from a speech recently delivered by Secretary of State William J. Bryan, in Pennsylvania, is very striking, but as true as striking: "My fight is on the side of truth. When I was a young man I was impatient. I thought because a thing was right it ought to be secured at once, but I have learned to be patient. I have found that only those who are in error need to win at once. Those who are right can wait. There is nothing that grows but the truth."

"Truth crushed to earth will rise again,
The eternal years of God are hers.
But error wounded writhes in pain,
And dies amid her worshippers."

—The Hague, the Dutch capital, is said to be all astir in anticipation of the great ceremony there this week, when the Palace of Peace, the \$1,500,000 gift of Andrew Carnegie to the nations of the world, is to be formally dedicated as the permanent home of the international court of arbitration. The event will bring together representatives of all civilized nations. The plans for the palace were drawn by M. L. M. Cordonnier, a celebrated French artist. The design of the exterior is pure Dutch. The building is 260 feet square and is constructed of brick and stone. In front is a broad terrace and in the rear is a magnificent grove of trees. The main entrance is approached by an inclined plane instead of a flight of steps. At one corner of the building is an imposing clock tower 260 feet high.

THE KINGDOM OF GOD.

By J. Benj. Lawrence.

CHAPTER 19.

SOME DIFFICULT PASSAGES EXAMINED.

In our study of the teaching of Jesus concerning the Kingdom of God we have established, so far, the following points:

1. That Christ picked up the word "Kingdom," which word meant to the Jews the Messianic empire, i. e., the earthly empire of God, and used it without any hint that He was not using it in the currently accepted sense.

2. That His teaching concerning the time of the establishment of the Kingdom is two-fold. In the first part of His ministry He declares that the "Kingdom of Heaven is at hand;" in the latter part of His ministry He definitely teaches, as we saw in Chapter 14, that the coming of the Kingdom is a far off divine event.

3. That this change in the teaching of Jesus was caused by the attitude of the Jews towards Him. He first offers the Kingdom to them. They reject Him and in rejecting Him reject the Kingdom. This rejection makes a new dispensation necessary, and this new dispensation means the staving off of the coming of the Kingdom.

4. We have also found that the teaching of Jesus is not only in harmony with the idea of an earthly empire, but that it necessitates such an empire in order to find its fulfillment.

These points are established. The plain words of Christ, which no kind of exegetical twisting can make mean anything else, set them forth. With this in mind we come to study

SOME DIFFICULT PASSAGES.

It must be admitted that there are some very involved sayings, sayings which no one seems to understand, falling from the lips of Jesus. We do not hope to make these clear, but we do hope to show that, whatever they may mean they do not mitigate against the idea of the Kingdom as it has been set forth in the preceding chapters.

1. We take up first Luke 16:16 in which Jesus says: "The law and the prophets were until John: since that time the Kingdom of God is preached, and every man presseth into it." This last phrase "every man presseth into it" sounds strange in the light of the historic fact that the Jews to whom He was at that time speaking were not pressing into the Kingdom, but opposing it; and from the further fact that Jesus in a number of passages positively declares that the Kingdom had not been established and would not be established until a far distant time in the future. If this passage is to harmonize with the rest of the teaching of Jesus and with the historical circumstances environing it some other translation must be found possible. The phrase is "KAI PAS EIS AUTAN BIAZETAI." "BIAZETAI" is from "BIAZO" and means "To use force, to assault, to offer violence, to ravish." "EIS" may mean against. Gessner Harrison in his treatise on Greek Prepositions, says: "EIS sometimes obtains the signification of 'against.'" This position is sustained by Thayer's Greek-English Lexicon of the New Testament. This being true the translation of this phrase could be as follows: "And every man strives—offers violence—against it." A parallel passage is Matthew 11:12, where Jesus says: "And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and men of violence take it by force." Here the word "BIAZETAI" is used. We have shown in a former chapter that the following translation is possible and in fact is supported by a number of learned critics: "The Kingdom of Heaven suffereth violence and violent men oppose it with force." The idea is not that men are using force to press into the Kingdom, but they are using force to destroy the Kingdom. These translations are possible, and when made fit into the facts as we have these facts in the body of Christ's teaching.

2. In Matthew Jesus says: "I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (16:19). The phrase "keys of the Kingdom of Heaven," surely means authority. The question is, where, when, and how is that authority to be exercised? Surely not in opening the Kingdom of Heaven itself, for Christ has positively taught that the Kingdom of Heaven would not be established until after the evangelization of the world. That the Kingdom of Heaven is here used by Christ to signify the visible church is an assumption which involves insurmountable diffi-

culties. About the best and most reasonable explanation that can be given of this passage is this: Christ gives to Peter certain Kingdom authority, which authority Peter is to exercise in opening up not the Kingdom of Heaven, but the New Dispensation looks to the coming of the Kingdom.

tion—the dispensation of the Church—which dispensation—3. In Luke 17:20-21, when the Pharisees demanded of Him when the Kingdom of God should come Jesus said unto them, "the Kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for behold the Kingdom of God is within you." The last phrase, "within you" may be translated "among you," as you will see by looking on the margin of your Bible. In Chapter 14 we gave an extended explanation of this passage referring to a number of the most learned expositors to show that the phrase "with observation" meant predictability. It cometh not so that one can fix its appearing by any watching of external signs before hand.

4. In John 18:36 Jesus says: "My Kingdom is not of this world. If My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is my Kingdom not from hence." The words of the Lord, "My Kingdom is not of this world," says Olshausen, "have been employed by many to prove that the Kingdom of Christ should be understood as confined to the internal or moral world. But, in this instance, the discussion merely concerns the relation of Christ's kingdom to the kingdoms of the world: (EK points to the origin of the Kingdom of God as not from the KOSMOS, like the kingdoms of the earth); but in no way whatever does it limit the extent of the Kingdom of God itself." Christ simply states that His Kingdom would not be like the kingdoms of men: that is, especially, it would not be established by human power, nor by the might of human armies. This was the only thing that was required to be stated to the Roman Procurator to deliver him from the fear that Jesus might in any degree assail the authority of the Roman empire. This passage in the place of proving that Christ's Kingdom shall be simply a spiritual reign in the hearts of men puts itself, in the contrast between the Kingdom of Christ and the kingdoms of the world, on the side of the earthly empire of Messiah. (See Hengstenberg). Jesus does not say that His Kingdom will not be in the world.

From this study of difficult passages, and we have noticed all the passages that offer any difficulty, we find that not one of them stands in the way of an earthly empire of Jehovah as the Kingdom of Heaven. Jesus sets the Kingdom of Heaven forth as a regency, as an empire; an empire with citizens, with a territory, and with a king. These passages, which are the standard proof texts of those who make the Kingdom of Heaven only a spiritual reign of Christ in the hearts of His believers, when properly rendered do not substantiate such a position, but blend with the rest of Christ's teaching in the support of the earthly empire of God as the coming Kingdom.

Limitations to Regularity.

By Geo. A. Lofton, D. D.

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. But Jesus said unto him, Forbid him not; for he that is not against you is for you." (Luke 9:49-50.)

The disciples had just been reasoning among themselves as to who should be greatest in the Kingdom of God. The Master rebuked their idea of inequality among themselves by setting a little child in their midst and by showing that the reception of one thus childlike, in his name, was the reception of himself and of the Father who sent him; and that whosoever would be greatest should be the least and servant of all. John seems to reply to this rebuke in the language of the text thus put: "If the receiving of any one in thy name, even a little child, be the receiving of thee, were we doing right when we forbade one casting out devils, in thy name, because he did not follow with us?" "Forbid him not," said Jesus, "for he that is not against you is for you;" and Jesus went further to say that a cup of cold water given, in his name, should not lose its reward, and that offending one of these little ones who believed in him would meet the severest punishment.

The idea of the Savior seems clear that wherever his religion is found in any man and evidenced by spiritual gifts and charity—such as casting out devils and doing good deeds, in his name—we are not to condemn nor hinder because not formally and regularly connected "with us." In other words,

we are to recognize and fellowship vital religion, spiritual gifts and character, wherever found in the name of Christ. These things are not bound by church order, organism, ordinance or office. This man casting out devils, in the name of Christ, was doing the very work of the apostles themselves; and instead of prohibiting the man, Jesus encouraged the man to go on in the good work, upon the principle that he was "for him" and not "against him; that, doing such a work, he could "not lightly speak of him." This man was infinitely more commendable than thousands of church members who boast their orthodoxy, but never cast out any devils.

It is clear then that here the principle of Christian toleration and charity is laid down, in spiritual things, as possibly independent of outward conformity; and that we are specially warned not to limit the work of God's spirit to our order, or to any order, in the face of spiritual evidence as exhibited by others. It is a good rule that wherever the spiritual is found in others, recognize and fellowship the spiritual, although the organic and ceremonial may be lacking or defective; but where the spiritual is not found, although the organic and ceremonial exist, there can be no recognition or fellowship. The man casting out devils in the text evidently had the spiritual, though not in conformity with the outward order of Christ, but Christ recognized and fellowshiped him in his work. He lacked external regularity, but he had inward orthodoxy; and what was spiritually true of him and his work was no truer or better at the hands of the apostles. So said Paul of the preaching of the gospel, "Even of envy and strife," so it was preached, for which he rejoiced. Phil. 1:14-18. So of Moses when Joshua protested against the prophecy of Eldad. Medad in the camp (Num. 11:27-29), and who said: "Would that all God's people were prophets!" It does not take ordination to teach the gospel.

Now this does not deny or depreciate order and regularity in God's system of religion and work. Christ has established an organized church of baptized believers, with its ordinances, offices and laws for the government of God's people and for the preservation and spread of the gospel—the extension of the Kingdom—to the uttermost part of the earth. This church is the "ground and pillar of the truth"—the stay and support of the truth—by which we are saved, and while the church is not the repository of salvation through its ordinances and offices, it is the repository and vehicle of the truth, symbolized by its ordinances and operated by its offices, by means of which we are saved through faith in our Lord Jesus Christ, by the grace of God. Whatever the exceptions, spiritually, to outward order, as seen in the text, that order is absolutely essential as the rule of Christ's kingdom to the government of God's people and to the preservation and efficiency of the gospel. That gospel is the inspired word of God, the truth, of which the church is stay and support; and it is not merely the truth as sifted from errors and glosses by uninspired wisdom and made applicable to different ages of progress, according to the principle of evolution, else we have no standard of belief and practice, except through the process of criticism at the hands of human judgment. The church of which Christ is head, the Holy Spirit guide, and the gospel law, is the sole medium of truth as to interpretation, support and preservation.

Herein we discover the absolute importance of gospel order as applicable to Baptist principles and usages. Romanism is an iron-bound and inflexible organism, not only claiming to conserve and support the truth, but, through its ordinances and offices, to bestow salvation itself. Outside of its communion and the operation of its sacraments and priesthood, all salvation is denied; and for this reason, no exception of spiritual life, or gift, as in our text, could exist outside of its inflexible system. Not so with Baptists, who conform to the flexible order of Christ which keeps as the rule to the outward organism, ordinance and office, but which can allow spiritual exception without compromise of outward conformity. The organic and the ceremonial are respectively the vehicle and the sign of the spiritual; but while Baptists hold that the organic and the ceremonial must be preserved in order to convey and signify the spiritual, yet the spiritual may exist outside of the organic and the ceremonial.

Baptists insist upon preserving the organic and the ceremonial of Christ's system. Everything ultimately depends for the preservation of the truth and spirit of Christianity upon the preservation of

the vehicle, and the signs which convey and symbolize the system of Christ. Vitalize the vehicle and the symbols which Christ left us and you vitalize the truth and the spirit they convey and signify. We recognize and fellowship the spiritual and the true wherever found in the individual, in or out of a church, so called; but we cannot fellowship or recognize unscriptural or extra-scriptural organism, ordinance or office. The church built upon infant baptism, or upon the unscriptural design of baptism, or upon a false mode of baptism, is not organically or ceremonially the church of Christ, however and to what extent it may conserve the spirit and truth of the gospel; and while Baptists recognize and fellowship the true and the spiritual wherever discovered in such a church, they refuse recognition and fellowship to the organism and its ceremonial and official system. The line is specifically drawn in our ceremonial communion as a church act, and in all other acts which involve New Testament church polity.

Thus it can be seen how in spiritual things Baptists may co-operate with evangelical Christians, and yet be exclusive in their church polity. Wherein we agree, spiritually, we walk together, though organically apart; and wherein we might organically agree, we walk apart if the spiritual does not exist. Baptists are neither ritualists nor rationalists. They are spiritualists; and they are glad to recognize and fellowship the spiritual among those even defective or wanting in the organic, ceremonial and official of Christianity. However, they draw the line exclusively with ritualism and rationalism.

Finally, there are limitations to regularity among Baptists themselves. Our flexibility in spiritual things among erring Christians on the outside allows us the same liberty among ourselves. Baptists stand upon two fundamental positions: (1) The Gospel of grace through faith to the salvation of the soul; (2) the gospel of order essential to the preservation and promotion of the doctrines of grace in the system of Christ. Baptists may be said to be one in the realm of the spiritual—the gospel of grace. Their differences fall in the realm of order. For instance, some are alien immersionists and some are open communionists, while others differ about succession, conventions, boards and mission methods. Should they dis fellowship each other in such matters? The question can alone be answered in the light of Baptist position with reference to gospel order. Do these differences involve gospel order—our organism, ordinances and offices—in such a way as to prevent the preservation and promotion of gospel grace? If so, it is a serious matter.

It must be admitted that alien immersion and open communion appear inconsistent with a Baptist. It is affiliation with the anti-gospel order of Pedo-baptism, or with the anti-grace principle of Campbellism, and other forms of ritualism; and, if so, it intends, indirectly, to destroy gospel order in the preservation and promotion of gospel grace. Those who believe in alien immersion and open communion, however, hold that the essence of baptism lies in the conscience of the baptized and not in the office of the administrator, and should not be repeated; that communion is the universal privilege of the saint and does not depend upon baptism, but upon conversion. This appears contrary to gospel order; but is the question of such vital importance as to involve dis fellowship; or is it so far beyond the pale of regularity as to prevent its being an admissible irregularity? Is the alien immersionist, or open communionist, for us or against us? Answer: Are they casting out devils or not?

CHIPS FROM A PREACHER'S WORKSHOP.

Do you want an argument for the claims of Christianity? Look at the Christless; consider their standard of living, their views of righteousness; note their conversation, and their pleasures, and be instructed.

I may not understand Providence. When I attempt to understand the meaning of the world, I am puzzled to anguish of soul, but I can understand duty—my duty. Here is a piece of work I may do and be blessed in performing it. I may cheer another with a good word or an unselfish act; I can pray, I can visit the sick, I can be fraternal, I can send a letter all enriched with joy, I can resolve to be true and truthful and forgiving; I can resolve to "desire earnestly the greater gifts," in the seeking of which my desire will grow. "Follow after love." Hatred and malice spoil our happiness and spoil us of comfort. Lord, give

me true repentance, that I may echo thy words in condemning all my sins. Lord, make my life clean. "Clear thou me from hidden faults"—the faults of malice and cunning and vindictiveness and envy and cowardice and greed. May my soul be redeemed from moral failure and ruin. May I have faith in Christ's power to redeem me from sin and to set me at liberty. May I live as one redeemed. Oh, Christ, "Thou hast a mighty arm; strong is thy hand, and high is thy right hand." Take from our necks the yoke of brass fixed there by sin. Sin is a snare, and we have been ensnared.

"Our soul is escaped as a bird out of the snare of the fowlers;
The snare is broken, and we are escaped."

Sin is a pit; we have lain in a pit. Lift us out of the pit, we pray thee.

Sin is an outer darkness; bring us into the light, O God.

Oh, give us clean hearts; wash our hearts in the blood of Christ. Lamb of God, thou didst shed thy blood for me, and shall I miss its cleansing power? Shall I go on in defilement? Shall evil still lodge in me?

May I not for one day or for one whole hour lose sight of thy cross, O Christ? On the cross I behold thee, my sacrifice, my substitute, my savior. And I read Love in all that scene—a Father's love, a Savior's love. Are not these sufficient for my soul with its emptiness, its hunger, its sins, its defeats?

I need courage. Help me to come with boldness to the throne of grace.

I need peace. Jesus, thou art the Prince of Peace, and hast said, "My peace I give unto you."

I need patience. O Spirit of God, impart to me the patience of Christ.

I need life. "And I give unto them eternal life." Give me this life, I pray thee, O Christ.

Here is my work, full of problems, I see not how I shall perform it. The world cares not whether I perform it. I may drop my work and disappear, as others have done. My Task-Master is above. Moses met God at Horeb and received his task. It was a transaction between him and God. It was a Divine call. Away from the eyes of the world, away from the scene of his labor, Moses meets God. A flaming bush, a startling voice, a beating, distrustful human heart; a task stupendous which would swallow the doer! We are not alone, though at times we feel that we are. May we not fail to hear the small voice, nor cease to dwell in the secret place of the Most High. Our griefs, our burning shame, our neglect which others torture us with, our weakness, our stammering, our poor achievements, our deep cares, our humiliations, our discouragements, our lack of means, or lack of wisdom—all these try us.

"In the deep heart of man, Care
Hath built her nest and broodeth there."

Men cannot see what you see. Your success is a trifle in the mind of the world. The world's heart is hard as whalebone to the things over which you are sensitive and anxious. Even good men will make it hard for you to do good. But the question above all questions is not, What does the world think, or do, or purpose? but, What is the will of God?

Will God teach me his will? If so, he will help me to do his will if I ask him. Life is glorified by doing the will of God.

ROBERT MORRIS RABB.

Atlantic City, N. J.

Some people are prone to talk about the colored people in an unkind way. In all my life I never saw an unorthodox Baptist negro preacher. On a cold winter Sunday I lectured to white people and preached again at night. The colored people were very anxious for me to speak to them. Their church was a little more than a mile up the railroad in one-half mile of the station where I was to take a train at midnight for the next town.

After preaching to the white people at the night service, I took my suit case in hand and walked a mile up the railroad on my way to the station. Just as I got in front of the negro church I saw the preacher go into his pulpit and announce his text, "There was a man sent from God, and his name was John."

I sat down on the railroad with my grip at my feet and listened to his sermon. I never heard a

better sermon in my life than this negro preacher delivered that night. His subject ran about thus:

1. There is a God because God did the sending.
2. John was a God-sent messenger. Here he gave many Scriptures to support a divine call to the ministry.

3. John preached repentance toward God and faith in Jesus Christ and baptized only those who did repent.

It seemed to me I never heard a more ringing message in my life. At the close of the sermon I walked in. The pastor greeted me heartily and said to the congregation that I was there and would talk to them about "Jerusalem," that I had been to Jerusalem, and he hoped all the brethren and sisters would remain. Everybody kept their seats. I talked more than an hour. Of all the crowds I ever addressed I never saw people more anxious to learn. They were truly "hungering and thirsting" after righteousness. I closed the lecture at 11:30 by saying I wished them all to meet me in the New Jerusalem.

The pastor and three of his deacons accompanied me to the depot one-half mile away, one of them carrying my grip. Upon our arrival at the depot we learned that the train was two hours late.

These colored brethren "hustled" around, got coal and kindling, made me a good fire, and after thanking me again for my lecture went to their homes. I sat there alone waiting for the train. The impressions made upon my heart by these colored brethren then are fresh in my mind now, and I give them out:

1. Colored Baptists are orthodox. I never saw a colored Baptist preacher who was not an orthodox Baptist.

2. They are anxious to learn.

3. They are given to hospitality and are very kind.

4. They don't drink as much whisky as many white Baptists do.

I could wish that no white Baptist will ever be unkind to colored people. They were once our slaves, and for this reason we should help them. They have the first claim on us. Let me urge that every Baptist pastor help the colored people of his town in every way that he can. Let every housewife be kind to her negro servants.

The negroes have made more progress in twenty-five years than the Indians have in fifty.

The Indians have killed ten times as many white people as were ever killed by the negroes. I repeat, the negroes have first claim on us, for they were once our slaves.

FRANK M. WELLS.

Jackson, Tenn.

The good Lord is doing great things for us in this section. Our missionary, Rev. W. A. Gaugh, is doing great things. We feel that we are very fortunate in securing the services of such a man as Bro. Gaugh for our missionary evangelist. I have had two of my meetings—Providence and Cairo. Bro. O. F. Huckaba of Jackson, did the preaching for me at Providence. He is a man of God, a strong Christian, a man who knows the Lord and preaches the gospel in power and exposes sin without fear. The visible results were not what we had hoped for, owing to some local affairs, but we had a good meeting, 11 additions, eight by baptism. The church was greatly revived and is in better shape to do great things for the Master. I did my own preaching at Cairo; had about 25 professions, 24 additions, 17 by baptism. Cairo is a great little church three years old; has 105 members, a \$1,500 house built and furnished and paid for, and hasn't asked for any help for the last year.

Friendship Association is no longer a back number. She is fast forging her way to the front. We have had some unpleasant things to contend with, but I feel that these are almost gone and the good Lord is doing great things for us. We may all now expect great things when we have such men as James H. Jones and J. C. Doyle at the helm.

Come to see us, one and all, when our Association meets at Enon.

I begin my meeting at Maury City tomorrow with Bro. J. A. Bell to do the preaching.

Dr. H. W. Virgin is to be with me at Alamo, beginning the fifth Sunday. The good Lord is doing great things for Alamo. It seems that the Lord is sending the Baptists this way to build up Alamo. We have had about 30 additions in the last twelve months. The future is bright for Alamo. Pray for us in this time of great need.

J. T. BARKER.

Adams, Tenn.

SUNDAY SCHOOL NOTES.

September a great Rally month for Tennessee Baptist Sunday schools.

Our aim—150,000 Baptists in Sunday school Sept. 21, 1913, and \$6,000 gifts to Sunday school work.

We ask that every superintendent and pastor help us to make September to count mightily for the Lord and the Sunday schools.

Mrs. Allen Fort of Tabernacle church, Chattanooga, has turned in a large number of papers on the Manual and diplomas have been awarded. If we had a Mrs. Fort in every church in Tennessee, Tennessee would soon come to first place in teacher-training.

We have had a great campaign in Unity Association, holding institutes at New Union, Piney Grove, Masseyville, Crainsville, and Middleton. Prof. Balthrop of Bolivar, Bro. Butler of Teague, and Rev. J. D. Campbell of Saulsbury accompanied us and did excellent work. The work is looking up in Unity Association. We organized one school on the rounds.

Clinton Convention met at Jacksboro, Aug. 9-10, with quite a large delegation. This is growing to be a great Convention. There the churches not only elect messengers, but send letters with complete reports and money to defray the expenses of the Convention. Prof. T. J. Gross, Coal Creek, was elected President; Mr. J. C. Johnson, Andersonville, Secretary, and J. W. Jarnigan, Coal Creek, J. F. Long, Clinton, and J. W. Key, Oliver Springs, Superintendent of the three groups of churches. Much interest and enthusiasm was generated and much good done.

We have this week been with Prof. J. T. Warren in a campaign in Beulah Association. He is associational superintendent and is giving a large part of his time developing the churches over Beulah Association. We touched Sharon, Kenton, Rutherford, Obion and wound up at Woodland Mills, with Convention. At Woodland diplomas were awarded to class which Rev. B. T. Huey organized several months ago and who have finished the Manual in the local class. Bro. Huey is doing excellent work in all his churches. We thank God for preachers like Bro. Huey.

If your Association is not organized for the promotion of our Baptist Sunday school work, will you see to it that an organization is brought about? Nothing is doing more to generate enthusiasm and develop workers than these Associational organizations.

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

A WORD ABOUT CARSON AND NEWMAN.

By S. E. J.

President Burnett and those who have the correspondence in hand, tell me that the prospects for a large attendance for the fall term is quite flattering—and why should it not be? Carson and Newman College is certainly the most valuable asset educationally that Baptists have in this end of the State. It is becoming more and more to be recognized by several as the most valuable in the South, particularly for our mountain boys and girls. What it has done and is doing for the denomination never can be told in words. Wherever you go, you find Carson and Newman young men and women occupying some of the foremost places in church and State. Our standing in this State and among the great universities, North and South, is at par, and in some places at a premium. Let every Baptist be loyal to Carson and Newman, both in patronage and contributions. These things make the institution and make our Baptist people influential and powerful in the world. Let every Association give us her sons and daughters and means, and things too great to speak of now are ahead of us. College opens first Tuesday in September.

FROM MAPLE SPRINGS.

We closed our two-weeks meeting with Maple Springs, Saturday. In many respects it was the greatest meeting in the history of this church.

Under the powerful gospel preaching of Brother W. R. Farrow, of Covington, Tennessee, the Christian people were brought to see that they are sent as ambassadors by the King of Heaven, with a message of conciliation to lost men, and earnestly and intelligently they went about trying to lead the lost to Christ. At the end of the 2 weeks, 62 had been received into the church—fifty-two, by baptism, and ten by restoration or letter. This is the second year Brother

Farrow has been with this church in revival work, and he has been invited back for two weeks next year. His sermons are simple and forceful; his methods are sane and Biblical, and under his messages our people have been greatly strengthened. The prospects for the year's work are very bright, and we hope as pastor and people to do a great work for our Lord.

A. M. NICHOLSON.
Jackson, Tenn.

A VISIT TO HARMONY CHURCH.

Twelve miles north of Whiteville is a great church in a great country community. Pastor J. H. Oakley is the shepherd, and he is a splendid one, too. I preached a week for the saints there and got a fine offering for the University in spite of the fact that only recently they gave a splendid subscription to the Hospital. The writer met many fine folks, cultured and pious—the Powells, Stuarts, Howses, Shorts, and others, all of whom were generous in their attentions and responsive to the great needs of the school. How good it was to know Pastor Oakley and his fine wife more intimately. Oakley is one of the most useful men I have met in a long time. He is a choice spirit, indeed. It is good to see how loyally the people are rallying to the needs of the school.

HERBERT WHITING VIRGIN.

Jackson, Tenn.

FROM DYER AND SALEM CHURCHES.

We have just closed a good meeting at Salem church. There were thirteen additions to the church, ten of whom were baptized, and we are expecting several others next Sunday. The pastor did the preaching in the meeting, but the results were largely due to the consecrated efforts of the members of this splendid church. I had not been on this field a week, when this church sent two of her deacons, Brethren Bryant and Shelton, with a splendid variety of choice provisions, and you may be sure the pastor and his wife appreciated this splendid donation, and made room for it in our almost empty pantry. Our outlook for a good year at Salem is quite promising.

We are making some advance here at Dyer, and the field of opportunity is very flattering, and with the right management, this church will be heard from in the years to come.

We have raised \$1,500 to repair our house, and by Nov. 1 we will be comfortably housed. I regretted to give up my work with the Portland church, but the Lord appeared to be leading in the matter, and I am trying to do His will.

Dyer, Tenn.

A. H. HUFF.

OPENING OF UNION UNIVERSITY, JACKSON, TENNESSEE.

The regular school work in Union University will begin September 10, 1913. The members of the faculty and student-body, together with their parents and others, will assemble in the new chapel on the morning of that day. Here the general announcements will be made relative to the work of the Fall term, and the machinery of the University will be set in motion. The prospects for a large opening have not been so bright for many years. We will have difficulty in accommodating in Adams Hall all who desire to lodge there. It seems now that the young ladies will come in encouraging numbers. A very large number of ministerial students have indicated their purpose to attend. It will be far better for the patrons of the school to notify the president in regard to the day on which the students will arrive.

Jackson, Tenn.

R. M. INLOW.

UNITY ASSOCIATION.

This body will meet at Crainsville on Friday before the first Sunday in September. All persons coming by the railroad will be met at Bolivar, Tenn. This promises to be a great meeting. We want a great meeting.

Bolivar, Tenn.

A. S. WELLS, Moderator.

August 17 our protracted meeting at New Bethel church, Bedford County, closed. The meeting lasted nine days. Bro. Swift of Johnson City, did the preaching with great power. Several were converted and joined the church. The church was greatly revived. Bro. Swift endeared himself to our beloved pastor, Bro. L. D. Agee, and community. We feel sure good seed was sown that will bring forth an abundant harvest.

A MEMBER.

Had a week's meeting at Smyrna. Good meeting among brethren and sisters. Two conversions.

SAM EVANS,

A FINE MEETING.

Our meeting began on the fourth Sunday night in July. Bro. J. H. Wright of the Seventh church, Nashville, came to us on Monday night, and was with us almost two weeks. He did his usual strong and fearless preaching, his sermons being greatly appreciated. Bro. Wright's deep consecration and zeal for lost men makes him forget his own physical limitations and his greatest moments seem to be when he is in the thickest of the battle. He endeared himself to my people, and I have always loved him. We had five professions and four additions, three by baptism, one by letter, and more to follow. The signs of the times are silent calls from our Master, to "go ahead." "We go." I am with Bro. Cooper at Hollow Rock in what promises to be a great revival.

S. B. OGLE.

Huntingdon, Tenn.

I am in the midst of a great revival with Brother J. M. Bramlett at Wolf Creek church. Our meeting has been going on for a week. There have been 19 conversions and three renewals, with 15 additions for baptism. The crowd is immense and the interest deep. Bro. Bramlett is a pleasant co-worker and the church is alive to the work of winning souls. Any church wishing help in revival work will please address me at Grandview, Tenn. The Tennessee Valley Association meets with the Yellow Creek church this year, and we will be glad to have as many brethren with us as can come. Spring City is the nearest stop and conveyance is promised all who will notify Bro. John Atkerson, Rhea Springs. With much love to all.

J. M. HINDS.

Grandview, Tenn.

Our meeting at Providence was a glorious one. The Lord wonderfully blessed us in the reviving of the church, and in the salvation of souls. There were 17 professions and 13 additions to the church by baptism. The pastor was assisted by Rev. W. H. Manis, who did the preaching. The meeting began Aug. 3, 1913, and lasted twelve days.

Our meeting at Shiloh began July 12, 1913, and lasted for two weeks, with very good results. We had eight conversions and several renewals, with five additions by baptism. I was assisted by my brother, H. M. Grubb, who did most of the preaching. The church and community seemed to be greatly revived. Pray for us. Best wishes for the Baptist and Reflector.

J. H. GRUBB, Pastor.

While awaiting the final outcome of the revolutions in Mexico, I am practicing my specialties (eye, ear, nose and throat) in Memphis, and I desire to serve all the churches within reach in speaking on Sundays upon the great theme of world-wide missions. I should be glad if as many as desire my services would write me immediately, as I am making out my program for the fall and winter. I shall be just as glad to visit country churches as those in the towns and cities. I can fill only Sunday appointments, but hope in this way to reach larger congregations, and inspire them to meet our obligations to the world in this generation.

R. W. HOOKER.

908-11 Exchange Bldg., Memphis, Tenn.

To all messengers and visitors of Central Association that may attend its next meeting, which meets with Spring Hill church, of Gibson County, the second of September, 1913: All messengers and visitors that can do so, come by private conveyance; all that come by rail will be met at Trenton or Tigrett on morning train. Spring Hill is ten and a half miles west of Trenton, and eight miles north-east of Tigrett; all coming by rail will notify me at Trenton, R. R. 3.

NAT CRENSHAW.

We have just closed our meeting at Beech Grove, in Lawrence County, and there were about 20 converts and 17 additions, 13 by baptism. We had one conversion almost like that of Helen Kellar. Bro. A. N. Hollis was with us and did some of the best preaching we ever listened to. Everybody enjoyed it and would be glad to have him back at any time.

W. L. GOALDMAN, Pastor.

Just out of a good meeting at Fellowship where Bro. Kuykendall, of Nashville, did the preaching with great power. Bro. Kuykendall certainly knows how to do the old time preaching with effect. Our church was greatly built up by this great man's preaching. Five additions and baptisms and one restored happily. We pray God's blessings on Bro. Kuykendall and his work.

W. M. BRAGG.

PASTORS' CONFERENCE.

NASHVILLE.

Lockeland—Pastor Skinner preached on "Salvation, the Gift of God," and "Prayer." One forward for prayer. Three received since last report. Good S. S. and B. Y. P. U. Pastor goes to Fairfield to hold a meeting with Pastor D. V. Vance.

Third—Rev. S. P. DeVault supplied at both hours. Good S. S. and congregations, and a fine spirit in all the services.

Immanuel—Pastor Weaver preached in the morning on "The Function of Fear." Good congregation. Closing service in the old church building next Sunday.

Edgefield—Pastor Lunsford preached in the morning on "The Vision of a New Life." Fine congregation and service.

North Edgefield—Pastor Kuykendall preached on "The Righteous from the Wicked," and "What Will You Do with Jesus?" Two received by letter.

Howell Memorial—Supply Pastor Hudson supplied at both hours. Good congregations. Splendid S. S. and B. Y. P. U.

Centennial—Pastor Bell preached on "Great Salvation," and "Search the Scriptures." 90 in S. S.; 34 in B. Y. P. U. Good day.

Judson Memorial—Pastor Skinner preached on "Our Success Assured by God's Pleasure in Us," and "The Transforming Power of the Vision of Christ." One for baptism and by letter since last report. Good S. S. and B. Y. P. U.

Eastland—Pastor W. T. Ward preached at both hours. One addition by statement. Splendid B. Y. P. U. and S. S.

Calvary—Pastor Linkous preached in the morning on "The Lord's Supper." Two additions, by letter. No night service.

Rust Memorial—Pastor Foster preached on "The Christian Overcoming Sin," and "Am I My Brother's Keeper?" Good day.

New Bethel—Pastor Bragg preached at both hours. Good S. S. and B. Y. P. U. Meeting begins the third Sunday in September.

Franklin—Pastor Knight preached on "Believe on Jesus," and "Penitent Thief." One addition.

Cookeville—Pastor Fitzpatrick preached at night. Was at Manley in the morning. Preached the funeral of Bro. W. B. Chunn, son of Bro. Chunn, the pastor at Monterey. Fair Ground meeting results, 37 profession; 31 additions to Cookeville church.

KNOXVILLE.

South Knoxville—Wm. J. Mahoney preached on "The Bible Plan of Giving," and "Three Aspects of Salvation." 220 in S. S.

Bell Ave.—W. J. Bolin preached on "Romance of Two Worlds," and "The Best Task." 481 in S. S.

Immanuel—Pastor Jones preached on "Adorning the Doctrine of God," and "The Commonplace Life Glorified." 180 in S. S.; 3 received by letter.

Third Creek—Pastor DeLaney preached on "Walking in Jesus' Steps," and "He Went Away." 164 in S. S. Splendid B. Y. P. U. Our new addition is going up, and will be complete in a short time.

Gallaher's View—Pastor Setzer preached on "God's People Doing God's Work," and "The Wedding Garment." Good attendance.

Mt. Olive—Pastor Shipe preached in the morning on Acts 8:29. B. Y. P. U. service at night. Spoke in the afternoon to the Daughters of America.

Grove City—Pastor King preached on "The Heart's Diseases and Dangers," and "Prepare to Meet God." Two received by letter. Good S. S. and B. Y. P. U.

Calvary—Pastor Cate preached on "For the Furtherance of the Gospel," and "Judgment Day." 105 in S. S.

Gillespie Ave.—Pastor Webster preached in the morning on "Roll Call," and "Instant Decision Encouraged." 140 in S. S. Good day.

Burlington Mission. Pastor Smith preached on "Our Pilgrimage," and "Our Rock." 92 in S. S.; 5 received by letter.

Lincoln Park—Pastor Pedigo preached on 2 Sam. 6:20-22, and "Sir, We Would See Jesus." 114 in S. S. Good day. Great interest. Will soon begin work on the church building, remodeling the old one.

Harriman—S. G. Wells preached on "Sin and Salvation," and "Witness Bearing." 183 in S. S. Pastor away in meeting.

Mountain View—Rev. J. A. Jenkins preached in the morning, and Rev. C. G. Hurst at night. 202 in S. S.

Deaderick Ave.—S. Y. Hosanna of Persia preached in the morning on "Persia." Dr. M. D. Jeffries preached at night on "Presumption of the Devil."

511 in S. S. 34 in Lawrence Ave. Mission.

Smithwood—Pastor Johnstone preached on "A Great Victory," and "Confessing to God." 109 in S. S. A good day full of spiritual power.

Oakwood—Pastor Edens preached on "Seeking to See Jesus," and "Some Things to Keep." 175 in S. S.

Island Home—Pastor Dance preached on "Some Lessons for Baptism," and "The Unfinished Battle." 245 in S. S.

Beaumont—Pastor Webb preached on "Standing Up to Our Word," and "Responsibility." 131 in S. S.

CHATTANOOGA.

Tabernacle—Pastor away on vacation in Minneapolis. He is one of the speakers at Dr. W. B. Riley's Bible Conference. Rev. W. M. Lackey preached at both services, giving great satisfaction to all who heard him. 349 in S. S.

Ridgedale—Pastor Richardson preached on Matt. 22:42, and Philimon 18. Usual congregation in the morning, not so good at night. The Fifth District S. S. Convention of Hamilton County met with us in the afternoon. House filled. Good S. S.

Chickamauga—We are in the midst of a great revival, assisted by C. E. Sprague. Six have been saved.

Chamberlain Ave.—Pastor Edwards preached on "The New Birth." One received by letter. Good S. S.

Alton Park—Pastor Duncan preached on "A Transfigured Life," and "Ezekiel's Vision of the Spiritual Condition of Israel." One by letter. One for baptism. 106 in S. S.

Highland Park—Pastor Keese preached on "The Hidden Life," and "God's Healing." Good congregations. 181 in S. S.; \$9.48 offering. Splendid B. Y. P. U.

Avondale—Rev. W. R. Hamic preached in the morning, and Rev. S. N. Hamic at night. Good congregations. 160 in S. S.

Rossville—Pastor Tallant preached on "The Children a Gift of God," and "The Sting of Death is Sin." 166 in S. S. One conversion since last report.

East Chattanooga—Pastor Baldwin preached on "How to Use the Word," and "The Rewards of the Faithful." 144 in S. S. Good congregation in the morning; not so large at night.

MEMPHIS.

First—Pastor Boone in meeting at Henning, Tenn. Bro. W. C. Boone, pastor's son, preached at both hours to good congregations. One addition by letter.

Union Ave.—Pastor Watson preached at both services to large audiences. One received by letter.

LaBelle Place—Pastor Ellis preached in the morning. No night service. 245 in S. S. Two additions by letter.

Central—Dr. Hooker preached on "The Enduring Word," and "The Fatal Mistake of the Young Ruler." Fine congregations. 208 in S. S. Pastor Cox in St. Louis.

Seventh Street—Pastor Strother preached at both hours. Two good audiences.

Boulevard—Pastor Burk preached at both hours to large audiences. Two additions by letter. Sunday School Union met with us.

Calvary—Pastor Norris preached at both hours. Good audiences. 81 in S. S.

Rowan—Pastor Utley preached at both hours to good audiences. Fine interest. Pastor goes to Waltham this week to assist Rev. J. F. Mitchell in a meeting.

Birdie, Miss.—Pastor DeLoach just closed a ten-days' meeting with 12 additions, 9 by baptism. Good S. S. and splendid outlook for the work.

Dickson—Pastor McPherson preached to splendid crowds. S. S. reached high-water mark—135 present. Three baptisms.

Friendship Association will meet with the Enon Baptist church, near Halls, Tenn., Lauderdale County.

The people are making great preparations for the gathering of the people of God. Don't disappoint us. Let every church in the Association send messengers and make this the best meeting of that body. All messengers who would do us a favor will please send your application for a home to some member of the entertainment committee. Thanking you in advance. E. R. Furguson, E. T. Furguson, J. E. Brasfield, H. L. Griffin, committee.

C. F. CATES, Chairman.

Halls, Tenn.

I note what you have to say concerning the Encampment in a recent issue of your most excellent paper.

I do not wonder that you call into question the advisability of continuing the Encampment when as you say it has proved a rather costly affair, yet I must insist that it is a necessity and is proving a most valuable factor in the development of the people who attend its sessions. If we look at the cost alone, we might be willing to discontinue it, but if we consider the real good it is doing, we ought to get together and devise some means whereby it may become self supporting. That this can be done, I have no doubt whatever. The management in the past has done exceedingly well. They have provided the very best of programs each year, and have imparted an enthusiasm which has infected every one who has been fortunate enough to attend. If they have failed in taking care of the financial end, it is no argument that they have failed utterly. On the contrary, I regard the work a success from every angle, even if some of us have had to dig deep, in order to support it.

The experience of the past years have taught us many things that will help us in the future. One of these is, that any work of this sort to succeed, must have a permanent location. Steps have already been taken to provide such a place. Another is, that we must all turn boosters of the enterprise. It is possible for the friends of a movement to criticize it to death. On the other hand if all the friends of it will get the boosting habit—the habit of overlooking the faults and dwelling on the good parts, many others will be enlisted until we will soon have a clientele of such proportions as to make it a grand success from every standpoint. Let us boost awhile, instead of criticising most of the time. Finally it has been discovered that we can provide as excellent a program with home talent as has been done hitherto with outside help. This method will work good in two ways: It will provide the program at a greatly reduced cost, and it will enlist the sympathy and support of every pastor or layman who may be given a part, and through him the church with which he is associated. This will mean much to the encampment and spells unqualified success.

Again I say let us get behind this movement with all the strength we have, determined to make it succeed by perpetuating its good features, eliminating those that are bad, and by boosting it twelve good months in each year.

Fraternally,
JAMES R. HOBBS.

Filled my place at Oakland Sunday. A good spiritual service. Three additions, one by letter and two by baptism. One wedding and one subscriber to the Baptist and Reflector. Dr. Virgin was at Orlinda and delighted the saints with two splendid sermons. Dr. Virgin is a fine character and a great preacher; I love him. Bro. Ewton is just out of a meeting at South Side with Pastor Hunt and reports a good meeting. Bro. Carney is with Pastor Wauford at Shop Springs in a great meeting. They make a strong team. Bro. Kelly, who has served Orlinda Church so long, has gone to his new field at Campbellsville, Ky. He was a great power for good in this Association. Dr. Golden and the writer will conduct a meeting at Goodlettsville next Sunday night.

Springfield, Tenn. G. A. OGLE.

Bro. J. P. Bilyeu preached with great power in Fair Ground meeting. He is one of the most able and effective missionaries. Great crowds attended the services. We have established a mission station beyond where our meeting was held, and expect to organize a church there soon. The gospel was preached in the old-time way, and the meeting was wrought on by the Holy Spirit. Many readers join us in sympathy with Pastor Chunn (Monterey) in the death of his son.

S. N. FITZPATRICK.

Last week I preached night and day for my Hope-well church. The meeting was fine, but a telephone message asking wife and me to come to the bedside of our daughter, Mrs. John W. Williams, of Fayetteville, brought the meeting to a sudden close. We had aimed to run on this week. Seven additions. The church is in better condition than for years.

JNO. T. OAKLEY.

Have just closed a meeting at Cane Creek church, near Jackson, in which Bro. R. E. Early did some fine preaching. He is a gospel preacher. Six were received and the church greatly benefitted. May the Lord bless Bro. Early and the Baptist and Reflector. Pray for us.

L. ROY ASHLEY.

Jackson, Tenn.

MISSION DIRECTORY

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

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

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

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

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

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

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

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

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

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

XVII.

A JOURNEY THROUGH PALESTINE.

(Conducted by Rev. Jesse Lyman Hurlbut, D.D.)

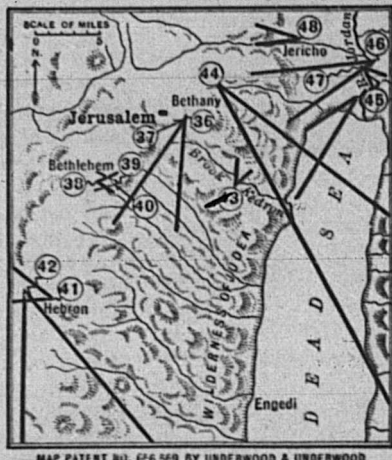
This week we are to start for Bethany. As you know, this little town rests on the farther side of the Mount of Olives, south-east of Jerusalem. We will stop first, however, at the point marked 33 on our map of Jerusalem, given herewith, and look southeast over the lower road leading to Bethany.

Position 33. The Lower Road to Bethany, Southeast from Jerusalem.

This part of the Kedron Valley immediately before us is occupied by a plantation of olive trees. We find this tree everywhere in Palestine. Its fruit is the most reliable and most valuable crop in all the land. When one sells a field, the olive trees in it are specified in the deed, or otherwise their ownership is reserved by the seller. It takes forty years after planting for a tree to bring a profitable crop, but its owner must begin to pay taxes on it at once, though his children and not himself will gather the fruits of it. And the farmer is forbidden to pluck a single olive until the tax has been fixed and paid. Yonder across the valley is the Gar-

den of Gethsemane, which we saw at a distance before, once from the path outside the east wall near the Golden Gate (Position 17), and again from the slope of the Mount of Olives (Position 18). We can see a carriage, with two horses, standing in the road. A party of tourists have left it, and are probably walking among the trees of the Garden.

That main road climbing the hill is the carriage road around to Bethany, which lies a mile and a half to the eastward. That is the road which our Saviour must have trodden over and over again in His visits to Jerusalem; for He made His home in Bethany and went back and forth daily; to the city in the morning, returning to Bethany in the evening (Matt. XXI:17; Mark XI:11, 12, 19, 20). How real the story seems as we



look on that old road! How vividly it brings up the days between the Anointing and the Last Supper, when every day (save Wednesday) Jesus walked over that road to the city, and then at evening sought again the shelter and safety of that home in Bethany!

Behind us, as you know by reference to the map, at the top of this line in which we are standing, is St. Stephen's Gate, and you will see why that name was given. It was because here, where these loose stones are piled up beside this road, Stephen, the first Christian martyr, won his crown (Acts VII:54-60). As the map shows this was very near to the Temple, where Stephen was on trial before the Jewish Council. The elders listened to his fiery eloquence, and felt the power of his unanswerable logic, which pointed to a kingdom of God for Gentiles, no less than for Jews. They could not meet his arguments, so they assailed him with blows; they dragged him from the court-room and out of the sacred precincts of the Temple. Through the gate which now bears his name the crowd rushed with their unresisting victim; and here he fell, a prayer for his slayers rising from his lips. It is only tradition that locates this scene at this exact spot, but it is very ancient tradition, and there is good reason for accepting it. We have an interest in this place, more than in many others, because it was Stephen who caught the first prophetic glimpse of a church for Gentiles as well as Jews, who proclaimed the open door before Peter beheld his vision, who began the work of the world's evangelization, the work that was carried forward by the young man who on this spot kept the garments of those that stoned Stephen, all unconscious that he should yet become Stephen's successor.

Before we pass over the hill to Bethany we want to enter Gethsemane. First, though, let us turn aside to the spot marked 34 on our map and look at a company of lepers. The disease is not considered contagious, excepting by contact, and so these unfortunates are allowed to frequent this

valley, though not allowed in the city.

Position 34. "Unclean! Unclean!" Wretched Lepers Outside Jerusalem.

Look at those stumps of hands from which the fingers have dropped off! See those twisted and deformed feet! One can hardly endure to look at these wretched people, pleading for alms from the passers-by. There are generally forty or fifty of them outside the city. As we look upon these three, sitting on the dirty ground, we get an appalling picture of the lives of these people.

There is a mystery about this terrible malady, which has not yet been fathomed. No one knows its origin. It comes upon its victims through a strange law of heredity, which will leap over several generations, and then break out anew; but there are cases which have no traceable connection with any previous leprosy. Wherever we see it in this land, it takes us back to the old Bible time. These three lepers are like the ten whom Jesus met (Luke XVII:12-19); they may beg for help in horrible, unintelligible sounds, for the disease rots the inner as well as the outer organs, but they never attempt to touch the passer. They are shut out of the cities, and live by themselves in loathsome communities (II. Kings VII:3), where leprous women have children, in infancy fair as others, but the terrible curse is upon them and is certain to develop later. There is no more cure for the leper now than there was in Naaman's day (II. Kings V:7). Perhaps the strangest phase of the disease is that it is almost painless. Dreadful as are the sores on a leper's body, he scarcely feels them.

What a picture all this is of that other, deeper, deadlier disease of sin—a disease that every man inherits from a line of sinning ancestors; a disease so insidious that it is hard for the sinner to believe in his own guilt, ready as he is to see the same symptoms in others; a disease which no human power can cure, or even arrest; a disease which, when it is finished, brings forth death (James I:15), a disease which can be reached and healed by the transforming touch of the Son of God!

To see for yourself this road traversed by Jesus, and the lepers, use stereographs (33), "The lower road to Bethany, southeast from Jerusalem," and (34), "Unclean! Unclean! lepers outside Jerusalem."

Editorial Note—In this department Dr. Hurlbut will take his readers to 100 places in Palestine, two each week. By means of remarkable stereoscopic photographs, you can not only see for yourself, each of these 100 places in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs, \$1. 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 locating maps, is \$18.75, scarcely more than economical tourist spends for two days on an actual trip. Mahogany-Aluminum Stereoscope \$1.15. Express charges paid. Send order to Baptist and Reflector, 326 Cole Bldg., Nashville, Tenn. Further descriptive matter sent on request.

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and see the workings of His hands; often we are set to watch some little part of His great work and do our part in its completion; now and then we are put in places of great responsibility, and the progress of the kingdom manifestly hangs for a fleeting moment on our faithfulness. But in all God asks of us the watchful eye and the attentive mind.—*Advocate and Guardian*.

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ANOTHER TRIBUTE TO MRS. W. C. GOLDEN.

Those who for a long period of years have known the work and workers of Tennessee W. M. U., are intimately acquainted with the fact that Mrs. Golden's self-sacrificing constancy has been a potent factor in its growth in usefulness. From its earlier years until this time, she has been devoted and able. Both by nature and experience eminently suited "to warn, to comfort and to command." The hearts of the women have safely trusted in her and she has in all these years honored well that trust. Through force of circumstances (among which the prospect of being a resident of another State for a large part of the time) she has recently felt it necessary to sever her relations with the Union. Deep in each heart there probably abides the sincere longing hope that at no distant day she may again be restored to the counsels of the Board, in which she had grown to be regarded as an almost essential factor.

MRS. A. J. WHEELER.

TWENTY-FIVE YEARS YOUNG.

This year being the silver anniversary of our Tennessee W. M. U., our good friend, Dr. Folk, has kindly consented to let us have a special edition of the Baptist and Reflector. It will be an historical and memorial number, with sketches of the work in its infancy and of many of the pioneer workers; also other attractive features. It will appear in the fall. Mrs. W. C. Golden is going to do the brain work, and we are going to do the rest—with lots of help. Those to whom we make the Macedonian appeal will help doubly if they help quickly, and we hope and now bespeak prompt replies of letters and cards sent out from editorial headquarters.

STATE MISSIONS AGAIN.

Are you planning for a grand State Mission day in your society? In our afternoon program for this occasion it is suggested that four things are necessary on our part in order to meet the great needs in our State: knowledge, prayer, service and sacrificial giving. If we know, we will pray; if we pray, we will serve, if we serve, we will give. If, as some one has said, "We love that most to which we give our best," this will be a testing-day for us. The highest proof we can give of our loyalty to Christ is in what we do for others. When Peter told our Lord how he loved Him, Jesus said, "Feed my lambs, feed my sheep."

"Others Lord, yes, others,
And none of self for me;
Help me to live for others
That I may live for Thee."

NEWS FROM SALEM ASSOCIATION.

The Woman's Missionary Union of Salem Baptist Association held its fourth quarterly meeting with Auburn Baptist church, Aug. 8. The meeting was called together by Superintendent Miss Alice Robinson, after which we had a song, "Bringing in the Sheaves."

Devotional services were conducted by Miss Virgin Duggan, reading the 12th chapter of Romans, and leading in prayer.

Mrs. L. A. McMurry of Nashville made us a very interesting talk on State Missions.

The reports of the societies were next heard.

Mrs. McMurry of Nashville, Miss Louise Hibbs of Murfreesboro, and Mrs. Hallie Bryan of Auburn told us of their work, giving us some very helpful ideas.

After the report of the Treasurer, and the reading of the Minutes of the last meeting, and prayer by Mrs. McMurry, we adjourned for lunch, which the good ladies of Auburn had prepared.

Afternoon session:

Devotional service was conducted by Miss Alice Robinson, leading in prayer and calling for favorite verses of scripture.

Miss Hibbs of Murfreesboro then made a good talk on Mountain Schools which was greatly enjoyed by all.

Mrs. Hallie Bryan's story, "Am I My Brother's Keeper?" showed us plainly that we were indeed our brother's keeper.

The Orphans' Home work was next brought out by Miss Virgin Duggan.

Mrs. C. Y. Givan conducted some exercises on the destitution of Middle Tennessee, which were very instructive.

The election of new officers resulted in Miss Alice Robinson, superintendent; Mrs. J. E. Groom secretary, and Miss Mertie Duggan treasurer.

Mrs. McMurry's talk on Literature was like all the other talks she made during the day, very interesting and instructive.

After prayer by Mrs. Margaret Bryan, the program was closed for the day. MRS. J. E. GROOM, Sec'y.

FORSAKEN ASSEMBLY.

By Geo. A. Lofton.

"Not forsaking our own assembling as the custom of some is." Heb. 10:25.

Do you believe in Christ "unto the saving of the soul?" Heb. 10:39. "But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul."

Do you regard Church as the body of Christ, of which He is Head? Eph. 1:22,23. "And He put all things in subjection under His feet, and gave Him to be Head over all things to the

church, which is His body, the fullness of Him that filleth all in all."

Do you love Christ and His body, of which you claim to be a member? I Cor. 12:27. "Now ye are the body of Christ, and severally members thereof."

If so, how can you forsake the assembling of yourself with Christ's Body, the church?

Will you meet with the church in heaven, if you have no desire to meet with the church on earth?

How can you enjoy Christ, separated from his Body, if God tells you not to forsake the assembling of yourself? Rom. 14:7. "For none of us liveth to himself, and none dieth to himself."

The church is Christ's Body organized for combined worship, instruction and service in the spread of the gospel and the extension of God's Kingdom; how can you co-operate with God's people in these respects, if you forsake the assembling of yourself with the church? Eph. 2:19-22. "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself, being the chief building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit."

Do you so treat your lodge, club, or society to which you belong?

Is your religion a serious and eternal matter to you?

Do you love anything more than you love Christ and His Body—His church; if so, can you be His disciple? Matt. 10:37-39. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Eph. 5:25-27. "Husbands, love your wives, even as Christ also loved the church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

Are you conscious of being saved to serve Christ and give Him all the glory of His church? Eph. 3:21. "Unto Him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen."

Are you having your own will and way, without reference to God's will and way? Matt. 7:21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven."

"Search the Scriptures." Acts. 17:11. "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." John 5:29. "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgement."

DR. GILLON'S VIEW.

Secretary Gillon insists upon Baptist co-operation. His point is well taken, I am sure. Something else, however, should be said in the same connection. In this part of the field non-co-operating churches, as a rule, lack information as to our wider denominational movements. Should a man give beyond what he knows?

The non-co-operating churches are

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not wholly to blame. Let me ask how many Baptists of city and town churches have taken it upon themselves to visit churches in their communities and give information concerning our denominational work.

MISSOURI ASSEMBLY

The Missouri Baptist Assembly just closed, had the largest attendance it has ever had at its present location. The work done in the classes was of the very highest order. Rev. T. J. Watts, our Sunday School Secretary, is a master director. W. J. McGlothlin is a skillful interpreter of the Word. By the way, allow me to whisper to Tennesseans that very few men of my acquaintance can say as much in so short a time, as skillfully as this Tennessee boy.

WILLIAM JEWELL.

Our old Alma Mater has sustained a heavy loss in the destruction by lightning, of the administration building. This blow came on Saturday night, August 16. Loss, fifty thousand dollars; insurance, thirty thousand. This must mean nothing for William Jewell, but two buildings, which she has wanted for some time, larger and better than this one crowded for some years.

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STATEMENTS.

We are sending out statements this week to those of our subscribers who are in arrears with the paper, as many of them are.

The spring and summer are always hard on religious papers, and we have come to the fall with many obligations upon us which must be met. We depend upon the amounts due us from subscriptions to enable us to meet them. The amount each one owes is comparatively small, but the aggregate of these amounts becomes large to us. We trust therefore that each one who receives a statement from us will respond promptly.

Please do not lay the statement aside. Answer it now before you forget it.

CHILHOWEE ASSOCIATION.

The Chilhowee is one of the youngest of our Associations. This was its 29th session. It met at Prospect church in Blount County. The old officers were re-elected as follows: E. A. Walker, Moderator; R. A. Brown, Assistant Moderator; Edward T. Ford, Clerk; W. O. Maxey, Treasurer.

The introductory sermon was preached by Rev. M. C. Atchley. It was a thoughtful, suggestive, practical sermon.

Rev. W. A. Masterson read an excellent report on Books and Periodicals, and followed with a brief but effective talk, as did Rev. J. L. Dance. Brother R. A. Brown made the report on Sunday School and Colportage, and made a very pointed speech on it.

The report on Woman's Work was read by Rev. C. P. Jones, who made a thoughtful speech on the subject.

At night a mass meeting was held. The general

subject was "Christianity's Unfinished Battle."

"In Soul Winning" was discussed by Dr. W. J. Bolin; "In Organization," by Rev. John McMichael; "In Teaching," by Rev. E. K. Cox. All three addresses were very thoughtful and were much enjoyed.

Thursday the people came by the hundreds, on foot, on horseback, in buggies, in hacks. How many there would have been but for the rain it is hard to say. As it was, the house was full to overflowing.

The morning was given especially to Missions, with speeches on Home Missions, by Rev. W. J. Bolin; on Foreign Missions, by Rev. J. L. Dance; on State Missions, by Revs. M. C. Atchley and E. K. Cox.

Fine speeches were made on Education by Prof. J. E. Barton, Dr. S. E. Jones and Johnnie Drake.

Both Carson and Newman and Chilhowee Institute received subscriptions amounting to \$100.

Bro. W. J. Stewart made an enthusiastic speech on the Orphans' Home.

We had to leave on the afternoon of Thursday to reach the East Tennessee Association.

Bro. W. W. Bailey is the popular pastor of the Prospect church. The hospitality of the church and community was cordial and abundant. We had a pleasant home with Brother Enslinger.

EAST TENNESSEE ASSOCIATION.

This is another old Association. This was its seventy-fifth session. It met with the Bethel Church in Cocke County. It is composed of twenty-nine churches, with about 2,900 members. The following officers were elected: Moderator, S. R. McQueen; Clerk, J. W. Burnett; H. Wood, Treasurer. The introductory sermon was preached by Rev. Will Weaver. It was an earnest gospel sermon.

When the Baptist Rovers—Miss Buchanan, Brethren E. K. Cox, W. J. Stewart and the editor—reached the Association on Friday the questions of State, Home and Foreign Missions were under consideration. Fine speeches were made on the subjects by Brethren Will Weaver, J. W. O'Hara and E. K. Cox. Miss Buchanan told very interestingly about woman's work. Bro. W. J. Stewart spoke with his usual earnestness about the Orphan's Home.

Saturday the clouds broke away and there was the largest attendance of the meeting. The business of the Association was closed by 10:30 and the editor preached the closing sermon to a large and exceedingly attentive audience. At its conclusion we had an old-fashioned Baptist handshaking.

The hospitality was most cordial. We enjoyed very much spending the night in the home of Bro. Jos. Huff. Bro. Huff is 77 years of age. He has reared eleven children to maturity. They are a fine family, cultured and refined, seven lovely daughters and four stalwart sons. Bro. Huff has never lost a wife, a child or a grandchild. This is a remarkable record. He can surely claim the blessing promised by the Psalmist, "As arrows are in the hands of the mighty man so are children of the youth. Happy is the man that hath his quiver full of them."

Brother Will Weaver is raising money to establish an Associational school on Cosby's Creek. The Home Mission Board offers to give \$2,000 if the Association will give \$2,000. Brother Weaver has raised all of this amount but about \$300. It is a most worthy cause.

The Bethel Church is a young church, with about seventy members and a nice, new house of worship. Bro. W. B. Holt is the happy pastor. This was the second time we had attended the East Tennessee Association. We hope to have the pleasure of going again.

JOHNSON CITY.

We spent Sunday, Aug. 17, and Monday following in Johnson City, preaching morning and night for Pastor L. B. Stivers to good congregations. Pastor Stivers has done a great work in Johnson City during his pastorate of three years. He found about 400 Baptists; now there are 716. He found them divided; now they are united. He found them worshipping in an old school house; now they are worshipping in their elegant new building, with splendid auditorium and numerous Sunday school rooms. The building will cost altogether some \$45,000 or \$50,000. It is now nearing completion. It will be practically finished in time for the meeting of the Tennessee Baptist Convention on November 12. The members are looking forward with much interest to the meeting of the Convention. They are expecting an attendance of 500, and they will be disappointed if there are not that many. We hope they will not be disappointed. While in Johnson City, we enjoyed very much being in the beautiful new home of our

friend, Bro. R. C. Hunter. As we stated recently, Bro. Hunter is an applicant for appointment as postmaster at Johnson City. He would make a very efficient one. We trust that he will receive the appointment. We are indebted also to Dr. J. A. Denton for kind entertainment, as well as to Bro. Stivers for numerous courtesies. Altogether we enjoyed very much our visit to Johnson City, as we always do.

THE WAGES OF SIN.

A young man in California, under indictment for a heinous crime, for which he is now on trial, said last week: "Suppose the indictments against me were dropped. What could I do? There is nothing in California for me—I must go where the name of Caminetti is unknown."

"When public opinion is against a man it is just about his finish. After I was indicted I went back to Sacramento and tried to get a job. I didn't care what kind of a job—anything to keep my mind off my troubles. But nobody would have me around."

"You think it's easy for me to see myself pointed out and whispered about? Well, it's not, and I have a hard time trying to appear as if I didn't mind it."

He ought to have thought of these things before he committed his offense. We publish his remarks now with the hope that they may lead other young men to think. "Be sure your sin will find you out." "The wages of sin is death"—physical, spiritual, social death. "She that liveth in pleasure is dead while she liveth." And so it is coming to be with the man.

Too long the poem of Stopford Brooke has been true:

Three men went out one summer night,
No care had they or aim;
They dined and drank. "Ere we go home
We'll have," said they, "a game."
Three girls began that summer night
A life of endless shame,
And went through drink, disease and death
As swift as racing flame.
Lawless and homeless, foul, they died;
Rich, loved, and praised the men;
But when they all shall meet with God
And Justice speaks, what then?

Too long it has been the custom of society to "stone the woman and let the man go free." But a change is coming. Society is coming to see things as God sees them—equal crime, equal guilt, equal punishment. Let it be so.

THE WATCHMAN-EXAMINER.

The Examiner announces that the Watchman and the Examiner are to be consolidated under the name of the Watchman-Examiner. Dr. Curtis Lee Laws, the editor of the Examiner, is to be editor in chief of the consolidated paper. Dr. E. F. Merriam, editor of the Watchman, will be associate editor, with headquarters in Boston. The paper will be published in New York and Boston. It is claimed that it will have the largest circulation of any Baptist paper in the world. The consolidation of the two papers is in accordance with the recommendation of the Northern Baptist Convention, that there should be fewer and better papers. This leaves only four or five Baptist papers for the thirty-four States composing the Northern Baptist Convention, while for the fourteen States of the Southern Baptist Convention there is not only one paper, but usually there are several papers to each State. We are a free people down here and exercise our right to start a paper whenever we get ready. But the Baptists of the fourteen States of the South outnumber the Baptists of the thirty-four States of the North by nearly two to one. Is the number of Baptist papers in the South the cause of so many Baptists? Or is it simply the effect? Are there more Baptists because there are more papers, or more papers because there are more Baptists? Which is the better policy, to have a few good Baptist papers or many smaller ones?

At any rate we extend cordial congratulations upon the union of the Watchman and the Examiner with best wishes for a long life of happiness and prosperity and usefulness.

A CANDID ADMISSION.

A member of the Legislature, one who is identified with what is known as the "Regular" faction, is reported as saying:

"The whole proposition in a nutshell, is that the regulars from the cities are not willing to adjourn the legislature, under any circumstances, for the rea-

son that they are afraid to face the law enforcement bills in a special session. It looks to me that the fight will at least terminate in a battle to the death between the country representatives in all the factions against those from the cities; between those inseparably aligned with the whiskey interests and those in favor of law triumphing."

These things have been changed by the Fusionists, but heretofore have been denied. If they be true, if the legislative fight has degenerated into a contest of the city against the country and of "those inseparably aligned with the whiskey interests" against "those in favor of law triumphing," then we want to say two things:

1. The cities are big, but they are not bigger than the whole State. The large cities of the State have a population of about 400,000, while the rest of the State has a population of 1,600,000, four times as many. Shall the tail wag the dog, or the dog wag the tail? That is the question. Which shall it be? We think the dog will wag the tail, and the sooner the tail realizes it the better both for the dog and for the tail.

2. In a contest between "those inseparably aligned with the liquor interests," and "those in favor of law triumphing," there can be but one result ultimately. The law must triumph. The alternative is anarchy. The law abiding citizens of Tennessee are not yet ready to yield to a band of outlaws and their political allies. The laws of the sovereign State of Tennessee must and shall be obeyed, though the obedience may be delayed for a while.

CHANGE IN CHINESE DRESS.

It is announced that the Cabinet of the Republic of China has issued an edict calling upon the women to abandon their trousers for the Occidental skirt, and the men to give up their comfortable loose clothes for the business and conventional evening clothes of the Caucasian. A copy of the edict has been received by the Consul for the Chinese Republic at San Francisco, together with pictures of clothing prescribed for both sexes. Some of the San Francisco papers printed the edict and illustrations. The following styles were recommended in the edict:

The business derby and the formal silk hat are the only two mentioned for men. Nothing is said of headgear for the women, who aside from hair ornaments never have worn head coverings.

Men are allowed high calfskin and low tan shoes, while the women are limited to high shoes to suit their taste.

Besides shoes, only three articles of dress are prescribed for women. One, a loose-fitting garment on the lines of a kimono, is for house wear. An extremely conventional pleated skirt and shirtwaist evidently are supposed to complete her wardrobe.

This is a matter of the greatest significance. Following upon the cutting of their queues, it shows that the Chinese have become thorough reformers. They are breaking entirely with the past and are proposing to take on Western customs. And these things are simply paving the way for the Western religion, which, sooner or later, will be adopted by the Chinese. The Kingdom is coming.

MODERNISM IN ITALY.

The Baptist World speaks very highly of the lectures on the G. W. Norton Foundation delivered some time ago at the Southern Baptist Theological Seminary by Prof. Giovanni Luzzi, D.D., of the Waldensian Theological Seminary, Florence, Italy. The subject of the lectures was "Modernism in Italy." The Baptist World says that "Prof. Luzzi drew a very dark picture of the condition of the Roman Catholic Church in Italy. A mighty struggle is going on to overthrow the reactionary leadership. Dr. Luzzi expressed amazement at the indifference of the American people to the aggressiveness and assumptions of the papacy in America. The Roman Catholics are taking advantage of the very liberty which they despise to push their own cause to the utmost. Dr. Luzzi says that he finds few Americans who seem to be alive to the actual condition of affairs. We regret to say that we think he is correct. He was in particular astonished to find what a grip the Catholics have on the daily press. The shortcomings of Catholic priests are never published in the American dailies, though the downfall of a Protestant minister is given a big headline on the front page. In Italy the papers are fearless and publish the facts. But not so in free America. Here the cardinal lords it over the public and politicians. Thos. E. Watson has been excoriating the Catholics in his journals. We are told that all of a sudden his magazines have disappeared from the newsstands and booksellers."

And yet the people of this country sit by in perfect indifference.

A KILKENNY CAT FIGHT.

The Congregationalist gives the following very interesting information with reference to the war, which it says is now going on between the distillers and brewers:

"Possibly you have read some of those advertisements in the daily papers, admitting the peril of hard liquors, urging 'temperance,' i. e., in the use of beer, and explaining the medicinal qualities of the latter beverage. You will perhaps have noticed that the advertisements were unsigned, fathered only by the brewers in general? That's what we are driving at! Then, too, you may have heard that the Hearst papers have announced in strident editorial that no longer will whiskey advertising be permitted to stain their cherished columns. But beer—ah, that's another matter! The Chicago American, for instance, hastens to reassure you on the question of beer, denouncing the distiller, by the way, and finally landing you breathless with wonder before a picture of the restored army canteen. In addition to all this cross-fire, the retailers in Milwaukee, Kansas City and other centers are rebelling against their taskmasters, the brewers. They are waking up to the fact that the average saloon is only a small distributing agency for some brewery, that the brewer owns or controls licenses, property and commodity alike, selling where he listeth, and not listing where the saloonkeeper is at all independent. All of which is respectfully submitted as good news from the front. The enemy are fighting among themselves."

We earnestly hope that it may be a Kilkenny cat fight, and that each may utterly destroy the other. We feel like lending all the encouragement possible to all sides in the fight. They are all right—that is, in what they say about each other—distillers, brewers and saloonkeepers.

For once what they say is true. And the harder the things they say the truer they will be. So, go it, all of you. If we can help any of you in any way, call on us. It will afford us great pleasure to render any service we can in the fight—on any side. We are not very particular about which side we help, just so we help somebody in the fight. Sic 'em!

RECENT EVENTS

We have received the special edition for the Business College of the Hall-Moody School Journal. Besides the interesting matter in it, it is neatly printed and handsomely illustrated with numerous cuts.

We were very sorry to learn that the house of worship of the Alexandria Baptist church was recently struck by lightning and burned. The house was a very nice one. It was erected some twenty-five years ago after many sacrifices on the part of its members. We hope they will soon be able to rebuild. We are glad to know that they had some insurance on the building.

"Pastor R. A. Kimbrough, of Abilene, is right out of one meeting into another. You can't stop him. He was made for Texas, it looks like."—Baptist Standard. He was made in Tennessee and when he was here it looked like he was made for Tennessee. When he was in Mississippi the Mississippians seemed to think he was made for Mississippi. Is it a case of "all things to all men," or a case of taking his hue from the color of surrounding objects? Maybe a little of both.

The Christian Index brings the sad intelligence of the death of Dr. R. B. Headden. He was 73 years of age. For 43 years he was pastor of the First Baptist Churches at Cartersville and Rome, Ga. At the time of his death he was pastor-emeritus of the First Baptist Church of Rome, having retired from the active pastorate only a year or two ago. He was a brother of Bro. E. A. Headden, a prominent member of the Baker's Grove Church, in the Concord Association. We extend deep sympathy to the bereaved church and family.

Quoting a sentence from the Baptist World as follows: "This is a true story of a little girl which has just come to us," we remarked: "We are not sure from the first sentence whether it is a true story or a little girl which has just come to the editor of the Baptist World." To which Dr. Prestridge replies: "Ah, Bro. Folk, we could never have said 'which,' if it had been a little girl."

But children are frequently spoken of in the neuter gender—"It" did so and so. The Germans always put the word child in the neuter, "das kind." The story was good. But a little girl is better.

On Aug. 6, John Henri Mears, representing the New York Sun, finished his circling of the earth in thirty-five days, twenty-one hours, forty-three minutes and four-fifths of a second. He traveled 21,066 miles at a cost of about eight hundred dollars.

Rev. R. J. Williams of Halls has been holding a very successful meeting at Concord Church, in Davidson County. At last accounts there had been some 10 or 12 additions to the church and the meeting was still going on.

Passing through Knoxville last week, we were surprised to see Rev. J. A. Lowrey, formerly president of Clinton College at Clinton, Ky., recently of Clinton, Okla. He has just been elected principal of the Institute at Barboursville, Ky., and was on his way to take charge. We wish him abundant success.

The Baptist Standard says that in thirty-eight years Dr. E. E. King has missed three sessions of the Southern Baptist Convention. In thirty-five years the editor of the Baptist and Reflector has missed only four sessions of the Convention—those of 1879 and 1881, when he was in school, that of 1897 when his son was born on the day the Convention met, and that of 1910, when he was in Europe. But Dr. King is still ahead.

In renewing her subscription, Sister E. M. Hutsell of Athens writes: "Find enclosed two dollars to pay for my subscription for another year. I am a little ahead of time. I had much rather be ahead than behind. This makes 19 years I have been taking your paper, if I am not mistaken, and money could not buy what I have learned from its valuable pages. I enjoy reading the Baptist and Reflector. Long life to the editor." That is very graciously done and graciously said. We appreciate both the deed and the words.

Rev. M. E. Ward, pastor of Belmont Church, went last Sunday to assist Rev. C. S. Dillon in a meeting at Republican Grove Church in Rutherford County. We hope to hear of gracious results. We imagine, though, that the thoughts of Bro. Ward will be much of the time on little Portia Savage Ward, now about 10 days old. He says she is the only baby in the world. Dr. G. C. Savage says, by the way, that you may call him Grandpa, but you must not call him Foxy Grandpa. His friends will take notice and bear themselves accordingly.

Mr. J. W. Bailey, who in 1907 retired from the editorship of the Biblical Recorder, after a dozen years of brilliant service in that capacity, has just been appointed by President Wilson (and the Senate has confirmed the nomination) as Collector of Internal Revenue for the Eastern District of North Carolina. His many friends are congratulating him upon the honor and the opportunity involved in his selection for this important office.—Biblical Recorder. But is this as important an office, and is there as much of an opportunity for usefulness in it, as was the editorship of the Biblical Recorder?

The Sweetwater Telephone announces that a school for girls will be opened in Sweetwater College building about Sept. 9, 1913. The school will be conducted under the supervision of the Board of Trustees of Carson & Newman College. A strong force of teachers will have charge. Prof. W. S. Woodward will be the principal. The school is intended as a feeder to Carson & Newman College. Sweetwater College was originally started as a Baptist school, but after many struggles and sacrifices on the part of the Baptists of Sweetwater it passed out of their hands. We are glad that it now comes back to them.

The Legislature has adjourned at last! Thank the Lord. Gov. Hooper announces that he will call an extra session to pass needed appropriation bills, the law enforcement bills and whatever local legislation that may be necessary. The extra session can consider only such matters as are included in the Governor's call. It is charged that the reason it did not adjourn earlier was because leaders among the Regulars did not wish to have to consider the law enforcement measures, as some of them had promised their constituents to vote for such measures, but at the same time were under obligations to the liquor men not to do so. Gov. Hooper said they proposed to him to adjourn if he would agree not to include these measures in his call of the extra session, but he refused to accept their proposition. Finally they were compelled by public sentiment to adjourn anyhow.

The Home Page

IN THE HEART OF THE WOODS.

Such beautiful things in the heart of the woods!

Flowers and ferns, and the soft green moss;

Such love of the birds in the solitudes, Where the swift wings glance, and the tree-tops toss;

Spaces of silence, swept with song Which nobody hears but the God above;

Spaces where myriad creatures throng, Sunning themselves in his guarding love.

Such safety and peace in the heart of the woods,

Far from the city's dust and din, Where passion nor hate of man intrudes,

Nor fashion nor folly has entered in. Deeper than hunter's trail hath gone Glimmers the tarn where the wild deer drink;

And fearless and free comes the gentle fawn,

To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the woods,

For the Maker of all things keeps the least,

And over the tiny floweret broods With care that for ages has never ceased.

If he care for this will he not for thee—

Thee, whatever thou art today? Child of an infinite Father, see; And safe in such gentlest keeping stay.

—Margaret E. Sangster.

UP FOOL HILL.

By J. B. Gambrell, D.D.

Fool Hill lies just where the undulating lowlands of boyhood rise sharply up to the highlands of manhood. It is climbed only by big boys, and the big boy is an institution in this world. He is, indeed, a series of personalities in one extraordinary combination. The only certain thing about him is his uncertainty. Like a spit-devil, he is loaded, and will go off with a spark, but just which way he will go is an unknown and unknowable thing. But the chances are that he will go zigzag and whichever way he does go you can trace him by the sparks.

When you notice the boy feeling of his upper lip, and a suspicion of something slightly darker than the skin appears, you may then begin to look sharp. The boy has come to the foot of fool hill, and he will begin very soon to climb. The great problem is to get him up the hill in good repair. That done, you have blessed the world with a man.

Big boys are nearly certain to have the big-head. This is no bad sign. It is an awkward sense of power, without the wisdom of discipline. Our boy entering the fool age is a caution. His voice is now fine and splitting, now coarse and grating. He begins a sentence coarse and ends fine, or fine and ends coarse. He is rank and sets digging to the world. All his judgments are pronounced and final. There is nothing he cannot decide instantly. He knows instantly and by intuition who is the greatest lawyer in the whole world, if he is a reading boy, or the best doctor. He can tell you who will be the next Governor or anything else politicians are so anxious to know. He is authority on prize fights, or cards,

or anything else he knows nothing about. And when he pronounces anything, he has spoken. The governor is "Dick" somebody, and the supreme judge is "Tom." And, by the way, he often differs with these and other dignitaries. He sings in unearthly strains with tendencies to the pathetic and the savage, all in a breath.

With the big boy there is nothing medium. He uses adjectives freely and always in the superlative. He sees things in strong colors, for he is in the flood of passion. Fight! Yes, fight anything and on the shortest notice. He ought to fight to prove himself, so he feels. About this time his mind undergoes some radical change. He wonders at the dullness and contrariness of his parents. It is a constant worry to him that he can't manage his father without a world of trouble, and he wonders what is the matter with "the old man" anyhow. Churches and Sunday School are too dull for him, and the preacher is just nowhere. He can give him any number of pointers on theology and preaching.

Rushing on and into everything like mad, he stops short and bewails the coldness of this unfriendly world. Now he has more "dear friends" than he can shake a stick at; now he feels that he has not a friend in the world. He wants sympathy, while he tries the patience of everybody who has anything to do with him.

Such is the boy in the fool age. The great question is, what to do with him. He is climbing "fool hill" now, and the road is bad. Father, mother and friends are all anxious and sometimes vexed. Homes are deprived of all their peace by this great double-action marplot. But the question will not dawn. What shall we do with him? If he is turned loose now, he will be like a wild engine on the track smashing things. If he is not handled wisely, there will be a catastrophe. The ever-recurring question is: What shall be done with the big boy climbing fool hill? Often the impulse is to let the fool go. But that will not do. He is now like a green apple—sour, puckerish and unwholesome; but, like the apple, if we can save him, he will ripen into something good. We must save him. Saints and angels, help us to save this human ship in the storm, freighted with father's, mother's, sister's, brother's love, and with the infinite wealth of an immortal nature! We must save him for himself, his loved ones and his country.

The chances for saving him will depend mainly on what has been done for him before he struck fool hill. If, from infancy, he has been taught to revere sacred things; if he has been taught subjection to authority, if his mind has been stored with Scripture texts, with noble poems, and recollections of the pure, the sweet, the good, you have in him the saving elements. We must never forget that in the final analysis every person saves or loses himself, no matter what influences help or hinder. A well taught boy may climb this dubious hill without a bobble, but if the new life gains the temporary lead, the chances are that the enduring good elements will reassert themselves and become paramount. Hence the transcendent importance of ballasting this ship before the storm sets in. Noble ambitions early planted and carefully nurtured are of great importance. During this period of trial, great wisdom and tact are needed. There must be a gradual lengthening of the ropes. If you tie this mustang up too tight, he will break the rope, and maybe break his neck. It often happens that more can be done by indirection than otherwise. Some good woman, other than the boy's mother, may be a savior to him.

He feels his great importance, and you must recognize him. It is just here that the churches have failed and the saloons have succeeded. Show this embryonic governor that you recognize his parts and call on him for service. The harder the service the better he will like it. Get in with him, and do not be too critical, but pass his imperfections by. He will be nearly everything, but never mind; he only sees things large and sees them double and mixed, being now partly boy and partly man, and seeing with two sets of eyes.

You are fighting the devil for a soul, and you can't afford to be impatient, or give way to anger, when your fool boy takes an extra flounce. When he gets on a bad bent, give line, as the fisherman does when there is a hundred-pound tarpon at the other end of the line. In the quiet times pull on the line, but not too hard. And remember all the while that time and heaven are on your side. With age comes discretion. Once up fool hill the road stretches away ever smoother and better to the pearly gates.

Our big boy is among us. His folly breaks into dudishness. He is an unturged cake, but likely there is good substance in him. He is worth cooking. If you see him on the street, take him by the hand and say a good word to him. His mother will be glad of it. Look him up and ask him to your house. Reach after his heart, for he has one. Two worlds are interested in that young fool, and underneath his folly there lies sleeping, maybe, a great preacher, teacher or other dignity of the commonwealth.

This article is affectionately dedicated to the big-headed boys by one who loves them.

A STORY OF THE DAYTON FLOOD: A Negro Hero.

During the rush of the torrent that swept everything in its path in Dayton, a man with his wife and four children were marooned on the top of a lumber pile, which was caught in a strong current and momentarily in danger of going to pieces. A crowd of men on the bank, with faces white with horror, watched them whirl by. They held a consultation and decided that an attempt to try to reach the lumber pile would be but a foolish sacrifice of still more lives, and that they could await the inevitable. In the crowd was a colored man, dazed and heart-broken because his own wife and child had been swept away from him. When he saw the plight of the family on the lumber pile, and knew that the others had decided they could do nothing, he quietly slipped away, procured a boat, rowed away up stream and started to breast the current to reach the family. He missed his mark and was swept along way down stream before he reached shore again. He paused a moment for breath, then with undaunted courage he started out again. This time he landed squarely against the lumber pile and managed to get the woman and two children into the boat. After a terrible struggle he reached the shore far below and deposited his passengers, and though almost exhausted, with sublime courage and almost superhuman strength, again he breast the current, and while the crowd waited, breathlessly, he fought his brave battle and rescued the father and two other children and deposited them safely on the bank. Dropping his oars, utterly exhausted, he started, away, but the crowd, amazed and rejoicing, would not let him go. A hat was quickly passed and returned with sixty-five dollars in it, the man whom he had rescued contributing generously, but when they offered the money to the dusky hero tears streamed down

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his face and he pushed it away with the protest that he had not worked for money! It meant nothing to him now, with no home, no wife and child to share it. All this time the crowd was swelling with people who wanted to see the man who had dared so much for others. Suddenly there was a plaintive cry, "Daddy! Daddy!" The crowd parted. A wonderful light shone through the tears on the worn black face, as with a cry of joy the humble hero clasped in his arms his own wife and little daughter whom some other hero had rescued from the flood.—Western Christian Advocate.

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

OUR OWN.

By Retta Bryson Titus.

If we could know in the morning,
That the hasty word we speak,
Would sorely wound a loving heart,
And with hot tears stain the cheek;
Perhaps we would be more careful
Not to give needless pain
By word or tone, to our very own,
We can never take back again.

For though, in the quiet evening,
We may earnestly seek to atone
For the thoughtless act and the un-
kind word
That has grieved the heart of our
own;
We may find that the wound was
deeper
Than we dreamed; and, though the
pain
We may somewhat ease, with the kiss
of peace,
The scar will ever remain.

We can not be sure, in the morning,
As each, on his separate way
Goes forth to the work which must,
perforce,
Be met on each coming day,
That the evening shadows will find
us
All, safe in the sweet home nest;
For the messenger grim, with his
sickle keen,
May have stricken the one loved
best.

We have courteous words for stranger,
And naught but smiles for the
guest;
While the sharp retort and the bitter
tone,
Are reserved for the one loved best.
Oh, the shame, and pity of it,
We, alas! may find some day,
That the only chance for a tender
word
Has forever passed away.

I am so sorry I cannot give you a
page full of good letters this week.
The weather has been almost too
warm to do anything. When the cool-
er weather comes, I am sure we shall
enter with more zeal, more energy,
more earnestness, into this work of
ours.

Sevierville, Tenn., sends us the only
letter this week:

"Dear Miss Annie White—We come
again with our mite. Enclosed find
\$2.25 from our card class in Sunday
school. We want \$1 given to our Or-
phans' Home; \$1.25 for Mrs. Med-
ling's salary. We enjoy the Young
South page, and think you are doing
a noble work.

"Best wishes for your success in
this work.—Mrs. J. F. Hale (Teach-
er)."

We certainly appreciate this letter
and offering more than we can ex-
press. Please thank the class for us,
Mrs. Hale. We are so anxious to
make our page interesting, but we
MUST have help from the other
members of the Young South. Let us
rally to the work and see how much
good we can accomplish in our little

corner. If you haven't a contribution
always to send, then write an inter-
esting letter and help in that way.

RECEIPTS.

Previously acknowledged\$272 84
Card class, Sevierville, by Mrs.
J. F. Hale, Teacher—
Japan 1 25
Orphanage 1 00
Total\$275 09

"THERE'S A REASON."

By Marion Mallette Thornton.

Ted came breezing in like a breath
of the October gale which had blown
the brown hair on his capless head
into wildest confusion.

"Here's a taste o' the woods for you,
Miss Nan," he exclaimed, dropping a
great armful of red branches into the
girl's lap. "That's just a sample of
what you'll see when we go on our
tramp. Hello, Jack, you here, too?"
catching sight of another young fel-
low sitting at ease in Aunt Maria's
biggest armchair. "Have a good many
callers these days, don't you, Aunt
Rie?"

Aunt Maria laughed good-naturedly
at him over her crocheting.

"I always do, any days, but of course
when Nancie is here I expect more
flies to gather round the honey. Would
you mind putting another stick on the
fire, John? Ted has brought in some
extra cold, feels to me."

"The leaves are like a fire them-
selves," said Nan, watching the play
of light among the reds in her lap.
"Aren't they beautiful? You can't tell
how lovely the country seems to a city
girl. I can hardly wait to get into
the real woods."

"By the way," began Ted, settling
upon the hearth-rug and trying to re-
duce his flying locks to something like
subjection. "Judith couldn't go on the
tramp if we had it Wednesday. Her
mother's going to be dressmaking or
something."

"Then we'll go on some other day,"
returned John promptly. "We can't
have it without Judith, of course."

"That's what I told her," Ted
agreed. "Thursday'll do just as well,
anyway. I know the fellows would
all rather wait."

Nan was listening curiously. "I
wish you'd tell me, if it isn't inquisi-
tive, why you boys are all so specially
fond of Judith. From what I've
heard, she is easily the most popular
girl here; and I can't quite make it
out. Not but that she is pretty and
sweet," she added hastily, "but so are
all the girls I've met. I can't see why
she is so much more attractive than
the others."

"I've wondered myself sometimes,"
said Aunt Maria, "though I think per-
haps I have an idea. It is always Ju-
dith the boys speak of first, whatever
the plan."

John poked the fire thoughtfully. "I
don't know as I can explain exactly,
but 'there's a reason' as the pure-food
folks say."

"Yes, 'there's a reason,'" Ted re-
peated, "a dozen of 'em for that mat-
ter. Maybe I can tell you a few, only
you mustn't think I'm reflecting on
anybody else. To begin with, Judith
is always friendly, and yet she never
chases a fellow. You know she'll
meet you half-way, but you'll have to
go that far after her—and somehow it
makes her company more worth hav-
ing. You mighty soon get tired of
girls that wait for you on street cor-
ners and lay traps to meet you unex-
pectedly and all that. They may
think you don't see through it, but
you do. Anyhow, Judith never does
it. She's just plain friendly, and that's
all, and you want her company a great
deal more than if she was forever tag-
ging you."

"And then she doesn't ever let you
step over the line—hold her hand or
anything like that," John put in with
some diffidence; his words never came
as easily as Ted's. "You just keep
your distance and don't have anything
to feel ashamed of afterward, and you
like her all the better for it. If girls
only knew," he finished earnestly,
"how much more fellows respect them
when they're like that. Of course a
fellow doesn't have to be mushy unless
he wants to, but it helps a lot when
you know the girl doesn't expect it."

Nan's eyes were very bright. "I
wish some of the girls at home could
hear you say it!" she exclaimed.
"They don't really like that sort of
thing, but they're afraid they will not
be popular with the boys unless they
allow it. I've tried to tell them, but
it doesn't do much good."

"Well, you tell 'em for me," said
Ted decidedly, "that they're very
much mistaken. A boy may be weak
and foolish enough to take advantage
when he knows he can, but if he's
worth knowing he really cares most
for the girls that are particular—of
course, if they are jolly and bright
and good company into the bargain.
Girls that are too anxious for atten-
tion aren't usually the ones that get
it, anyway. What a boy wants is a
nice, sensible, on-a-level friend, not
somebody that would rather be walked
on than be left out."

"There's another thing about Ju-
dith," John went on slowly, "she
doesn't expect you to make a door-mat
of yourself for her, either. I've seen
girls that couldn't rest unless you were
picking up their things or carrying
their parasols or feeding them ice
cream. Seem to think you were made
to dangle after them every minute
and feel slighted if you don't. Of
course you want to be kind and polite,
but—"

"I know," Nan nodded understand-
ingly. "Oh, I wish you boys would
write a book entitled 'For the Enlight-
enment of Girls.'"

"Good idea!" laughed Ted, "let's get
about it, Jack. I'll warrant we could
make it instructive and entertaining."

Aunt Maria was laughing too, but
her eyes were sober. "How about the
boy's side?" she asked suddenly. "You
are setting up a good high standard
for the girls, as you ought to, but what
are you offering them in return? Are
you setting up as high a standard for
yourselves?"

Ted sat up straight on the hearth-
rug, and gave back her clear, direct
gaze. "We're trying to, honest, Aunt
Rie, and it's just such girls as Judith
and Miss Nan that help us to keep up
to it. They make us feel that it pays
to be worth their friendship."

Aunt Maria smiled kindly and pat-
ted his rough head. "I believe you
mean it, dear, and I don't wonder any
more why Nan and Judith are both so
truly popular. There certainly is 'a
reason.'"

SEQUATCHIE VALLEY BAPTIST ASSOCIATION.

This body of Christians, represent-
ing about fourteen churches with a
membership of one thousand or more,
met August 7th, with Little Hopewell
church six miles above Dunlap.

Rev. J. W. Williams, moderator of
last session, called the body to order.

By request Rev. A. S. Ulm preached
the introductory sermon, which was
well received by the large audience.
Permanent organization was effected
by the election of Rev. W. N. Rose, of
Dunlap, moderator, and W. J. Lodge, of
South Pittsburg, clerk and treasurer.

More than 250 persons have been
saved through evangelistic services
and most all the churches reported
large gains in membership. Two new
churches were received, Richard City,

with 47 members, and Sequatchie with
17. Old Sequatchie represented for the
first time in years with a fine report,
and 26 baptized.

Dr. J. W. Gillon, corresponding sec-
retary of the State Mission Board,
made a great speech, as did also Rev.
W. J. Stewart, of the Orphans' Home.

Dr. H. H. Hibbs, of Tennessee Col-
lege, Murfreesboro, preached a fine
sermon on Friday. He received some
subscriptions for his school.

Friday was given over to the re-
ports on missions, Sunday schools,
education and other objects fostered
by Baptists.

Miss Buchanan, of Nashville, field
worker for the Woman's Missionary
Union, was present and made a fine
report of her work and spoke to the
women.

The hospitality of the church and
community was free and abundant,
a nice dinner being served on the
grounds each day by the ladies.

The closing talk was made by Rev.
Samuel McWilliams, one of the oldest
members.

SAYS HER JAPANESE SERVANT LISTENS AT THE DOOR.

In the August *American Magazine* a
young married woman writes about
her Japanese servant. His name is
Ishiboshi, but he is known in the fam-
ily as George. Although the woman
who writes about him is very fond of
him, she tells, as follows, about one of
George's habits:

"He would scorn to peek or slip
around too quietly to be noticed.

"But on the other hand, he is not
above listening at doors. We have of-
ten caught him listening at the dining-
room door, but he was not at all em-
barrassed when discovered red-handed.
He is much interested in all that goes
on in the house and often surprises
me by mentioning matters that I had
thought the greatest secrets. If I
have a secret to tell my husband I
take him into a closet, shut the door
and then whisper it to him. And,
nine times out of ten, next morning
George will ask me about it.

"His ideas and ideals are more or
less different from ours, but neverthe-
less he is a gentleman at heart and
has the delicacy and gentleness that
name implies, though somewhat Orien-
tal in application. For instance, I am
alone with him for hours and hours
almost every day and he would scorn
to do anything to cause me any em-
barrassment."

I TOLD YOU SO.

The manufacturers of Coca-Cola, the
popular soda fountain beverage, have
had an excellent chance in recent years
to taunt the public with the old gibe,
"I told you so." When the product
was first put on the market the manu-
facturer frankly told the public its
composition and explained that it was
composed of syrup (sugar), caramel
and caffeine with fruit flavor.

It seems, however, that some people
preferred to believe the slanderous re-
ports rather than the actual facts; and
as slanders travel fast they soon came
to the attention of the Government. In
order to ascertain the exact character
of the product, the Government seized
a shipment of Coca-Cola at Chatta-
nooga, Tenn., and brought a suit
against the Company in the Federal
court. Expert scientists were sum-
moned from all parts of the country
and labored on the case for nearly
four weeks at a cost to the Govern-
ment which has been estimated at ap-
proximately \$100,000.00

It was another case of the "moun-
tain laboring and bringing forth a
mouse." They found the sugar and the
caramel and the caffeine and the fruit
flavorings. That's all.

IN OUR DESTITUTION.

That our brethren where Baptists abound may know some of the "perils" of a missionary I will give you a short chapter in my own "autobiography."

In May I visited a place where there was no regular preaching by any denomination. There was a good church-house there once held by the Cumberland Presbyterians. I agreed to give them a regular monthly appointment on a day that did not conflict with any other appointment in the neighborhood. When I went to my first appointment I found that the Campbellites had set their appointment two miles off for the same day. As they hold the reins in this country, I found myself with a very small contingent. However, I went back in June and had a house full at 11 a. m., Sunday, and a good crowd Saturday night and Sunday night. I don't know how large a crowd went to hear the Bethany apostle, but I learned that they were going to have a big gun in July, who would come a week earlier and hold a two-weeks' meeting. In July, I did not go. In August, the Methodists were to hold a meeting near by.

At my first appointment I was requested to hold a protracted meeting at a future date. I told them I would do so, but did not fix the date. I was fifteen miles from the nearest Baptist church, and ten miles from the nearest Baptist known to me. So, you see, we have to wait till other folks get through with their protracted meetings before we can hold one. But this suits me. I'd rather hold a meeting in fall or winter than in summer.

Once this country west of Nashville was held by the anti-mission Baptists. Now, the Campbellites are largely in the majority in Williamson, Dickson, Hickman and Perry counties. If you don't believe it, go to the court-house and see who hold the county offices. I once heard of a man who joined the Campbellite church because he said it had neither politics nor religion in it. He was mistaken. It certainly has politics in it.

I was once at Graves County, Ky. Association. There is a little Catholic church at Fancy Farm in that county. Every year the brethren would get off a fine lot of school-boy oratory on building a Baptist church at Fancy Farm. Dr. W. D. Powell finally got up and made them a speech in which he told them the little Catholic church at Fancy Farm had been there a long time and was barely holding its own. It was the only Catholic church in the county. But he reminded them of another denomination that holds to baptismal salvation. This denomination is aggressive. You have to meet them on every hill and in every valley. They are far more dangerous in this country than Catholics. Of course he meant the Campbellites.

Dr. W. D. Powell spent years in Mexico, and of course he would not minimize Catholicism. Neither would I minimize the Catholic influence in Louisiana. It is unpopular, however, in the South to be a Catholic. But if you want to be in the best society, and especially if you want to run for office in parts of Tennessee, the thing for you to do is to join the Campbellite church. The Catholics in Louisiana, I dare say, are not making many converts to Catholicism among the English-speaking population. In Middle

BIG DEAL ON STERLING HOSE.

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Tennessee the Campbellites are gaining by leaps and bounds. The only thing that apparently hinders them in their efforts is their hopeless division in some places over the all-important question of having an organ in the church. This proves them to be of the earth earthly, and mind earthly things. The only weapon with which to meet them is the gospel as preached by Missionary Baptists. This gospel of the grace of God is the only hope for Middle Tennessee. Shall we have it?

B. F. STAMPS,
Missionary.

Erin, Tenn.

THE TREND OF FASHION.

By Angelica Schuyler, in "The Mother's Magazine" for August.

Midsummer is here and its still heat causes the eye to turn gratefully to the many creations of white, which, in striking contrast to the earlier taste for crude colors, is now in evidence everywhere. The best of the great modists are sending out all white dresses for every phase of life.

Tailor-made coats and skirts in fine white serge, in white whipcord, and, even for very smart occasions, in white bengaline have made their appearance, and have more than justified their existence by the way in which they have proved universally becoming. It is true that in some cases they have been rendered more attractive by the addition of collars and cuffs of black satin or black moire silk, or possibly a black ostrich feather ruff, tied with a black satin bow, the whole set off with a black Tagal hat with a trimming of ostrich plumes in mingled white and black.

Other white frocks that are enjoying a wide degree of popularity, and there is every reason to believe that our fair share of sunshine lingerie gowns will, for a month at least, have everything their own way. Exquisitely embroidered by hand and adorned in many cases with insertions of fine real lace, these white gowns have been prepared in very fine nainsook, cambric and voile, and in many instances they are finished at the waist with belts or sashes of velvet of bright colors, while the skirts are bordered with velvet hems to match.

While blouses are also greatly in request for morning wear, and among the smartest and most useful of these must certainly be reckoned those which are made in a very substantial quality of Japanese silk, a fabric which never crushes, no matter how carelessly it may be worn or washed and which therefore looks well under all conditions, and is sure to prove a good investment.

A notable feature of the season's fashion is the disappearance of the high neckband, which has had such a long run of popularity, for all the latest models in costumes and blouses are slightly open at the throat. Undoubtedly this is very becoming to anyone with a pretty neck and throat, but if the neck and chin are not well

modeled, it will be well to fill in the V-shaped opening with a transparent chemisette of net or lace, or to wear a ruffle of tulle or feathers out of doors.

This inclination to cut away the top of the bodice in front offers golden opportunity for the display of lace or net collars, cut in the ever popular sailor shape, and these are sometimes made of silk or ninon, trimmed with braid, fancy galloon passementerie or lace insertions and edgings. Striped effects are very fashionable, and they are much seen as collars, cuffs and band trimmings on suits and waists of plain color.

MEETING AT TYNER.

From July 28th until August 5th, I was with Rev. W. R. Hamick, in a meeting at the Tyner Baptist Church. We had a gracious outpouring of the Spirit, and many definite conversions. The church is made up of some of the finest people in this country, and the community is one of the best to be found anywhere. A splendid High School and Grammar School have contributed their part to this community. Brother Hamick and his good people were most hospitable and kind, and my stay among them was really a great privilege. Our night congregations were large and grew until they taxed the capacity of the church. Up until Sunday, there were few visible results, but on Sunday night we had a genuine Pentecostal time. Some ten or fifteen were converted. We had intended to close Sunday night, but we could not, and so the meeting continued through Tuesday night. The total number of conversions that we know of was twenty-three. There were eighteen additions to the church, sixteen of them being by baptism. I feel certain that others will follow and some will join churches of other denominations.

Brother Hamick is one of the sweetest spirits with whom I have ever labored. He knows how to help evangelists in a meeting.

The Pastor and Church are looking forward with much interest to the meeting of the Ocoee Association next month, and I want to urge upon all who possibly can, to be present. From their hospitable treatment of me, I know every one will be well cared for.

ALLEN FORT.

Chattanooga, Tenn.

CALLOUSED HANDS DO NOT NECESSARILY MAKE THE BEST FARMER.

Farm and Fireside publishes in its current issue an editorial in which the point is made that many farmers are cynical about the farm experts sent out by the Department of Agriculture and by the Agricultural Colleges. In the course of the editorial the following warning is given:

"Is it right for us to reject the advice of men, simply because they are not hard-working farmers? Farming is a science and an art on which we want all the light we can get. Most of these men who are going about telling us how to farm know what they are talking about. They have had the chance to study the things we only work at. They haven't had to make every minute count in the field, and they have tried experiments. These experiments are worth millions of dollars to the farmers who will pay attention to them. I know actual hard-working farmers who have made themselves rich by putting into effect on their farms the principles discovered by the experiment stations. The farmer who looks askance at the farm adviser because his hands are not caloused is not wise."

WHAT CIGARETTE FIENDS COST US.

Under my observations in the last ten years, I have witnessed the burning of three Baptist Churches, carelessly set on fire by silly, simple cigarette fiends, besides other losses by fire, by the same source. Here in Binghamton, N. Y., last week a factory, and 55 working girls were burned as a result of carelessness on the part of a cigarette smoker. Just yesterday here in this neighborhood, a man raking hay lighted a cigarette while on a pile of hay, threw the stub down on the hay, and burned himself up. This was a less crime than the man committed, who burned up the the factory, and 55 girls. What shall we do with cigarette fiends? Shall we confine them as we do other imbeciles? This would be better, and less expensive to Society. Many boys have learned to smoke cigarettes by seeing some man smoke a cigar, or a stinking old pipe. Some preachers are guilty of setting this bad example before boys, hence they take up the habit of cigarette smoking. This is too bad. Here in the North, many of our churches will not have a man for a pastor who smokes. I know of three Baptist preachers in the South, who lost their charge, because they were "so filthy" in the use of tobacco. Fifty years from now the churches will no more have a smoking preacher for a pastor, than they will have a whisky drinking preacher.

FRANK M. WELLS.

Cranesville, N. Y.

HOWSE.—Death has again visited our church and claimed for its own our beloved sister, Martha Howse, wife of L. C. Howse. The deceased was born Dec. 20, 1846, and died March 19, 1913. She professed faith in Christ when young, and was baptized by Rev. Jas. H. Borum into the fellowship of Harmony Baptist church. Moving to Whiteville some few years ago she united with the church there. This good woman was the mother of eleven children, five boys and six girls and thirteen grand children. She is the mother, our beloved W. L. Howse, now of Macon, Miss. Her life was made happier by the coming of her youngest son, Walter, a noble son, who spent the last month of her life with her. Her children are scattered, some in Texas, some in Oklahoma, some in different parts of Tennessee. There were two far away in the West, waiting at any time to hear the sad message, "Mamma is dead." Her going out was so gentle and quiet—she went home so gently—but she left home so sad for Katie (a deaf mute), who gave her every attention a child could give her mother, never complaining. Her mamma's last thought was for Katie. She tried to spell to the very last. Her sons were her pallbearers. They bore her so sweetly and gently to the last resting place, there to wait the resurrection morn. Her funeral was conducted by her pastor, Rev. Jas. H. Oakley. "Death is but a release from duty; From all earthly cares it frees; Now her soul the King in beauty With unclouded vision sees.

A FRIEND.

To ignore the missionary command of the Bible is to reduce the whole book to an absurdity. It is not that here and there are missionary texts, injunctions or suggestions, and that a careful student might painfully extract from certain proof-texts a defence of missionary effort; but it is that the whole book is a clear, ringing and everlasting missionary injunction.—R. F. Horton.

Mrs. Winslow's Soothing Syrup

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

SCHOOLS OF THE FAR NORTH.

By Julia Fraser.

"Seward's Folly," the "National Refrigerator" and similar derisive epithets, terms in common use in 1867, show clearly what the people then thought of Secretary Seward's purchase of Russian America for seven million, two hundred thousand dollars. This unknown land of solitude and of mystery then began to be called Alaska—a name of uncertain origin, but generally believed to mean "Great Land." If this be the true meaning of the word, it is particularly apropos to the vast northern territory under the Stars and Stripes, yet which lay for so long unexplored and unprotected.

Geographically, its main features may be briefly summarized: It is one-fifth the entire area of the United States, with a coast line so remarkably indented that it about equals the circumference of the earth. Two of the most wonderful archipelagoes in the world are found on the Alaskan coast, one extending so far west that it is no longer "west," but part of the mystic "far east," as Attu, its most distant island, is farther west from San Francisco than Cape Cod is east of San Francisco. Continental mountain ranges, surmounted by mighty peaks, the greatest river in North America, active volcanoes, extinct volcanoes, glaciers moving with terrific momentum and "dead" glaciers, great plateaus and endless prairies, thousands of islands and marvelous bays and fjords, are some of the geographical features which lure to Alaska scientists from all parts of the world.

Financially, one has but to refer to countless government reports and note the place given to Alaska in all monetary publications to show its vast material wealth, because years before "Klondike days" the revenue from furs alone had more than paid the original purchase price. Surely Alaska has proved a Yankee bargain!

But it is not of the country, vast and mysterious as it is, or its material resources, apparently inexhaustible and alluring as they are, but of the native people of Alaska that we are now chiefly concerned.

How has it been with the native people who, unasked and unwilling, came with the land which undisputed had always been their fathers' until 1760, when strange white men appeared among them, established forts, exacting tribute and service, and then for "a consideration" passed them with their land on to other foreign masters! How has it been with these, our country's "snow children?"

When America purchased the land in 1867, the Stars and Stripes replaced the Russian colors; then, according to reputable authority, a deeper moral darkness than ever settled down over this vast twilight country, for the good in America forgot all about the new territory and the added responsibility and left it alone.

But Christian patriots on the Pacific coast, notably in Portland, Oregon, began agitating—writing, talking, appealing for schools and churches, hospitals and laws for the natives of Alaska, which resulted in creating a public opinion which in 1879 carried a brave Christian woman, Mrs. A. R. McFarland, to Wrangle, the southeastern extremity of Alaska. Mrs. McFarland was no novice in missionary service, as with her husband she had ten or twelve years

earlier gone by the famous Santa Fe trail to Santa Fe, New Mexico, where they started a mission school; but the altitude proving disastrous to Mr. McFarland's health, after a few years, they pushed on to the North Pacific coast, where among the Nez Perce Indians of Idaho they did heroic service until Mr. McFarland's death. Then his widow went to friends in Portland. Therefore, it was no sentimental novice in missionary work, but one who had "made good" in two difficult fields, who undertook the heroic task of establishing the first English school in all Alaska. Mrs. McFarland had a brave man for her companion, Rev. Sheldon Jackson, who made the trip with her, helped to secure a house, but was obliged to leave on the return trip of the steamer, the last one "out" for that year.

Of the loneliness, the hardships, the danger to life which the heroic Mrs. McFarland endured that first winter when she was alone among those natives, no words can ever describe, but such was the beginning of school work in the far away north country. The next summer Dr. Jackson returned with reinforcements and some needed supplies and equipment. In subsequent years the Presbyterian Woman's Board, which supported all this work, under Dr. Jackson's guidance, erected many simple buildings and established public day schools for the natives in Southeastern Alaska. The Moravians and Friends, those intrepid missionary workers, penetrated the far north, the Congregationalists, the Episcopalians, the Methodists and the Roman Catholics established mission schools to the far westward and north.

After about a decade of pioneer church mission schools, the government was finally aroused to its responsibility and began establishing government public day schools, and now has about eighty in various parts of Alaska for the natives. As the government day schools were made effective, the various churches gradually changed the day schools they had supported into boarding schools, hospitals, orphanages, or some other form of helpful ministry.

With the exception of the Sheldon Jackson School at Sitka, all the boarding schools are small and have limited equipment, but the new plant of the Sheldon Jackson is commodious and well equipped for first class industrial training. The first year in the new building is just drawing to a close and the registration was so much greater than had been expected that now a strict system of selection is being enforced, whereby the most promising applicants will be chosen, those naturally having qualifications for leadership and who will be willing to use the knowledge gained for the uplifting of their race.

The Sheldon Jackson School is not in any sense a local institution intended only for the natives in Sitka or its immediate vicinity, but it is for the younger people from all parts of the "Great Land," children from various tribes, speaking different languages; with customs totally dissimilar; at the Sheldon Jackson School, however, they are obliged to learn to speak English, which in itself is a strong, civilizing influence. Then they have careful class room instruction and are given industrial training; are taught that our flag is greater than all their totems; are drilled in Bible truth, and Christian character is thus developed.

In considering educational work among the native people of Alaska,

FOR MOSQUITO BITES. *

From time immemorial certain aromatic oils have been rubbed on the skin to keep mosquitoes away. For an equally long period alkalies have been applied to the bites to neutralize the poison of the stings. No one ever thought to combine the two—aromatic oils and alkalies—but Tyree's Antiseptic Powder, the great germ destroyer, is aromatic and alkaline in just the proportion best suited to prevent and destroy the bites and stings of mosquitoes and all insects. If you want a sample of this powder, free, write to J. S. Tyree, Chemist, Washington, D. C.

special mention should be made of the unique work of William Duncan at Metlakatla. In 1856, Mr. Duncan went out from London to teach the Canadian natives of the far northwest. He was the pioneer white man in that portion of the country. After many most thrilling adventures and narrow escapes when it seemed as if his life would surely be sacrificed, through the grace of God he reduced these barbarian savages to civilization. They established a village, built sawmills and canneries, a village school, a public meeting house and a large stone church. Then, because of enactments and encroachments, both ecclesiastically and politically, they decided to emigrate and establish themselves under the Stars and Stripes. To legally safeguard all interests, Mr. Duncan went to Portland, Ore., retained the services of a very fine lawyer—together they went to Washington and after much delay secured absolute title to Annette Island, one of the larger islands in Southeastern Alaska. Then began, not the flight of a Tartar tribe, but the removal of a tribe of one thousand people from one country to another, carrying with them all the portable belongings which could be stored in their great canons and thus transported to the new home, but leaving behind them a great stone church, public meeting house and buildings of all sorts! Such a flight has no parallel on our continent in historic days, and in time to come another De Quincy may rise who will so sing this song that it will live forever.

It is the writer's privilege to have known Mr. Duncan many years, to have been present when the flag was raised over the new Metlakatla on Annette Island, and after an absence of twenty years, to revisit the scene and note the wonderful advance of the people. A day school has been established for the people, and Mr. Duncan, now nearly 90 years old, is the beloved and revered patriarch.

It is reported that when Secretary Seward was nearing the end of his great career, he was asked what he considered his most important public act. Without a moment's hesitation, he replied: "The purchase of Alaska; but it will take the American public a generation to find it out." How true a prophecy!

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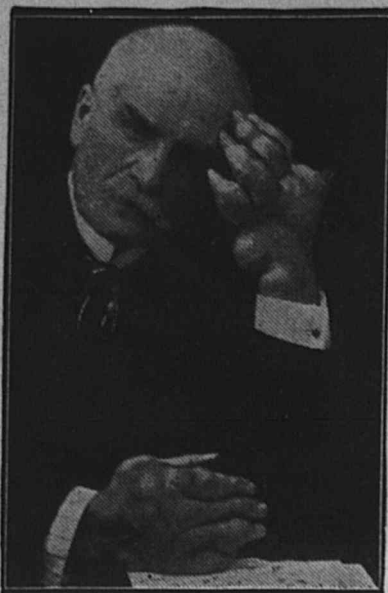
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M'BRIDE—God in his all-wise providence has seen fit to remove from our midst by death our beloved brother and deacon, A. C. McBride, who died Nov. 26, 1912.

He will certainly be missed, as he was always at his post of duty and ready to do his part in carrying on the work of his church, both in finance and in council, and having the characteristic of being the best advisor in times of trouble, and under all circumstances was the most even tempered, level headed, true Christian gentleman in his church or county.

The community has lost a good citizen, and the home a true, kind and affectionate husband and father.

He was formerly a member of the Cove Creek Baptist Church in North Carolina, and moved his membership to Pleasant Grove Baptist Church, in Washington County, Tenn., as a charter member, having been one of four men who sacrificed and persevered to build this new church.

We, the members of Pleasant Grove Baptist Church, feel that we have lost one of our most loyal members, but our loss is his eternal gain.

While he has gone from our midst we realize that his works do follow him.

May the God of all grace cheer and comfort every bereaved heart and help them to say, "Thy will, O Lord, not mine, be done."

Resolved, first, That the church cherish his memory and endeavor to emulate his worthy examples.

Second, That the church extend to his family her deepest sympathy in their loss of husband and father.

Third, That a copy of these resolutions be furnished the family of the deceased, a copy be sent to the Baptist and Reflector, and also a copy be spread on the church record.

M. B. UPCHURCH,
W. B. GRAYBEAL,
ERNEST CAMPBELL,
Committee.

Lines to Mary, hoping this will comfort you all.

Dearest mother, we miss you so, You have told us so long which way to go,

Shielded us with your care and love, And taught us to worship the Father above.

You followed where His footsteps pressed,

So we know you are with him at rest, Then rest, dear mother, thy sleep is sweet;

But, oh! how bitterly here we weep. We know full well that God in love Has taken your soul to heaven above,

Free now from your toil and care, No pain or sorrow enters there, Dear friends, your loss is mother's gain,

And time alone can soothe your pain, So suddenly she was snatched away.

You can only ask God why and pray That this dark cloud may soon be past And the silver lining seen at last.

On Jan. 18, 1913, the whole community of Hickory Withe, Tenn., was shocked by the sudden death of Mrs. Laura Cleves Luck.

She was born not far from where she suddenly fell dead, and where she has raised a large and interesting family. She was born Sept. 1, 1846; married Mr. V. B. Luck, who came to this county in 1869 from Caroline County,

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To introduce the high quality of our line, we are willing, for a limited time, to send each subscriber of the Baptist and Reflector, a pair of our fine Ladies' Turkish Boudoir Slippers, postpaid, for only \$1.00.

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

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

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MRS. N. J. ELLIS

Co-Principals

MRS. C. E. SULLIVAN

Virginia, an esteemed Christian gentleman, who passed to his reward a good many years ago, leaving her a widow with eight children to care for. She was mother of nine, one dying in infancy. She lived to see eight grown, all who survive her but one daughter, who passed away a short while ago, having two sons and five daughters, to whom she leaves a priceless inheritance, the memory of a consecrated Christian life. She was a faithful wife, a devoted mother, a kind neighbor. She united with the Baptist Church in her girlhood days, and her faith in her Master was strong and beautiful.

She was laid to rest in Mount Pleasant Cemetery by her beloved husband and daughter. A FRIEND.

M'KIBBENS—Resolutions of respect as adopted by the Sunday School of Bethel Church, Crockett County, Tenn., upon the death of Bro. Jestin Terence McKibbens, which sad event occurred at the home of his mother on Feb. 21, 1913.

Be it resolved, first, That while God in His wisdom saw fit to remove from us our brother, we very much feel our loss.

Second, That the advanced class of the Sunday School, of which he was a member, has a vacant seat in it that will not be filled soon, as he was nearly always present.

Third, That his quiet, noble life, with its supreme devotion to his God and the Baptist Church of which he was a member, will ever live in the hearts and memories of all who knew him in this life.

Fourth, That we extend to the father, mother, brothers and sisters our

sincere sympathy and prayers that our Heavenly Father may comfort and keep them until that glad day when they shall meet at the Saviour's feet.

Fifth, That a copy of these resolutions be sent to the heart-broken family, and a copy to the Baptist and Reflector, the Baptist Builder, and the Baptist Flag.

W. L. BUCKNER,
W. T. PRIDDY,
S. B. REECE,
Committee.

HATHWAY—Inasmuch as the Lord in His wise providence has removed from our midst our beloved sister, Mrs. Fannie Reding Hathway, be it resolved,

First, That knowing our Father makes no mistakes, we humbly bow in submission to His will.

Second, That we have lost a sister true and beloved; gentle of manner, kind yet firm in her convictions, her council and presence will be much missed by us.

Third, That we are profoundly grateful for her stay among us. She ever exemplified the characteristics of a true woman of God. Her life has made a lasting impression upon us.

Fourth, That we, the members of the Dyer Baptist Church, extend to the bereaved family our heartfelt sympathy, and pray that even in their grief they may realize that the Father's hand is in it all.

Fifth, That these resolutions be published in the Baptist and Reflector, and a copy be sent the family.

BETTIE DRAPER,
MRS. MATTIE HASE,
MRS. R. L. DEMENT,
Committee.

You Look Prematurely Old

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

BASS—Sister Tabitha Bass was born Jan. 10, 1867. Professed religion and united with Friendship Baptist Church at the age of eleven years. Later in life she transferred her membership to Hopewell. She was married to Bro. T. A. Bass, Dec. 25, 1884. Departed this life in Kansas City, Mo., Nov. 16, 1912, at the age of 45 years, 10 months and 6 days.

Words are inadequate to express my estimation of the Christian character of this good woman of God. As a wife she was sacredly true in all the loving, dutiful and business relations of God's appointment. She walked by the side of him she loved and for whom she lived, a tried and true helpmeet to the end. As a mother and grandmother she was tenderly devoted to those she called her own. As a neighbor she visited the poor, the sick and the dying and administered the blessings of her religious life. As a church member she was faithful in attendance, true to her pastor, devoted to its missions at home and abroad, and ever mindful of the lost. Possessing these heavenly traits of character, she easily won the love and high esteem of all. Her last hours in this world were triumphant and victorious. Far from mother, children, sister, brothers and sweet home, she talked beautifully to a small group of loving friends about her. Messages were sent to loved ones far away, her funeral arrangements detailed as if she were taking a short journey, to be back again. Best of all, she said she was happy that when a little girl she made ready for this hour, and as the calm stream of the silent river flowed just before her, she smilingly said: "I have nothing to fix up for the crossing." Leaning on the bosom of her companion, feeling the preciousness of her Lord's presence, and with words of thankfulness to loving ones about her, she smiled a last farewell, closed her eyes on earthly sorrows and waked in that land "where the sun never sets and the leaves never fade."

Her remains were accompanied on the long journey home by her weeping husband and Mrs. Hattie Shelton, her sister-in-law. Her funeral was conducted by the writer, her pastor, in the presence of one of the largest gatherings ever assembled at Friendship on a like occasion, after which she was tenderly laid to rest in the Friendship Cemetery among her relatives and friends.

JOHN T. OAKLEY.

Hartsville, Tenn.

ASKEW—Miss Mabel McBride Askeew was born June 29, 1879; died July 9, 1913. She was the devoted daughter of Brother and Sister William Askeew of Medina, Tenn. Her life was spent in faithful devotion to her parents, denying herself, and caring for them in their declining years. A real pillar she was in her church. Many have been led to the Lord through her efforts and sweet Christian influence. While on a trip to the West with her parents she became fatally ill and died within a week in the home of her sister, Mrs. Florence Mathews, Williams, Arizona. In the midst of a mighty throng of weeping friends and loved ones, her remains were laid to rest in the family cemetery near their home at Medina. She is survived by her parents, the above mentioned sister and three brothers. The family, the church and the community could not have sustained a greater loss. May God's grace abound to them.

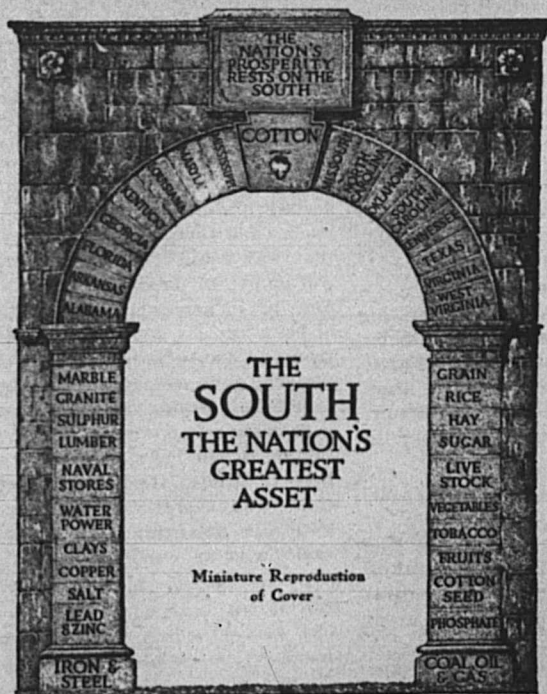
Her friend and brother in the Lord,

J. A. CARMACK.

Trenton, Tenn.

TIME AND PLACE OF MEETING OF THE ASSOCIATIONS

ASSOCIATION.	PLACE.	TIME.
SEPTEMBER.		
Central	Spring Hill (near Eaton)	Tuesday, September 2
Mulberry Gap	Davis Chapel (Hancock County)	Tuesday, September 2
Big Emory	Beech Park (near Oliver Springs)	Thursday, September 4
Unity	Crainsville (11 miles E. of Bolivar)	Friday, September 5
Ebenezer	Knob Creek (Maury County)	Wednesday, September 10
Watauga	Stony Creek	Thursday, September 11
Tennessee Valley	Yellow Creek (Carp)	Thursday, September 11
Harmony	Farmington (in Mississippi)	Friday, September 12
Stoctor Valley	Fellowship (Fentress County)	Friday, September 12
Sweetwater	Tellico Plains	Wednesday, September 17
Salem	Wolf Creek (5 mi. S.W. Silver Point)	Wednesday, September 17
Midland	Salem	Wednesday, September 17
Eastanallee	Ocoee (Benton)	Thursday, September 18
Ocoee	Good Springs (Tyner)	Tuesday, September 23
Friendship	Enon	Wednesday, September 24
Holston Valley	Longs Bend	Thursday, September 25
Union	Hebron (Warren County)	Thursday, September 25
Liberty-Ducktown	Mine City (Ducktown)	Thursday, September 25
Clinton	New Hope	Thursday, September 25
Beech River	Union (Chesterfield)	Friday, September 26
Indian Creek	Fairview (Hardin County)	Saturday, September 27
Beulah	Bethpage	Tuesday, September 30
Northern	Alder Springs (Union County)	Tuesday, September 30
OCTOBER.		
New Salem	Riddleton	Wednesday, October 1
Providence	Mt. Pleasant (Knox County)	Wednesday, October 1
Sevier	Alder Branch	Wednesday, October 1
Riverside	Livingston	Thursday, October 2
Judson	McEwen	Saturday, October 4
Cumberland	Rock Springs (Robertson County)	Tuesday, October 7
Enon	Defeated Creek	Tuesday, October 7
Weakley County	New Prospect (8 mi. E. of Greenfield)	Wednesday, October 8
Tennessee	Corryton	Wednesday, October 8
Nashville	Gallatin	Thursday, October 9
William Carey	New Grove	Thursday, October 9
West Union	Stanfill Church (near Pioneer)	Friday, October 10
Southwestern District	Holly Springs (5 miles E. of Yuma)	Friday, October 10
Western District	McDavid's Grove (near Springville)	Friday, October 10
Stewart County	Pleasant Hill (Trigg County, Ky.)	Wednesday, October 15
New River	Huntsville (Scott County)	Thursday, October 16
Wiseman	Bledsoe Creek (Bransford)	Wednesday, October 29
Campbell County	Whitman	Wednesday, October 29
NOVEMBER.		
Tennessee Baptist Convention	Johnson City	Wednesday, November 12
Woman's Missionary Convention	Memphis	Wednesday, November 19



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

AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. T. M. Newman of Lexington, Tenn., writes: "I am in my Huron meeting. We are having a very good meeting. One profession yesterday. Several interested. Bro. Roswell Davis of Memphis is at his best. Church very much revived. To God be all the praise."

Rev. John R. Clark of Cairo, Ill., writes: "I am hard at work in Camden, Tenn. We are having a good meeting, but have had only one profession so far. I will not move from Cairo for two weeks."

Rev. Thos. B. Holcomb of Purcell, Okla., writes: "My work is doing nicely. Fifty additions to the church since I came and the church gave twice as much for Home and Foreign Missions as it did last year. I have just closed a meeting with Rev. J. M. Higgins of Washington, Okla., resulting in 64 conversions and 58 additions. The meeting was held in the country near Washington for a little church of 25 members."

Rev. J. E. Miles of Covington, Tenn., writes: "I held my own meeting at Reader's Grove, near Somerville, Tenn., doing the preaching for nine days and nights, resulting in 10 or 12 professions and 9 baptisms, one added by letter. Am now in my meeting with Mt. Lebanon Church, Bro. W. J. Bearden of Memphis doing the preaching. Results to the present, 25 approved for baptism. Meeting still going on."

Rev. Andrew Potter of Collinsville, Okla., writes: "I am more than pleased with my work out here in the great West. I am preaching to the greatest crowds that I have ever preached to. Our church has nearly all the young people of the town that attend church at all. I am to begin my own meeting here about the second Sunday in September. Our Sunday School has increased 28 pupils in the two Sundays that I have been here."

During the protracted illness of Dr. W. D. Nowlin of Lakeland, Fla., editor of the Baptist Witness, Rev. R. S. Gavin of the First Church, Lakeland, is editing the Witness. He is doing it well.

The Watchman, born in 1819, the oldest surviving periodical published in the interest of American Baptists, is to be merged with the Examiner of New York, the new paper to be known as the Watchman-Examiner.

Dr. C. V. Edwards of the First Church, Greenwood, Miss., has been called to the care of College Avenue Church, Fort Worth, Texas. We do

not believe the Mississippians will let him go.

Rev. R. A. Kimbrough of the First Church, Abilene, Texas, lately assisted Rev. W. P. Crow in a meeting at Gulon, Texas, resulting in 18 professions, 10 for baptism.

Prof. Lee R. Scarborough of the Chair of Evangelism in the Southwestern Baptist Theological Seminary, Fort Worth, Texas, is assisting Dr. J. H. Boyett in a revival at Clarksville, Texas. At last account there had been 52 additions.

Rev. W. G. Everson of the First Church, Newport, Ky., has been called to the care of Fourth Avenue Church, Louisville, Ky., and accepts.

Palm Avenue Church, Tampa, Fla., has called Rev. Hardy L. Winburne of the First Church, Arkadelphia, Ark., as pastor. Dr. M. P. Hunt of Louisville, Ky., is supplying for the summer.

Rev. D. T. Spaulding of Paris, Tenn., was lately assisted in a revival at North Fork Church, near Puryear, Tenn., by Rev. Andrew Potter of Collinsville, Okla., the results being 45 conversions and 41 additions in nine services.

Rev. J. W. Joyner of Paris, Tenn., was recently aided in a revival at Friendship Church, near Paris, by Rev. C. H. Bell of Centennial Church, Nashville, resulting in four conversions and 13 additions. Bro. Bell's preaching is reported to have been of a very high order.

The Baptist Record of Jackson, Miss., published last week a W. M. U. Jubilate Number, Miss Margaret M. Lackey being the editor. The Record has not had as interesting an issue in a long time.

Dr. H. C. Risner of Broadway Church, Knoxville, Tenn., is assisting Rev. Spurgeon Wingo in a revival at Scottsboro, Ala., which it is hoped will result graciously.

Rev. A. P. Moore of Huntsville, Ala., has accepted the care of the church at Jackson, Ala., and is on the field. There were 5 additions on a recent Sunday.

Evangelist E. B. Farrar of Pineapple, Ala., has accepted the care of the church at Dalton, Ga. This is his boyhood home and he lately held a meeting there, resulting in 101 additions, 80 by baptism.

The Fifth Sunday meeting of the Western District Association is to be held with the First Church, Paris, Tenn. Rev. L. D. Summers of Puryear will preach the introductory, and Rev. W. J. Stewart of Nashville the missionary sermon.

Ether Garner, a consecrated, zealous young man, was licensed to preach the gospel by Chapel Hill Church, near Life, Tenn. The young man has already preached several times, and gives promise of great usefulness.

Mt. Nebo Church, Buena Vista, Tenn., has just experienced one of the greatest revivals in its history. The pastor, Rev. C. M. Simmons of Martin, was assisted by Rev. A. A. Jones of Martin. There were 66 additions, 45 by baptism, 14 by restoration and 7 by letter. The services continued only a week.

Rev. R. C. McElroy of Paris, Tenn., is succeeding in his work as pastor at Springville, Tenn. In the revival last week there were several conversions and 9 additions, 8 by baptism. The writer enjoyed participating in seven services of the meeting. The Executive Board of Western District Association has done a great work in planting a church at Springville.

Rev. W. A. Butler of Martin, Tenn., has closed a revival at Repub-

High Prices For Hogs

Hogs are selling at a high price, and will continue to do so in the future. Dead hogs bring no money to the farmer.

Do not let your hogs die. Cure them of Cholera, keep the worms out of them, keep their blood in good condition, and make them thrifty, by the use of the Remedy manufactured by The Snoddy Remedy Company, of Alton, Ill. A \$5.00 case cures 50 hogs. We want to tell you how to do it. Send for our Free Booklet of incalculable value to the farmer. Free for the asking. We want agents everywhere.

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Ilican Grove Church, near Trezevant, Tenn., resulting in 34 additions, 25 by baptism. Bro. Butler did his own preaching.

In the recent revival at Hollow Rock, Tenn., in which the pastor, Rev. J. G. Cooper, was assisted by Rev. S. B. Ogle of Huntingdon, Tenn., there were 14 additions, 13 by baptism.

Rev. H. Boyce Taylor of Murray, Ky., went last week to Bowling Green, Ky., to carry two lads, his own son, Boyce, and another, to a madstone to draw from the boys the poison of a mad-dog bite. Their friends hope for gratifying results.

Rev. Cornelius Bowles of Martin, Tenn., has accepted the care of the churches at McKenzie and Bells for half time each. He will reside in Martin for a time.

Evangelist Raleigh Wright of Tulsa, Okla., is to assist Rev. M. L. Lennon in a revival at Fairfield, Ill., beginning the first Sunday in October.

We began our meeting at New Bethlehem the second Sunday in August. Bro. Crain, the new pastor of our Milan Baptist church, came to us Monday morning and did the preaching through the week until Saturday morning. He had to leave us in the afternoon Saturday. Bro. Crain did as fine preaching as I ever heard, and it had a good effect on our people there. We had extremely large crowds and the best of attention. Bro. Crain endeared himself to our people very much; and they all want him to come that way again when he can make it convenient to do so. We had a good meeting. There were nine professions of faith and six additions, five by baptism and one by letter, and the church revived and strengthened. To our God be all praise. I want to say to your many readers that Bro. Crain is taking strong hold on all our people here at Milan. He has fine congregations, and everybody is well pleased with his preaching. We just think that he is an excellent pastor.

It will not be long until our Association will meet and we expect to see our beloved editor there, as we always get to see him there. We shall be real glad to see him again. May God bless him and every reader of the Baptist and Reflector.

J. W. CRAWFORD.

Milan, Tenn.

On Saturday, August 2, the Sugar Hollow Baptist church of La Follette, Tenn., set apart to the full work of the ministry, Bro. Geo. Ridenour. Bro. Ridenour is a student in Carson and Newman College, where he graduates next year. The presbytery consisted of Brethren Bennet Hale, Calvin Wilson, and R. J. Hensley, together with the deacons and the church clerk. The examination was conducted by the pastor, Rev. Bennett Hale, the charge was delivered by Bro. Hensley, and the ordination prayer was offered by Bro. Wilson. The Bible was pre-

sented by Rev. Hensley. The candidate showed his knowledge of scriptural doctrine to good effect. The service was simple and effective. Bro. Ridenour, after completing his college course, expects to enter the Seminary at Louisville, Ky. We commend his view of preparation for the great work of the ministry.

PLEASANT HOUSLEY,
Church Clerk.

I labored with Pastor Eli Brown for ten days in a glorious meeting at Poplar Creek church, in Clinton Association. There were 22 conversions, 12 renewals, 17 additions to the church, and more to follow. I never have met a better people and they have a great opportunity. There are 212 members of the church, and if they had a pastor for full time they could do great things for the advancement of the Redeemer's kingdom. We closed the meeting, Aug. 12, wishing the church and people of Poplar Creek a pleasant future, and hoping to meet them all again.

O. C. OWENS,
Oliver Springs, Tenn.

During the long period of Mrs. Alexander's suffering, and since the sad hour of her going from us, we have received tender and sympathizing messages, far too many for us to answer personally, but our hearts are full of gratitude to God for so many real friends who so tenderly feel with us in this our deep bereavement. God will reward every one of you very graciously. I would like to hold some meetings in Middle Tennessee in September and October. I need your prayers.

J. B. ALEXANDER,
Blytheville, Ark.

Matters are moving along encouragingly at Central. We have received about 80 members since my Pastorate begun January 19th. I feel sure that no small measure of our success is due to so many people praying for us.

BEN COX,
Memphis, Tenn.

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