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Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

—It is announced that Georgetown College, Kentucky, has elected to the presidency Prof. George Ryland, of Baylor University, Texas.

—In order to provide more room for editorials on page nine, for news articles on page twelve, we have transferred our articles of travel from those pages to pages two and three, where the one for this week will be found.

—Rev. G. A. Ogle, of Rutherford, Tenn., passed through Nashville last week on his way to Kentucky to assist his son, Sigel, in a meeting. We hope to hear of good results. Brother Ogle is delighted with his new field of labor.

—Rev. T. O. Reese, evangelist of the State Mission Board, has just closed a fine meeting at Palestine church (Christiana). The meeting was said to be one of the best the church has enjoyed for years. He is now in a meeting with Rev. W. E. Walker, near Columbia.

—We are glad to know that our friend, Rev. Spurgeon Wingo, is doing well at Dalhart, Texas. It will be remembered that he was pastor for five months at McMinnville, in this State, from May to September, 1906, preaching there every Sunday. He left there to attend school.

—It is announced that the University of Florence, Ala., has conferred the degree of D.D. on Rev. Albert R. Bond, of Marietta, Ga. Dr. Bond was a Nashville boy, and his many friends in this city and in Tennessee will be glad to know of the new honor which has come to him.

—Rev. Robert Lee Baker, of Arcadia, Fla., orders the BAPTIST AND REFLECTOR changed to Baton Rouge, La., where he takes charge of the First Baptist church as pastor the fifth Sunday in July. Brother Baker is a Tennessean, and his many friends in this State will be glad to know of his success in other States.

—A prominent candidate for office is reported to have said recently that you cannot enforce temperance laws without the consent of the people. It is not a question of the consent of the people. It is a question of the consent of the officials whose duty it is to enforce the law, but who prefer to perjure themselves rather than do so.

—On last Sunday night we had the pleasure of lecturing at the North Edgefield Baptist church, this city, on the subject, "The Land of the Lord and the Lord of the Land." Despite the severe storm just preceding the services, there was a very good attendance. Rev. Clay I. Hudson, the pastor, is doing a fine work at the North Edgefield church.

—We are a little late, but we want to extend congratulations to our friend, Rev. Gilbert Dobbs, formerly the popular pastor at Brownsville, Tenn., now pastor at Commerce, Ga., upon the fact that he was honored with the degree of D. D. by Bethel College, Russellville, Ky. The honor is all the more to be appreciated because Bethel College was his alma mater.

—Rev. J. E. Hughes, D. D., has been called to the pastorate of the First Baptist church of Ardmore, Okla., a town of 14,000. Dr. Hughes has been the pastor at Bonham, Texas, for two years, going there from Harriman, Tenn., where he did a fine work. It is not yet known whether or not he will accept at Ardmore. His many friends in Tennessee will be glad to know of his popularity in the West.

—Going to Wartrace last Saturday night, we hap-

pened to meet up with Dr. J. N. Prestridge, editor of the *Baptist World*, who was on his way to Chattanooga to supply the pulpit of the First Baptist church last Sunday. From there he expected to go to Alabama to attend the meeting of the Alabama Baptist Convention. Dr. Prestridge was looking quite well, despite the fact that, Atlas like, he carries the *Baptist World* on his shoulders.

—We appreciate very much the following kind words from our friend, Rev. Leon W. Sloan, at Westlake, La.: "Glad to see you back. But I knew you would come back, because I prayed for your safe pilgrimage and return, and I felt sure the Lord had heard me." We not only had a delightful trip and a safe return, but our health was almost perfect during the entire trip. We were not even seasick in the least. We felt that some one was praying for us.

—In proof that the world is growing better, *Zion's Advocate* says: "Within a week three subscribers to whom bills for overdue subscriptions had been sent have thanked them for calling their attention to the matter." The editor of the *Advocate* adds: "There isn't a newspaper man from Maine to Texas who will not regard this fact as a sign of the dawning of the millennium." He is right about it. At least, we will add our voice to the testimony.

—Col. A. T. Sims, of Little Rock, Ark., died recently at Hot Springs, Ark., of paralysis. He was the father of Rev. Earle D. Sims, former State evangelist of Tennessee, now pastor at Key West, Fla. Col. Sims was born in Cumberland county, Va., educated at William and Mary College, and was a gallant soldier in the Confederate army. Besides Rev. Earle D. Sims, he leaves his wife and five other children. We extend sympathy to them.

—In a speech at the World's Missionary Conference, Hon. William J. Bryan named the points which all missionaries could emphasize, as follows: Faith in God; faith in the Saviour; faith in the Holy Spirit; the purpose of life to seek the Kingdom of God and His righteousness; love, the law of life; forgiveness, the test of love; brotherhood, the society of love; service, the measure of greatness; the golden rule, and faith in immortality. These points are certainly good, as far as they go.

—The following kind words from the *Baptist Builder* are greatly appreciated: "Editor Folk, of the BAPTIST AND REFLECTOR, has returned from the Holy Land and resumed the tripod. His letters, descriptive of his travels, are extremely interesting, and will, we presume, be continued in the paper for some time to come. Brother Folk is now better equipped than ever to serve the denomination in Tennessee as editor, and for this reason we are glad he made the trip, and thankful to the Heavenly Father that he has returned in safety."

—We were surprised to learn that Dr. J. H. Anderson had tendered his resignation as pastor of the Second Baptist church, Jackson, the resignation to take effect the first of August. As the Baptists of Tennessee know, Dr. Anderson is one of the finest preachers, as well as one of the noblest men, in all our Southland. We should regret very much if he should decide to leave the State. We hope that some church or churches in reach of Jackson will call him, so that he may continue as teacher in the Theological Department in Jackson, where he is doing such good work.

—It is announced that Dr. John E. Clough and wife have returned to this country from India, perhaps for the last time, because of age. It was in 1877 that his six workers baptized 2,222 converts in six hours, working in relays of two at a time. This was done in

Ongole, India, the converts being of the Telugu people. This great harvest was chiefly the result of work done by Dr. Clough as missionary for the American Baptist Foreign Missionary Society. This question comes: If six Baptist preachers could baptize 2,222 persons in six hours, only two baptizing at a time, how long would it have taken twelve Baptist preachers to baptize 3,000 people?

—The following sentence in the *Christian Index* of last week was not very pleasant reading to a Tennessean: "Verily, the name Tennessee is becoming a stench in the nostrils of the good people of the whole country." It is quite humiliating to have to read such expressions in papers outside of Tennessee, but nearly every paper in the United States, religious and secular, has had expressions of the kind for the last few months. Unfortunately, there is entirely too much truth in them. We can only hang our head in shame as the finger of scorn is thus being pointed at our beloved State. But we want to say to the *Index* and to all other papers, that the people of Tennessee are aroused as they have never been before, and they are going to wipe out the stain upon the fair name of their State.

—Says the *Baptist World*: "When at Jellico, Tenn., recently, after an absence of a decade, we denied that it was Jellico, and called for proofs. Now Pastor J. E. Martin reports 519 last Sunday in their Sunday school. We deny the report and again call for proof. It cannot be possible that this field has grown so remarkably. But on second thought and since Brother Martin says it is so, we will accept the statement. Jellico, Williamsburg and some others of our mountain towns are in that condition of growth that Dr. Gambrell attributes to Texas. He says: 'If you tell a lie about Texas it will be true in a week or two.'" Dr. Prestridge failed to state that the special reason for the growth of Jellico was the fact that some six or eight years ago it abolished saloons. Its remarkable growth dates, we believe, from that time.

—Says the *Religious Herald*: "And here is Dr. E. E. Folk back from his wanderings in the far Orient, full of interesting things to tell of his varied experiences and observations. We are glad to welcome him back, but what puzzles us is to know where a religious editor gets the wherewithal for so luxurious a trip. If he got it out of the BAPTIST AND REFLECTOR, we speak now for his receipt." It may be sufficient, Dr. Pitt, to say that we did not get it out of the BAPTIST AND REFLECTOR. As we stated in advance, we made arrangements with several daily papers to write articles for their columns about the trip, and we are expecting to get a good deal of it out of them. But we would feel repaid for the trip if we did not get any money compensation for it at all, because we believe that it has made us a better editor, a better preacher, and a better man in every way.

—We had the pleasure of preaching last Sunday morning at Wartrace. Rev. George H. Freeman, the popular pastor, had been sick with fever for several weeks, and was unable to fill his pulpit. Despite the fact that it was not generally known that there would be any preaching at all, a good audience was present. The Wartrace church is composed of a fine class of people, and it is always a pleasure to meet with them and preach to them. Brother Freeman is doing an excellent work there. He took charge of the church only a few months ago. He is a Tennessean, born and reared in Lincoln county, but for the past several years has been pastor in Alabama. He now preaches at the Friendship church, near Culleoka, in addition to Wartrace, giving half time to each. He is one of the most promising young ministers in our State. We are glad to report that he is much better, and we hope that he may soon be fully restored to health. We enjoyed taking a meal in the hospitable home of our friend, Joseph Arnold.

A SOUTHERN PILGRIM 'N EASTERN LANDS

ARTICLE XV.

By Edgar E. Folk, D.D.

Cairo to Jerusalem.

Leaving Cairo about noon on April 1st we had an intensely hot and rather uninteresting ride to Port Said to take ship for Joppa. We spent a day or two there in a much needed rest. Port Said is situated at the western end of the Suez Canal. It is a city of about 40,000 inhabitants now, and is rapidly growing. Outside of the Suez Canal the only things of special interest about it are the immense breakwater, a mile or more in length, and the fine statue of DeLesseps, the constructor of the canal. On the statue are the words: "Aperire terram Gentibus"—"To open the world to the nations."

From Port Said to Joppa is only a night's run. It was a pretty hard night, though. The ship was small and was overcrowded. Some of us had to sleep on the seats in the dining room. But it was only for one night, and we did not mind it much. We felt fully compensated for any discomfort by the reflection that we were on our way to the Holy Land. Early the next morning we were up, had breakfast and were out on the deck to catch a first glimpse of the Land of Promise. I shall never forget that first glimpse. It was early on the morning of April 4th, 1910. The air was balmy, the atmosphere clear. The ship was making for Joppa. Over on the right could be seen a coast line, with some low lying hills just beyond. This was the southwestern part of Palestine, in the region of Gaza. The country was not especially prepossessing in appearance from that distance. But it was the Land of the Lord, which made it the Holy Land, and that was sufficient to make it of the deepest interest. I remember when I first saw Bertie county, N. C. There was nothing particularly attractive about it as a county, though it is a good country, with fine people. But it was the birthplace of my father, and that hallowed it to me. In an intensified degree I felt the same way towards Palestine that April morning.

Joppa.

And now we are approaching Joppa—the modern name is Jaffa. The harbor here is said to be the oldest in the world. Just why it should have been selected as a harbor so early, or in fact at all, I confess I do not understand, as it is probably the most dangerous harbor in the world, and certainly the most dangerous on the coast of Palestine. A low ledge of rocks runs a little distance out from the shore all the way around the harbor, except that in a few places there are openings a few feet wide and a few feet deep through which small boats may pass. But they can only do so when the weather is good. If the wind is blowing and the sea is rough, the waves run over the ledge of rocks, hiding them from sight, and making it impossible to determine where the openings are. Woe to the boat which ventures out in such a sea. It is necessary for ships to anchor some half a mile from the shore. Sometimes they must lie there for days unable to land their passengers. I understand that such was the case this year with the Clark party, which preceded us to Joppa by a few weeks. When the German Emperor visited Palestine in 1898, it was thought best that he should not attempt to land at Joppa at all.

Andromeda.

You recall the mythological story of Andromeda, chained to the rocks, a vulture gnawing at her vitals, and her rescue from her perilous situation by the gallant Perseus, who came along at a very convenient time. The scene of this story was at Joppa. There was probably much truth in the story, so far as Andromeda being chained to the rocks was concerned. The rocks are certainly there now, and the Andromeda of commerce is still chained to them. But if Perseus ever did rescue her he does not seem to have done a very permanent job. She is still chained to the rocks.

There is a good deal of confusion, by the way, with reference to the story of Andromeda. Pliny, the famous Roman naturalist, declared that the legend was confirmed by the bones of a wild beast brought to Rome from Joppa. The length of the bones, he says, was forty feet, the ribs were larger than those of an Indian elephant, and the thickness of the skin was a foot and a half. Pliny lived in the first century A. D. Writing in 1322 A. D., Sir John Manderville declared that "Joppa is one of the oldest towns in the world, for it was founded before Noah's flood. And there may still be seen in the rock there

the place where iron chains were fastened, where-with a great giant was bound and put in prison before Noah's flood, a rib of whose side is forty feet long, is still shown." A pious monk by the name of Father Fabri, who made a pilgrimage to Jerusalem in the fifteenth century, by way of Joppa, says that "the bones of that sea monster which Perseus slew were of vast size and are publicly on the beach over against the city. Some declare that these were the bones of the virgin giantess, Andromeda, which seems impossible, because Perseus took Andromeda away with him into Persia and ended his days there, and we nowhere read of him coming back to Jaffa."

While there has been a good deal of fabrication—if I may be pardoned the pun—with regard to Andromeda, yet I agree with Father Fabri that the bones forty feet long were those of the sea monster, and not of Andromeda. I agree with him also that the bones are still at Joppa in the shape of these rocks, which, stretching along the coast, somewhat resemble bones of some monster, and were evidently the foundation for the story of Andromeda.

Jonah.

It was here at Joppa also that Jonah had his very thrilling experience. My readers will recall the story as related in the first and second chapters of Jonah, how when the Lord commanded Jonah to go to Nineveh to preach against it he attempted to flee away from the presence of the Lord, to get out of having to perform an unpleasant duty. He came to Joppa, found a ship going to Tarshish, paid his fare, took passage, went down into the "innermost parts of the ship," and fell fast asleep. But the Lord did not intend that he should escape so easily. There was a "mighty tempest" on the sea, the sailors were frightened out of their wits and "cried every man unto his god." The storm continued. The shipmaster found Jonah asleep, awoke him and told him to call upon his God. They cast lots to find out who was the cause of the trouble. The lot fell on Jonah. He acknowledged his guilt in fleeing from the presence of the Lord, and told them to cast him into the sea as a propitiatory sacrifice. They did so and the tempest ceased. But the Lord "prepared a great fish to swallow up Jonah," which, after he had been three days and nights in its belly, "vomited out Jonah on the dry land." The story of Jonah goes to prove that the sea on this coast was dangerous in ancient as in modern times.

Dorcas.

It will be remembered that the Apostle Peter had two extraordinary experiences at Joppa. There was in Joppa a woman by the name of Tabitha, or in the Greek, Dorcas, which means Gazelle. She was the founder of sewing societies, and was "full of good works and almsdeeds which she did." It came to pass that she fell sick and died. Peter was at Lydda near by, where he had healed the paralytic man, Aeneas. In their trouble the disciples sent for him to come to Joppa. He did so. They carried him to the upper chamber where Dorcas lay dead. "The widows stood by him weeping and showing the coats and garments which Dorcas made while she was with them. But Peter put them all forth, and kneeled down and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive." (Acts 9:40, 41.) We were not shown the house of Dorcas. But a little distance out of the city, in a very pretty spot, we were shown what purports to be her tomb, for of course she died again. It is situated in the garden of the monastery of the Greek monks, and is surrounded by beautiful palm groves, fruit orchards and gardens of flowers.

Peter's Vision.

But as interesting as was the story of Dorcas, a still more interesting story was that of Peter's vision upon the housetop of Simon the tanner. After he had restored Dorcas to life he went to the home of a tanner by the name of Simon, who was evidently a disciple, and stayed with him. While there he had a wonderful experience. In the city of Caesarea, twenty-five miles up the coast, was a certain Roman centurion, or as we should say, captain, by the name of Cornelius. He was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." About 3 o'clock one afternoon he saw the vision of an angel coming to him and telling him that his prayers and alms had "gone up for a memorial before God," and to send to Joppa for Peter. He did so at once. The next day about 12 o'clock Peter had a vision—a very remarkable vision. He went on the housetop of Simon the tanner to pray. These Eastern houses, you understand, have flat roofs, which make them convenient places for resort. Falling

into a trance, he saw the heavens opened and a great sheet let down, "wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven." (Acts 10:12-16.) While Peter was thinking over the vision and wondering what it meant, the men who had been sent by Cornelius stood before the gate, asking for Peter. He went down, heard their story, saw through it all, went with them, preached to Cornelius and baptized him and his household.

What was the meaning of the vision? Simply this: The Jews were very exclusive in their religion. They thought that none but Jews could be saved. Or if anyone else was saved, it would only be by becoming a Jew through the rite of circumcision. Nearly all of the apostles and early disciples of Christ were Jews. Many of them had an idea that only Jews could become Christians, and that to be a Christian it was necessary first to be a Jew. The Gentiles, by which term was meant all who were not Jews, were regarded as "dogs," "common," "unclean." Peter, as a former Jew, had these notions. The vision on the housetop, taken in connection with the vision to Cornelius, showed him clearly that no human being is common or unclean in God's sight, that Christianity is a religion not for a race, but for the world, and that, as he said to Cornelius, "God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is acceptable to Him." (Acts 10:34, 35.) The vision produced a wonderful effect on Peter. It transformed him from a narrow, bigoted Jewish Christian into a broad, world Christian. He loved to relate his experience. He related it to Cornelius. He related it to his brethren "of the circumcision" at Jerusalem—Christians, but who believed that it was necessary to be Jews first before becoming Christians. He related it again in the council at Jerusalem, re-inforcing the experience of Paul and Barnabas in preaching to the Gentiles in Asia Minor and seeing a number of them converted. This vision of Peter, added to the experience of Paul, led the council to decide that it is not necessary to be circumcised or to observe any forms or ceremonies to be saved, that there is no distinction between Jew and Gentile in the plan of salvation, that the heart of Gentile, as well as the heart of Jew, may be cleansed by faith, that they should not put a yoke upon the neck of the disciples which neither they nor their fathers were able to bear—the yoke of bondage to forms and ceremonies, of obedience to the law—in other words, that salvation is not a matter of works, but of faith. The decision of the council, based on the vision of Peter and the experience of Paul, determined for all time the nature of Christianity as a religion, not of the outside, but of the inside; not material, but spiritual; not a narrow provincial religion of any sect, but a world-wide religion as deep as sin and as broad as the needs of humanity. Thank God for the vision on the housetop, shown first to Peter and then to the world.

The guide carried us to a house said to be the house of Simon, the tanner. It is reached through narrow, crooked, dirty streets. The house is near the seashore. We went upon the roof, which is flat. That may have been the very house where the vision of Peter occurred. I do not know. I rather doubt it. It is said the house shown tourists used to be farther out, but was located here for the sake of convenience. Really, though, I care very little about the exact location of the house. That makes little difference. I know that somewhere here the wonderful vision to Peter occurred, and I know that the vision revolutionized Peter and revolutionized the world.

The City of Joppa.

Joppa is now a city of about 50,000 population, 15,000 of whom are Jews and 6,000 Christians. The Christians are Roman Catholics and Greek Catholics. There are only about fifty Protestants in the place. The principal product is the orange crop. Orange groves are all around the city. About 8,000,000 oranges are grown annually, most of which are exported. They have the reputation of being the finest oranges in the world, but we did not find them so extraordinarily good. They were sweet, but pithy. Other exports are olives, pomegranates, figs, apricots, maize, sesame, wine, soap and wool. There is in the city a soap factory, where an excellent quality of soap is made from olive oil. It is shipped to all parts of the world.

From Joppa to Jerusalem.

It is about forty miles in a straight line from Joppa to Jerusalem, but is fifty-three miles by railroad. It seemed rather strange to see a railroad in Palestine. It looked out of place, an incongruity, an anachronism. But it is certainly a great convenience. The track is standard gauge, but the cars are small. The managers of the road are French. The track is well constructed and kept in good condition. The locomotives and rolling stock were built for the Panama Canal road, but upon the collapse of the canal company the owners of the Jerusalem line bid them in at a low price. It takes four hours to make the trip. Mr. R. Hughes, of Jerusalem, a Scotchman by birth, who has been in Jerusalem for some twenty years, and who was to have general charge of our party in Palestine, met us at Joppa and enlivened the journey to Jerusalem with many a joke, as well as with much information. Leaving Joppa and passing through grove after grove of orange trees, we soon emerged on the famous

Plain of Sharon.

This is fifty miles long, north and south, varying in width from six to twelve miles. It is planted mainly in wheat, which grows abundantly, despite the primitive methods of cultivating the soil, tilling it with a stick, and reaping the crop by hand with a hook. The plain is covered with flowers. It is a question as to just what is the "rose of Sharon" and what the "lily of the field." The general opinion seems to be that the narcissus is the "rose of Sharon," and the red anemone is the "lily of the field." These grow in rich profusion all over the Plain of Sharon, and, in fact, all over Palestine. Here is a man ploughing. The Savior said: "He that putteth his hand to the plough and looketh back is not fit for the kingdom of God." "His hand to the plough?" Why "hand?" Does a man plough with one hand? He ploughs with two hands. So he does in America. But not so in Palestine. His plough has only one handle. He ploughs with one hand. This he did in the time of Christ. The Bible is exactly correct. "He that putteth his hand to the plough"—not hands. We pass a number of small places on the way to Jerusalem.

Lydda.

The first place of any importance to which we come is Lydda, about six miles from Joppa. This is a very ancient city. In 1 Chronicles 8:12 it is stated that the city was built by Shamed, a Benjamite. It was first called Lod. It is mentioned in the books of Ezra and Nehemiah after the captivity. It is especially interesting to us as the place where Peter healed Aeneas of the palsy, after he had been bedridden eight years. (Acts 9:32-35.) Lydda was also the scene of the martyrdom, in the year 303, of George, now known as St. George. He was a Roman soldier of noble birth, served as a tribune under the Emperor Diocletian, became a convert to Christianity and a lay teacher of great fame. He finally gave his life for the faith, and was buried at Lydda. The Empress Helena erected a magnificent church over his tomb, which was visited by pilgrims until it was destroyed. The first Crusaders built a cathedral upon its ruins, which was destroyed by Saladin. Richard, the lion-hearted, rebuilt the shrine and carried the name and fame of St. George to England, where under Edward III he was made the patron saint of that country and still is, you know. Lydda now has a population of only a few hundred.

Ramleh is a city of about 15,000 population, the largest place between Joppa and Jerusalem. It is said to have been the home of Joseph of Arimathea. In rapid succession we pass, most of them without stopping, a number of places of more or less interest, but to which I can barely refer, such as the valley of Ajalon, where Joshua commanded the sun and moon to stand still until he could thoroughly whip the Amorites; Megiddo, whose king Joshua smote, where Barak gained a victory, where Ahaziah and Josiah were slain; Gazer, whose king Joshua smote also, to which place David pursued the Philistines; Ekron, where the ark of God rested for awhile; the brook from which David took the stones to slay Goliath; the place where David killed Goliath; Bethschemeth, the birthplace of Samson; the cave on the hillside where Samson hid himself from the Philistines; and other places of more or less Scriptural interest too numerous to mention. These were pointed out to us by Mr. Hughes as the train rolled along.

Not all of these were in the Plain of Sharon. Leaving that we came to the Shephelah, or foothills of the Judean mountains, and then began to ascend into the mountains. I knew that Jerusalem was 2,600 feet above the level of the Mediterranean Sea,

but I was hardly prepared for the magnificent mountain scenery which we saw in approaching it. On every hand ravines, gorges, precipices, peaks, mountain sides—it was fine. It reminded me very much of the scenery in approaching Asheville from the direction of Knoxville, except that the French Broad river is lacking. Some of the Georgia people said it was like the scenery around Tallulah Falls. We were all quite enthusiastic over it, all the more as we were not expecting it.

Approaching Jerusalem.

At last, after climbing up and up and up, we were approaching Jerusalem. There is an electric tremor in the air, a solemn hush, as we wait in expectancy of seeing it for the first time. Rev. S. H. Campbell, of Troy, Ala., and myself stood on the platform to catch the first sight. It was a question as to which of us saw it first. At any rate, that first sight produced a powerful impression on both of us. Brother Campbell said he wept when he first saw it. I felt more like kneeling down and offering a prayer of gratitude for the privilege of being permitted at last to behold the city where a large part of my Lord's ministry was spent, and whose death on the cross there had forever hallowed it and made it to His followers the Holy City, the most sacred place in all the world. We are to spend some ten days in and around the city, and I shall tell about its interesting scenes and sacred spots in the next several articles.

THE ETHICS OF THE MINISTRY.

Rev. Albert R. Bond, D.D.

The ministry of to-day has come to be almost a distinct order of society. It was a keen observer of the trend of thought who gave the frequently quoted classification of society into "men, women and clergymen." This condition is due to the ever increasing division of labor. In the thirteenth century, the functions of several modern professions were localized in the parson. He must minister to the spiritual, educational, legal and medical needs of his constituency. But in this day of general culture and professional specialization, the minister has been limited to his own specialty.

The implication of this theme does not force one to assume that the ministry must not be judged by the same ethical standards as apply to the man of the streets, the farm or the office. It rather recognizes the additional system of conduct emerging from the nature of his calling. Similar treatment might be given to the ethics of the professions of medicine, teaching and law, each differing largely from all others by the very genius of its purpose and methods.

The limits of this paper might be enlarged into a monogram upon this theme. Certain fundamentals will suffice for present treatment.

I. The Personal Ideals.

1. Making the Most of Himself.—The personal ethical imperative of essential and initial value brings the minister into the task of self-culture. The divine call to the ministry should be supplemented by the divine call to preparation to accomplish this ministry. The man behind the gun determines the effectiveness of the aim. The minister must first see the vision of holy character before he shall be able to impress his audience with the aspiration for the better things.

Varied and insistent are the minor calls upon his time and energy that prevent the minister from the direct way to the best that he might become. Duties of the hour, passing calls for service, incidental opportunities, and even great acts all combine to rob him of that time and energy that would bring to him larger conceptions of truth, deeper sympathies for the erring, broader fellowship in service. But he should not fail to keep his eyes fixed upon his ideal. As he hopes to be a blessing to men, he must first linger at the sources of power and life.

It were a commonplace of the present-day ministry to list the factors that make him realize his best ability. Books, prayer, meditation, travel, fellowship with men tend to develop those powers that should be brought into captivity to his supreme purpose of life.

2. Being a Gentleman.—The minister should be a gentleman. The clerical garb is not an infallible indication of the fact of a gentleman. A friend of mine recently passed a severe censure upon ministers. She said: "Preachers are the most selfish of all men. They come into the room and immediately take the easiest chair; they expect folks to wait upon them first, and to give them the best cut of the roast." The deference to the office has led to the personal ap-

propriation of attentions and privileges that do not belong to him.

Should the minister expect to assume certain familiarities that would be indignantly rebuffed in any other man? I recall two prominent ministers who frequently kissed and put the arm around girls almost grown. There was no thought but of fatherly interest, but such an act would not have been permitted but for the office. The minister should be compelled to observe the same code of social conduct that obtains for other men. His sacred ministrations will bring him into sufficient closeness of fellowship so that he need not transgress the laws of gentlemanly conduct. How easily the minister and the physician can unwittingly offend the more sensitive judgment of his constituency.

The minister should cultivate the gentle arts of refined society. Because he is concerned with the affairs of a future world should not blind him to the amenities of intelligence and refined social custom. The boorish manners do not enhance the value of his message. Jesus was a perfect gentleman. The records of his life do not exhibit an instance of churlishness. Gracious and winsome, tender and sympathetic, he at the same time kept true to his message and mission.

3. Soul Integrity.—Whatever may be the minister's culture or knowledge of the social order, he must maintain his personal ideal of inner integrity. His conduct here must be beyond reproach. He must be true to his message. He must not by voice or gesture, by implication or statement, fail to be true to his conviction of the truth. He must be honest with himself and his message. Herein lies a chief source of power with many ministers of restricted opportunity. People are impressed by the integrity of their soul. They ring truly.

II. The Home Ideals.

How far should a minister sacrifice his home for his ministry? A friend returning to the pastorate wrote recently: "I hope to get better acquainted with my family and my books." Might not the oft quoted criticism, which really is untrue to facts, that the sons of ministers are the worst boys of the community, be partly explained by the fact that the minister is often called away by his duties so that he spends but a small part of his time at home? The pastor serving two or more churches must often give half and more time to duties away from home. How far should this neglect of the home duties be usurped by those of his ministry?

Another home ideal of ministerial ethics considers the finances. How far should the demands of the ministry be allowed to determine the sacrifices of the home? Should the minister deprive his children of proper education because he serves a pastoral field in which the support is not adequate to the actual wants, and the further funds for the education of his children? Must they enter the factory, the farm, the store when they should be in the school room? Should they be kept from college from lack of funds? While it is true that generous friends and free tuition in colleges will often overcome these suggested difficulties, yet it would probably not be hard to discover numerous examples in which these hardships are borne by the minister's family. Individual cases will continue to be settled by the personal consecration of the minister and his family, but the question as to the right will remain for the denomination to consider. The Apostle Paul made ministerial support a postulate of ministerial service. The churches have not fully realized the bearing of ministerial ethics upon this problem. Co-operative plans of the denomination might often supplement the individual effort in order to relieve the family of the financial embarrassments.

A further delicate home ideal in the ethics of the ministry regards the relation of the minister's family to the work of the church. How far should this official position obtrude upon the standard of the family life? Should the son of the minister be held to a higher ethical code than the son of the deacon of the equal social, educational and financial grade with the minister? To be concrete in speech, should the son of the minister be debarred the circus, the dance, the theater, when no odium attaches to the son of the deacon if the particular church does not take cognizance of these acts, or if both be non-church members? Is there an ethical code for the sons of the diaconate lower than that for the sons of the ministry?

I once heard of a distant church that added five hundred dollars to the salary of the minister in consideration for the fact that his wife gave her time and talents largely to the work of the church. The ordinary custom outlines innumerable duties for the

A SOUTHERN PILGRIM 'N EASTERN LANDS

ARTICLE XV.

By Edgar E. Folk, D.D.

Cairo to Jerusalem.

Leaving Cairo about noon on April 1st we had an intensely hot and rather uninteresting ride to Port Said to take ship for Joppa. We spent a day or two there in a much needed rest. Port Said is situated at the western end of the Suez Canal. It is a city of about 40,000 inhabitants now, and is rapidly growing. Outside of the Suez Canal the only things of special interest about it are the immense breakwater, a mile or more in length, and the fine statue of DeLesseps, the constructor of the canal. On the statue are the words: "Aperire terram Gentibus"—"To open the world to the nations."

From Port Said to Joppa is only a night's run. It was a pretty hard night, though. The ship was small and was overcrowded. Some of us had to sleep on the seats in the dining room. But it was only for one night, and we did not mind it much. We felt fully compensated for any discomfort by the reflection that we were on our way to the Holy Land. Early the next morning we were up, had breakfast and were out on the deck to catch a first glimpse of the Land of Promise. I shall never forget that first glimpse. It was early on the morning of April 4th, 1910. The air was balmy, the atmosphere clear. The ship was making for Joppa. Over on the right could be seen a coast line, with some low lying hills just beyond. This was the southwestern part of Palestine, in the region of Gaza. The country was not especially prepossessing in appearance from that distance. But it was the Land of the Lord, which made it the deepest interest. I remember when I first saw Bertie county, N. C. There was nothing particularly attractive about it as a county, though it is a good country, with fine people. But it was the birthplace of my father, and that hallowed it to me. In an intensified degree I felt the same way towards Palestine that April morning.

Joppa.

And now we are approaching Joppa—the modern name is Jaffa. The harbor here is said to be the oldest in the world. Just why it should have been selected as a harbor so early, or in fact at all, I confess I do not understand, as it is probably the most dangerous harbor in the world, and certainly the most dangerous on the coast of Palestine. A low ledge of rocks runs a little distance out from the shore all the way around the harbor, except that in a few places there are openings a few feet wide and a few feet deep through which small boats may pass. But they can only do so when the weather is good. If the wind is blowing and the sea is rough, the waves run over the ledge of rocks, hiding them from sight, and making it impossible to determine where the openings are. Woe to the boat which ventures out in such a sea. It is necessary for ships to anchor some half a mile from the shore. Sometimes they must lie there for days unable to land their passengers. I understand that such was the case this year with the Clark party, which preceded us to Joppa by a few weeks. When the German Emperor visited Palestine in 1898, it was thought best that he should not attempt to land at Joppa at all.

Andromeda.

You recall the mythological story of Andromeda, chained to the rocks, a vulture gnawing at her vitals, and her rescue from her perilous situation by the gallant Perseus, who came along at a very convenient time. The scene of this story was at Joppa. There was probably much truth in the story, so far as Andromeda being chained to the rocks was concerned. The rocks are certainly there now, and the Andromeda of commerce is still chained to them. But if Perseus ever did rescue her he does not seem to have done a very permanent job. She is still chained to the rocks.

There is a good deal of confusion, by the way, with reference to the story of Andromeda. Pliny, the famous Roman naturalist, declared that the legend was confirmed by the bones of a wild beast brought to Rome from Joppa. The length of the bones, he says, was forty feet, the ribs were larger than those of an Indian elephant, and the thickness of the skin was a foot and a half. Pliny lived in the first century A. D. Writing in 1322 A. D., Sir John Manderville declared that "Joppa is one of the oldest towns in the world, for it was founded before Noah's flood. And there may still be seen in the rock there

the place where iron chains were fastened, where with a great giant was bound and put in prison before Noah's flood, a rib of whose side is forty feet long, is still shown." A pious monk by the name of Father Fabri, who made a pilgrimage to Jerusalem in the fifteenth century, by way of Joppa, says that "the bones of that sea monster which Perseus slew were of vast size and are publicly on the beach over against the city. Some declare that these were the bones of the virgin giantess, Andromeda, which seems impossible, because Perseus took Andromeda away with him into Persia and ended his days there, and we nowhere read of him coming back to Jaffa."

While there has been a good deal of fabrication—if I may be pardoned the pun—with regard to Andromeda, yet I agree with Father Fabri that the bones forty feet long were those of the sea monster, and not of Andromeda. I agree with him also that the bones are still at Joppa in the shape of these rocks, which, stretching along the coast, somewhat resemble bones of some monster, and were evidently the foundation for the story of Andromeda.

Jonah.

It was here at Joppa also that Jonah had his very thrilling experience. My readers will recall the story as related in the first and second chapters of Jonah, how when the Lord commanded Jonah to go to Nineveh to preach against it he attempted to flee away from the presence of the Lord, to get out of having to perform an unpleasant duty. He came to Joppa, found a ship going to Tarshish, paid his fare, took passage, went down into the "innermost parts of the ship," and fell fast asleep. But the Lord did not intend that he should escape so easily. There was a "mighty tempest" on the sea, the sailors were frightened out of their wits and "cried every man unto his god." The storm continued. The shipmaster found Jonah asleep, awoke him and told him to call upon his God. They cast lots to find out who was the cause of the trouble. The lot fell on Jonah. He acknowledged his guilt in fleeing from the presence of the Lord, and told them to cast him into the sea as a propitiatory sacrifice. They did so and the tempest ceased. But the Lord "prepared a great fish to swallow up Jonah," which, after he had been three days and nights in its belly, "vomited out Jonah on the dry land." The story of Jonah goes to prove that the sea on this coast was dangerous in ancient as in modern times.

Dorcas.

It will be remembered that the Apostle Peter had two extraordinary experiences at Joppa. There was in Joppa a woman by the name of Tabitha, or in the Greek, Dorcas, which means Gazelle. She was the founder of sewing societies, and was "full of good works and almsdeeds which she did." It came to pass that she fell sick and died. Peter was at Lydda near by, where he had healed the paralytic man, Aeneas. In their trouble the disciples sent for him to come to Joppa. He did so. They carried him to the upper chamber where Dorcas lay dead. "The widows stood by him weeping and showing the coats and garments which Dorcas made while she was with them. But Peter put them all forth, and kneeled down and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive." (Acts 9:40, 41.) We were not shown the house of Dorcas. But a little distance out of the city, in a very pretty spot, we were shown what purports to be her tomb, for of course she died again. It is situated in the garden of the monastery of the Greek monks, and is surrounded by beautiful palm groves, fruit orchards and gardens of flowers.

Peter's Vision.

But as interesting as was the story of Dorcas, a still more interesting story was that of Peter's vision upon the housetop of Simon the tanner. After he had restored Dorcas to life he went to the home of a tanner by the name of Simon, who was evidently a disciple, and stayed with him. While there he had a wonderful experience. In the city of Caesarea, twenty five miles up the coast, was a certain Roman centurion, or as we should say, captain, by the name of Cornelius. He was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." About 3 o'clock one afternoon he saw the vision of an angel coming to him and telling him that his prayers and alms had "gone up for a memorial before God," and to send to Joppa for Peter. He did so at once. The next day about 12 o'clock Peter had a vision—a very remarkable vision. He went on the housetop of Simon the tanner to pray. These Eastern houses, you understand, have flat roofs, which make them convenient places for resort. Falling

into a trance, he saw the heavens opened and a great sheet let down, "wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven." (Acts 10:12-16.) While Peter was thinking over the vision and wondering what it meant, the men who had been sent by Cornelius stood before the gate, asking for Peter. He went down, heard their story, saw through it all, went with them, preached to Cornelius and baptized him and his household.

What was the meaning of the vision? Simply this: The Jews were very exclusive in their religion. They thought that none but Jews could be saved. Or if anyone else was saved, it would only be by becoming a Jew through the rite of circumcision. Nearly all of the apostles and early disciples of Christ were Jews. Many of them had an idea that only Jews could become Christians, and that to be a Christian it was necessary first to be a Jew. The Gentiles, by which term was meant all who were not Jews, were regarded as "dogs," "common," "unclean." Peter, as a former Jew, had these notions. The vision on the housetop, taken in connection with the vision to Cornelius, showed him clearly that no human being is common or unclean in God's sight, that Christianity is a religion not for a race, but for the world, and that, as he said to Cornelius, "God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is acceptable to Him." (Acts 10:34, 35.) The vision produced a wonderful effect on Peter. It transformed him from a narrow, bigoted Jewish Christian into a broad, world Christian. He loved to relate his experience. He related it to Cornelius. He related it to his brethren "of the circumcision" at Jerusalem—Christians, but who believed that it was necessary to be Jews first before becoming Christians. He related it again in the council at Jerusalem, re-inforcing the experience of Paul and Barnabas in preaching to the Gentiles in Asia Minor and seeing a number of them converted. This vision of Peter, added to the experience of Paul, led the council to decide that it is not necessary to be circumcised or to observe any forms or ceremonies to be saved, that there is no distinction between Jew and Gentile in the plan of salvation, that the heart of Gentile, as well as the heart of Jew, may be cleansed by faith, that they should not put a yoke upon the neck of the disciples which neither they nor their fathers were able to bear—the yoke of bondage to forms and ceremonies, of obedience to the law—in other words, that salvation is not a matter of works, but of faith. The decision of the council, based on the vision of Peter and the experience of Paul, determined for all time the nature of Christianity as a religion, not of the outside, but of the inside; not material, but spiritual; not a narrow provincial religion of any sect, but a world-wide religion as deep as sin and as broad as the needs of humanity. Thank God for the vision on the housetop, shown first to Peter and then to the world.

The guide carried us to a house said to be the house of Simon, the tanner. It is reached through narrow, crooked, dirty streets. The house is near the seashore. We went upon the roof, which is flat. That may have been the very house where the vision of Peter occurred. I do not know. I rather doubt it. It is said the house shown tourists used to be farther out, but was located here for the sake of convenience. Really, though, I care very little about the exact location of the house. That makes little difference. I know that somewhere here the wonderful vision to Peter occurred, and I know that the vision revolutionized Peter and revolutionized the world.

The City of Joppa.

Joppa is now a city of about 50,000 population, 15,000 of whom are Jews and 6,000 Christians. The Christians are Roman Catholics and Greek Catholics. There are only about fifty Protestants in the place. The principal product is the orange crop. Orange groves are all around the city. About 8,000,000 oranges are grown annually, most of which are exported. They have the reputation of being the finest oranges in the world, but we did not find them so extraordinarily good. They were sweet, but pithy. Other exports are olives, pomegranates, figs, apricots, maize, sesame, wine, soap and wool. There is in the city a soap factory, where an excellent quality of soap is made from olive oil. It is shipped to all parts of the world.

PASTORS' CONFERENCE

NASHVILLE.

First.—Pastor R. M. Inlow preached at both hours to good congregations. Very fine Sunday school.

Third.—Dr. G. B. Winton, of the Methodist Publishing House, preached in the morning. Jerry Brandon, the boy preacher, spoke at night.

Central.—Good congregations. Subjects, "Social Redemption," "Blessings of Justification." Fine Sunday school and good B. Y. P. U. One received by letter.

North Edgefield.—Pastor Clay I. Hudson spoke at the morning hour on "A Model for the Christian of Today." At the evening service Dr. E. E. Folk lectured upon the subject, "The Land of the Lord and the Lord of the Land." This lecture was made interesting and helpful by Dr. Folk's recent visit to Palestine. Such a lecture will add wonderfully to one's appreciation of the land of the Bible.

Seventh.—Pastor Wright preached on "Paul's Injunction to the Colossians," and "The Greatest Bargain on Earth."

Howell Memorial.—Pastor Cox preached at both hours. Morning theme, "The Sin of Achan and the Defeat of Israel." Evening theme, "God's willingness to Spare the Sinner."

Centennial.—J. N. Booth, pastor, preached at both hours. Morning subject, "Who (Jesus) Went About Doing Good." Sunday school better. B. Y. P. U. increased in interest and the rain keeping the people away the young people occupied all the evening in echoes from the encampment.

Lockeland.—Pastor J. E. Skinner preached on "Peter Sifted but Made Stronger" and "Redemption." Small congregations, but good services at both hours. Two received by letter. Good Sunday school and B. Y. P. U.

North Nashville.—Pastor W. D. Wakefield preached in the morning on "Consecrated Individuality. Evening theme was "Heaven." One hundred and fifty-eight in Sunday school.

Belmont.—Dr. A. E. Booth preached in the morning to a fine and appreciative audience. The pastor preached in the evening. One hundred and three in the Sunday school.

Calvary.—Pastor Woodcock preached on "Echoes from the Encampment" and "His Eye is Upon You." One hundred and nineteen in the Sunday school.

South Side.—Pastor Stewart preached at both hours. Good congregation in the morning. Ninety in the Sunday school.

Grace.—Pastor Johnson preached at both hours. Morning subject, "Our Call to Christian Manhood." Evening hour, "The Raising of Lazarus." 68 in S. S.

Grandview.—Pastor preached in morning. Subject, "True Discipleship." Luke 9:25. Ninety-eight in the Sunday school. Short prayer service at night, few being present on account of rain. All in all, we had a good day, getting ready to begin work on our new church.

Antioch.—Pastor Reid preached on "The Law of Liberty." A good Sunday school. No service at night on account of rain.

Franklin.—J. W. Crow, pastor. Morning subject, "Christ, the Light of the World." Prayer service at night.

Ashland City.—Pastor Dodson preached in the morning on "The Preservation of Saints," Jude 1:1. No service in the evening, on account of rain.

Smith Springs.—Pastor Fitzpatrick preached at 11 a. m.

Denver.—Pastor W. D. Mathis preached at 11 o'clock on "The Leadership of God." No service at night, on account of rain. In the afternoon Pastor Mathis preached at Johnsonville on "An Eternal Question." Good congregations.

KNOXVILLE.

First.—Pastor Taylor preached on "The Eclipse of Knowledge," and "The Sea Abolished." One received by letter. One for baptism.

Broadway.—Pastor Atchley preached on "He Hears," and "The Way to Peace." Congregations growing during the summer months. 396 in S. S.

Deaderick Ave.—Pastor, C. B. Waller. Assistant Pastor C. O. Johnson preached on "God's Providence," and "God Our Refuge." 498 in S. S. Pastor away attending the Southern Baptist Assembly at Blument, N. C. Will return next week and preach Sunday.

Bell Ave.—Pastor, J. H. Sharp. W. W. Barnes preached on "Mission Work in Cuba," and Psalm 23. 404 in S. S.

Euclid Ave.—Pastor A. F. Green preached on "The Ascension," and "God Seeking Man." 157 in S. S. Good day.

Oakwood.—Pastor Geo. W. Edens preached on

"Building," and "Heart-Keeping." 144 in S. S. One received by letter. Two approved for baptism.

Stock Creek.—Pastor F. E. White preached on "The Church and Its Beginnings," and "Steadfastness." 50 in S. S.

White Spring.—Pastor, H. R. Bailey. W. E. Conner preached in the morning on "Backsliding." Also spoke in the evening. 92 in S. S. Two baptized. Eight received by letter.

Grove City.—Rev. G. T. King preached on "Peter's Confession," and "Voyage of Life" (No. 2). 161 in S. S. Fine B. Y. P. U.

Beaumont Ave.—Pastor, J. F. Williams Elbert Fleals preached in the morning. The pastor preached at night on "For Jesus' Sake." 117 in S. S. Three approved for baptism at the evening service. A number of requests for prayer.

Gallahar's View.—Pastor, Chas. T. Beall. A. F. Mahan preached in the morning on "Daniel." The pastor preached in the evening on "Christ in Metaphor." 83 in S. S. Bro. Mahan preached an excellent sermon.

Lincoln Park.—Pastor Marcus C. Lunsford, Jr., preached on "The Christian's Dwellings Here and Hereafter," and "The Devil's Use of Soaps and White-washes." 99 in S. S. Three received by letter. One received for baptism.

Gillespie Ave.—Pastor Hutson preached on "Ebenezer," and "Dangers and Safe-Guards to Young Men." 183 in S. S. One restored. Rev. W. W. Barnes spoke at 3 p. m.

Cedar Bluff.—Pastor Dalton preached on "The House of God," and "Right Living."

Fountain City.—Pastor M. C. Atchley preached on "Obedience," and "Qualifications for a Missionary." 127 in S. S.

Middle Brook.—Pastor D. A. Webb preached on "Rejecting the Son of God," and "Greatest Thing is Love." 83 in S. S. Good congregation in the morning, and full house at night.

Bearden.—Pastor J. C. Shipe preached on "Thy Kingdom Come," and "Apart from Christ." 80 in S. S. Good day.

Immanuel.—Pastor W. A. Catlett preached on "Searching the Scriptures," and "The Way of the Transgressor." 125 in S. S.

Third Creek.—Pastor, A. F. Mahan. Bro. Beall preached in the morning on "The Christ, the Churches and the Pastors." The pastor preached in the evening on "Blind Bartimaeus." 135 in S. S. Good B. Y. P. U.

Grassy Valley.—Pastor A. R. Pedigo preached on "The Wedding Garment," and "Saying and Doing." 36 in S. S.

MEMPHIS.

First.—Pastor Boone preached in the morning and evening to good congregations.

Central.—Dr. White preached at both services on "Life's Lost Cause," and "The Inhumanity of Man to Man." One received for baptism.

Bellevue.—Pastor H. P. Hurt preached at both hours. The first service was conducted on the roof garden over the new Sunday School department. Very large attendance and delightful service.

Seventh Street.—Pastor I. N. Strother preached on "Workers Together with God," and "Ownership and Service." One addition by letter. 206 in S. S.

LaBelle Place.—Pastor J. W. Gillon preached on "The Bible Message on Giving," and "The Soul's Thirst after God." Five additions by letter. Fair day. Pastor returned from Crowley, Tex., where he had a successful meeting.

Rowan.—Pastor W. J. Bearden preached on "Our Ideas," and "The Christian's Possession." Nine received by letter.

Boulevard.—Preaching at both hours by O. C. Stone. Bodley Ave. Mission.—C. S. Koonce preached at 8 p. m. One conversion.

Eudora.—Pastor J. C. Greenoe preached to good congregations at both services. Communion service in the morning.

Joseph Rosenthal, Hebrew missionary, held two street meetings. Several families were visited.

Central Ave.—Pastor Roswell Davis preached at both hours to splendid crowds. Subjects: "A Review of Life as to Its Blessings," and "The House that Wisdom Built."

Our pastor got a tent some few weeks ago and pitched it on the Court House square, trying to reach the non-going church people. The rain has hindered much. Yet good is being done. G. S. Daugherty, of Lenoir City, is with us now preaching with earnestness to the people that come to hear. Last night there were perhaps a thousand people on the ground. Quite a number asked prayers. There was one profession. Pray for us. GIP.

NOTES FROM SUBURBAN MEMPHIS.

I have been asked repeatedly by many of my old friends why I never write anything for the BAPTIST AND REFLECTOR about my work in my new fields. I have always felt a delicacy about speaking of my own work. If my labors are worthy of mention I always like for the other fellow to do the speaking. But for this once I shall lay aside these feelings and talk briefly of my work. I am very pleasantly situated in these new parts. In coming here I gave up four as good churches as any pastor ever served, namely, Hickory Grove, in Gibson county; Ararat, in Madison county; Saulsbury, Tenn.; and Grand Junction, Tenn. Of course there were objections to me in them, as there will be to every pastor in his efforts to do his whole duty, and as long as pastors are human and given to mistakes. It is not possible for any man to give satisfaction in every way. The young pastor would do well to keep this point in mind in the beginning of pastoral duties. Serve as best you can, but don't be discouraged if some find fault with you. But all things considered, these churches were as loyal as any young pastor ever had. They were schools of experience, which have enabled me to hold my present points of labor. I am now pastor of two splendid suburban churches, Central Avenue, and Whitehaven. The work at these places is doing nicely. I have been at Whitehaven but ten months, during which time the work has made rapid progress. They and Central Avenue made it possible for me to attend the great Southern Baptist Convention at Baltimore, also the International Sunday School Convention at Washington. It was also possible for me to make several side trips, including Philadelphia, New York, Annapolis, an ocean trip from New York to Norfolk; thence up the historic Potomac to Washington. It is not possible to estimate the value travel of this kind can be to any one. Our Central Avenue work has been increased about forty members since I have been here, while the financial table shows more than double its gifts last year. We have a flourishing B. Y. P. U. of 60 members, doing live, wide-awake work. It was my pleasure at the meeting of the Shelby County Association to be appointed by that body to represent them in the Southern Baptist Convention, which meets at Jacksonville, Florida, in 1911. I appreciate all the good wishes of my many friends and their desire to hear about my work, also the kindness of the BAPTIST AND REFLECTOR for this space.

ROSSELL DAVIS.

KENTUCKY ITEMS.

We rejoice in the safe return of Dr. Folk. We all enjoy reading about the interesting things he saw in Europe and the Orient.

We will have a most interesting Baptist Assembly in Dawson Springs, Ky., July 24-30. Dr. J. M. Frost, Dr. Van Ness, L. P. Leavell, Prof. McGlothlin, Dr. DeMent, J. T. Henderson, W. C. Golden, D. D., H. B. Taylor, J. W. Porter, V. I. Masters, W. M. Wood, M. E. Dodd and the writer will be some of the speakers. The interests of Sunday school, B. Y. P. U. and mission work will be well cared for by a body of specialists who have no superiors in the South. We cordially invite our friends from Tennessee to come and enjoy this feast of good things and receive the beneficial effects of the waters at Dawson. Rooms and board can be secured by writing at once to Rev. C. S. Gregston.

Kentucky Baptists are moving onward. We have had 118 men at work this year in different capacities, and we are confidently expecting to build seventy-five meeting houses at needy points. Piteous appeals come to us from points that have long been neglected. We are unable, for the want of funds, to help all. Already we are planning to attend forty-six Associations this summer, and then go to our General Association, in Cynthia, free of debt. W. D. POVELL.

Louisville, Ky., July 15, 1910.

I rejoice that you have safely returned.

I have held my first meeting this season. This was with the church here. Rev. A. H. Clark, of Amite, La., did the preaching, and did us fine service. We had eight addition, three of whom I baptized yesterday.

J. W. MOUNT.

Denham Springs, La., July 11, 1910.

Bless your dear old heart. I have been wanting to write and tell you how glad I am of your safe return, and how much I am enjoying your articles of travel. God bless you in your great work. Your abiding friend and brother, J. G. CHASTAIN, Guadalajara, Mex.

=MISSIONS=

State Board—W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

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

Foreign Missions—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. C. B. Waller, Chattanooga, Tenn., Vice-President for Tennessee.

Sunday School and Colportage—Rev. W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent; W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

Orphans' Home—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer to whom all money should be sent; Rev. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed.

Ministerial Education—For Union University, address J. C. Edenton, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.; for Hall-moody Institute, Dr. H. E. Watters, Martin, Tenn.

Ministerial Relief—Rev. H. W. Virgin, D.D., Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 1001 Gilmore Avenue, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 1534 McGavock Street, Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Eleanor Gardner, Benton and White Avenue, Nashville, Tenn.; Band Superintendent, Mrs. Ed. C. Wright, 809 Fifth Avenue, S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

LIFE IN HAVANA.

Life in Havana, the capital city of Cuba, is for the rich a life of luxury, ease and pleasure, and for all classes a succession of holidays. In this city of noise, color and great variety of scene, a boy or girl has the opportunity to learn much of the customs and habits of many different nationalities. Ships from many countries of Europe come into the harbor of Havana, and parties of sailors, Norwegian, Swedish, Italian, German, French, and other nationalities, are to be seen walking on the public promenades or in the parks or chatting in the cafes.

The Shopping District.

A typical sight is the Chinaman, with country produce for sale, carrying two immense baskets hung from a wooden yolk on his shoulders; each basket holds more than a bushel, and seems to be enough of a load for a horse, but John Chinaman goes silently and patiently along, attending strictly to his work; living in the suburbs of the city in a grass-thatched hut, he subsists on almost nothing, and hoards up money. There are pretty Chinese shops, where fine silks, fans, and vases are displayed. The

tile floors are kept as clean and smooth as a mirror, and the goods neatly arranged, and everything is spotless, that it is hard to think of the proprietor as a fellow-countryman of the market peddler.

Sights and Sounds.

Heavy two-wheeled carts go lumbering over the paved streets, drawn by mules, which carry a noisy cluster of bells on their gay, brass-trimmed harness; long red tassels hang from either side of the mules' heads and give a very picturesque appearance. The coach horses also wear bells, and the scissors-grinder, umbrella-mender, and toy vender have some piercing noise-making device to attract attention.

On first visiting Havana you would be impressed by the light or gay colors everywhere and the glare of light. The sun is reflected from the buff, pink or blue buildings with dazzling brightness.

A long, cloudy day is rare in Cuba, and there are no foggy mornings, gradually giving way to clear day, but so soon as the sun is up it shines with a noontime glare, and you are glad to walk on the shady side of the street.

Just after sunset is by far the pleasantest part of the day unless it is the early morning. About 4 o'clock in the winter months or 6 in the summer everybody comes out to walk or drive, and the parks are filled with gaily dressed people, and a stream of coaches, carriages, automobiles and other wheeled vehicles keeps going around the Prado (a long promenade), and out on the Malecon, which is a drive flanked by a low sea wall. When the wind blows from the north the spray sometimes dashes over this wall and the surf leaps almost to the top of the lighthouse on Moro Castle, at the entrance to the harbor.

The Poor of the City.

The poor of the city do not suffer so much from lack of food and clothing as from sickness and weakness. The only wonder is that they can live at all in the places they come from. A hallway opens into a stone-paved courtyard, where there are twenty-five or thirty people, men lounging about, women washing or cooking in braziers over charcoal fires, and dirty children playing about them. An entire family will live in one apartment, in the rooms that open on three sides of the court. The rooms have, at best, one window and one door. Yet, even coming from such squalid places, they appear on the street on special occasions in spotlessly clean and quite neat clothes, and they enter into their feast-day celebrations with spirit. Scarcely a week passes without one of these festivals.

SUFFERINGS OF MISSIONARIES.

The last people in the world to magnify their sufferings are the real missionaries. One hears very little of such from their lips. Nevertheless, history is full of the bloody and heroic record the heralds of the cross have made. The whole pathway of the Christian centuries is red with their blood and wet with their tears. From the great apostle to the Gentiles, who triumphantly catalogues his perils and privations from the basket deliverance at Damascus to the Roman chain and prison, the annals continue to the very hours in which we live. While our eyes are not yet dry from reading the shocking yet beautiful chapter of the martyrdoms of the Boxer movement, a new one opens at Adana and the sword of the Turk is reeking with missionary blood.

These, however, are not the sole sufferings to which the missionary is

devoted, nor even the greatest. To leave home and loved ones, to dwell in climates and under conditions frequently inhospitable and sometimes loathsome, to teach a people ignorant, besotted and indifferent, to toil without visible success and keep a stout heart through the long agony and suspense with no human sympathy to help—these are some of the real, continuous and inevitable sufferings of the missionaries. Who that lives amid the smiles of friendship and sits under the familiar shadow of his own vine and fig tree, while the great world of heathenism sickens and suffers in the dark, would dare to minimize or smile at such self-sacrifice?

Then there is that greatest of all trials—the separation of the missionary's family. The time comes that children grow to an age when they must be educated. They reach the period in their development when evil environment is most dangerous and character is being formed for life. Then heartache begins. Then the long battle and the painful growth of a stern conviction. The children must go home for their training. Shall the mother go with them and leave the husband and father alone with his burdens? Who can measure that struggle? Who can know the pathos of that hour when those parents look into each other's eyes and read the sorrow neither will confess? or the agony of that long, deep, silent gazing into the sweet, confiding faces of the children? or the hour of parting when the triumphant sea heaves proudly and the vessel rocks away so cheerily? or the long stretches of lone toil as the months drag on? This is not fiction, but the history of every day in missionary life. You who strain your children to your hearts and watch their play undisturbed, when you give them your good night kiss and send them to sleep with the heaven of your smile arching all their dreams, say if this is not suffering and send up a prayer for the missionaries.

Nevertheless, there is another side. Missionaries are not a doleful people. Rather they are a cheerful folk. They shout rather than murmur. A few days since a missionary from China sat at our table. Some young people were present, and the missionary turned the conversation to the need of missionaries. Among other things, he said: "Do not think we have a dull time. It is great. It is full of joy. To have the heart and hands full of work for the uplift of a people, and to go about that task day and night feeling that you are doing the greatest possible thing with your life—can there be anything more delightful than that?" Paul was a man of great gladness. Every apostle is. To be otherwise is to be—not an apostle. The missionaries are the world's optimists. The writer knows many, and they are the most cheerful folks he knows. Let no one waste any pity on these men and women who go to the far dark lands. It is not commiseration they need of us, but sympathy, prayer and a right royal share in their work that will set our hearts to singing the same song of triumph. Those who need pity are the men and women into whose lives the great vision has not come, and whose hearts are chilled with the frosts of indifference.

Are they daunted? No. The line never wavers. They suffer, but do not falter. They cry with Paul: "None of these things move me." The following paragraph from the report of the American Board is modern history: "In the very midst of the massacres at Adana, when grave doubt was entertained as to the safety of the mis-

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sionaries, one of our candidates for appointment who was not expecting to go out for four years wrote that she wanted to go at once, and to go to Adana. Another young lady immediately offered herself for Hadjin, where the four women missionaries had been shut in for three weeks surrounded by murderous mobs. Surely our volunteers are not without real Christian heroism. Do the churches show an equal spirit of devotion in supporting this work?"—Go Forward.

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If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the machine catalogue of the Religious Press Co-operative Club. You can save from \$15 to \$20 on a high grade machine, thoroughly guaranteed. One lady writes: "I am delighted with my machine." Another writes: "My friends are surprised when I tell them what it cost me." Another writes: "Your plan is a splendid one. The machine is much better than I expected."

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ASSOCIATIONAL MEETINGS.

- July 13, Wednesday, Shelby County, at Union Ave. Church, Memphis, Tenn.
- July 20, Wednesday, Big Hatchie, at Ripley Church, Ripley, Tenn.
- August 5, Friday, Concord, at Salem Church, 14 miles of Murfreesboro, Tenn.
- August 12, Friday, Sequatchie Valley, Whitwell Church, Whitwell, Tenn.
- August 12, Friday, Little Hatchie, at Mercer Church, Mercer, Tenn.
- August 16, Tuesday, Holston, at Central Church, Johnson City, Tenn.
- August 17, Wednesday, Sweetwater, at Englewood Church, Englewood, Tenn.
- August 18, Thursday, Nolachucky, at White Pine Church, White Pine, Tenn.
- August 24, Wednesday, Cumberland Gap, Liberty Church, 12 miles of Lone Mountain, Tenn.
- August 24, Wednesday, Chilhowie, at Knobb Creek Church, near Pitner, Tenn., K. S. & E. R. R.
- August 25, Thursday, East Tennessee, Shady Grove Church, near Edwina, Tenn., on T. & N. C. R. R.
- August 25, Thursday, Hiwassee, at Mt. Carmel Church, 12 miles of Spring City, Tenn.
- August 26, Friday, Duck River, at Mt. Pleasant Church, 12 miles of Murfreesboro, Tenn.
- August 30, Tuesday, Mulberry Gap, at Richardson's Creek Church, Hawkins County, Tenn.
- September 1, Thursday, Big Emory, at Big Emory Church, Big Emory, Tenn.
- September 2, Friday, Unity, at Mt. Gilead Church, 10 miles west Bethel Springs, Tenn.
- September 7, Wednesday, Ebenezer, at New Hope Church, near Wales Station, Tenn.
- September 8, Thursday, Watauga, at Pleasant Home Church, Laurel Bloomery, Tenn.
- September 10, Saturday, Stockton's Valley, Mt. Pisgah Church, Cumberland County, Ky.
- September 13, Tuesday, Central, at Bells Church, Bells, Tenn.
- September 14, Wednesday, Midland, at Fairview Church, 6 miles from Maloneyville, Tenn.
- September 15, Thursday, Tennessee Valley, Spring City, Tenn.
- September 15, Thursday, Eastanalee, at Smyrna Church, near Benton Station, Tenn.
- September 15, Thursday, Salem, at Burt Church, 7 miles southwest of Woodbury, Tenn.
- September 15, Thursday, Walnut Grove, at Maple Springs Church Meigs County, Tenn.
- September 20, Tuesday, Ocoee, at East Lake Church, Chattanooga, Tenn.
- September 21, Wednesday, Friendship, at Bethel Church, near Newbern, Tenn.
- September 22, Thursday, Holston Valley, at New Salem Church, near Rogersville, Tenn.
- September 22, Thursday, Indian Creek, Philadelphia Church, Wayne County, Tenn.
- September 22, Thursday, Clinton, at Briceville Church, Briceville, Tenn.
- September 23, Friday, Union, at Gum Springs Church, near Doyle, Tenn.
- September 23, Friday, Beech River, at Oak Grove, near Lexington, Tenn.
- September 23, Friday, William Carey, at Cash Point, near Taft, Tenn.
- September 27, Tuesday, Beulah, Pleasant Grove, 7 miles S. W. of Sharon, Tenn.
- September 27, Tuesday, Northern, at Oaklonia Church, near Luttrell, Tenn.
- September 28, Wednesday, New Salem, at Cedar Grove Church, 3 miles from Lebanon, Tenn.
- September 28, Wednesday, Sevier, at Wears Valley Church, Sevier County, Tenn.
- September 29, Thursday, Providence, at Pawpaw Plains Church, Roane County, Tenn.
- September 29, Thursday, Riverside, at Creston Church, Creston, Tenn.
- September 29, Thursday, Western District, at Henry Church, Henry, Tenn.
- September 29, Thursday, Liberty-Ducktown, Shoal Creek Church, 18 miles southwest of Murphy, N. C.
- October 1, Saturday, Judson, at Parker's Creek Church, Dickson County, Tenn.
- October 4, Tuesday, Cumberland, at Mt. Hermon Church, Montgomery County, Tenn.
- October 5, Wednesday, Weakley County, at Republican Grove, 2 miles west of Trezevant, Tenn.
- October 5, Wednesday, Enon, at Beech Bottom Church, near Meaderville, Tenn.
- October 5, Wednesday, Tennessee, at Mouth of Richland Church, near Blaine Station, Tenn.
- October 5, Wednesday, Stewart County, at Shady Grove Church five miles south of Cumberland City, Tenn.
- October 6, Thursday, Nashville, at Lockeland Church, Nashville, Tenn.
- October 6, Thursday, Harmony, at Bethel Church, Harden County, Tenn.
- October 6, Thursday, New River, at Straight Fork Church, Scott County, Tenn.
- October 7, Friday, West Union, at Paint Rock Church, Almy, Tenn.
- October 7, Friday, Southwest District, at Perryville Church, Perryville, Tenn.
- October 19, Wednesday, Wiseman, at Cedar Bluff Church, 8 miles north of Hartsville, Tenn.
- October 20, Thursday, Campbell County, at Murrayville Church, Murrayville, Tenn.

FROM MEXICO.

Our Mexican work is better organized than ever before, and there are many signs of promise in all parts of the country, this notwithstanding the widespread opposition of the priests, their frequent Bible burning and threats against the timid who are beginning to look into the Gospel. Our schools are full, and many students must be turned away for lack of room and funds to accommodate them. A few new schools are being established, notably a female college at Guaymas on the Pacific slope. Miss Beulah Bowden, assisted by an able corps of teachers, will be in charge. There are some forty choice young men in our Baptist Theological Training Schools studying for the ministry. These promise much to the work in coming years. The churches along the Pacific were recently organized into an Association, looking to co-operative and more efficient work in extending the Gospel. Permanent work has been opened recent-

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Our printing plant has been greatly enlarged, and is breaking all past records in extending our literature broadcast over the country. There are three or four Baptist evangelists in the field, and a goodly number of converts and baptisms are reported from week to week in the columns of our newspaper *El Bautista* (The Baptist). Rev. J. E. Davis recently baptized a very able Spanish priest, who promises to make a valuable accession to our working force. The official committee will soon publish the program for our National Baptist Convention, to be held in Mexico City September 7 to 11. Reader, you are cordially invited to be present.

On last Saturday the writer visited the penitentiary of Guadalajara, with its more than 1,300 criminals, and distributed 100 Gospels and a large bundle of tracts—about 30,000 pages in all. Several calls were made for Bibles, which I hope soon to supply. All classes of Mexicans are reading more now than ever before, which means intellectual progress. We must put into their hands a literature which will purify, broaden and elevate them.

I have just made a most profitable trip to the coast, where we established work some four or five years ago. Manzanillo is an important seaport, but the railroad shops and other public works are occasionally shut down, and as a result almost the entire population of the town are compelled to go away in search of work. That makes it difficult for us to establish a permanent congregation. Ten days ago, June 26, five persons were baptized in the Pacific, and at night were organized into a church. Other believers will soon follow. At Colima the work has been much more prosperous and permanent. The church was organized four years ago and now has thirty-seven members. The pastor, Rev. Victor Godinez, began the new year with a protracted meeting, the influence of which has been continuous: 8 persons have been baptized and 3 received by letter this year. By removing a partition wall the capacity of the preaching hall has been doubled, and still it won't hold the growing congregation. Without mentioning \$10.50 sent recently to our Richmond Board and \$86 for a new organ, Pastor Godinez and his people have just raised and expended \$321.40 in lighting, seating and beautifying

their chapel. I know of no Mexican congregation whose members are more regular in their attendance on all the meetings and who are more active in bringing their friends and families to church. The members not only read the Bible, but teach it to their neighbors. Mr. Tranqueline Martinez, after returning home from one of our night meetings, talked with some of his Catholic friends about the Bible until 4 o'clock next morning, when the Catholic church bell began to call the people to mass.

We went the other day to visit Mr. Eugenio Avina, who has only recently entered the meetings, and were surprised to find piled up in his floor about a dozen picture frames containing the pictures of the saints. Mr. Avina said he had taken them down to burn them, which he proceeded to do, saying he did not wish to have idols in his house. As I was leaving Colima the other day, I was accompanied to the depot by a Mr. Nicolas Carrillo, whose regular occupation for years has been to paint and repair images of the saints, but he has given that up and is studying the Gospel. He said that many a time he had prayed to a saint while painting its picture, and yet you find people back at home who think Catholics are not idolaters. Before we separated Mr. Carrillo's eyes filled up with tears as he said to me, "Please do not forget me in your prayers, for I am a great sinner." He, his wife and two sons attend the meetings regularly and I think are very near the kingdom. The dear Lord is certainly working among the people, and we are hoping and praying that at no distant day there may be a great turning unto God. To this end we shall continue to labor and pray.

J. G. CHASTAIN.

Guadalajara, Mexico.

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MISSIONS IN CHINA.

Robert Morrison labored in China seven years before he had a single convert. At the end of 35 years he and his co-laborers, Milne, Medhurst, Wells, Williams and Legge could only show six converts. Then, it is said, "the mountain broke into fragments by the earthquake of God's power and our duty is but to pick up the fragments. The old systems and institutions that have held millions during centuries encased as in stone have crumbled to dust and half a billion people stand trembling upon the threshold of a new liberty. Superstition which served as an outer guard for Satan is retiring like the darkness of night before the glory of the rising sun. The cruel suspicion of the missionary and the assumption that his motive was sinister his in many quarters entirely disappeared." Now is our opportunity in China. Let us seize it.

TRIBUTE TO HIS WIFE.

The recent death of Dr. Alexander Maclaren recalls the following beautiful tribute by him to his wife. Some twenty years after her death a sketch of his life was published in the *British Monthly*, in which there was no mention made of his wife. Dr. Maclaren wrote to the editor, Dr. W. R. Nicoll, expressing regret that the most important factor in his career had been left unnoticed, and said:

"Others could speak of her charm, her beauty, her gifts and goodness. Most of what she was to me is forever locked in my heart. But I would fain that, in any notices of what I am, or have been able to do, it should be told that the best part of it all came and comes from her. We read and thought together, and her clear, bright intellect, illumined obscurities and 'rejoiced in the truth.' We worked and bore together, and her courage and deftness made toil easy and charmed away difficulties. She lived a life of nobleness, of strenuous effort, of aspiration, of sympathy, self-forgetfulness and love. She was my guide,

my inspirer, my corrector, my reward. Of all human formative influences on my character and life hers is the strongest and the best. To write of me and not to name her is to present a fragment."

Many others of us could very truthfully pay similar tribute to our wives.

PROHIBITION IN MISSOURI.

The *Word and Way* quotes a wealthy brewer of Quincy, Ill., as saying recently:

"Missouri is liable to become a prohibition State next fall. No use to fool ourselves. Most of the brewers I have talked with are not deceived."

On which the *Word and Way* says very pertinently:

"This is encouraging. Let us hope that Mr. Dicks' fears may prove to be well grounded."

When asked his opinion of prohibition, the brewer said:

"You see, prohibition would destroy millions of dollars' worth of property in which I am interested. I would be in favor of prohibition if the State would recompense us for the money we have invested. And I think they should. The breweries have always paid a big share of taxation."

The *Word and Way* comments as follows:

"Mr. Dicks, you see, would be in favor of prohibition if he were not a brewer. This reveals the purely selfish standpoint of those who are in the rum business. They are in it for the money that is in it for them. They have no care for society, no concern as to how expensive and harmful it may be to others.

"True, the brewers have paid a big revenue, but their business, followed to all of its effects, has been a mighty heavy tax on society. The State could well afford to pay the brewers for all of their property and then burn it up if the State thereby could be thoroughly and forever rid of the brewers."

NARROWNESS OF SALOONKEEPERS.

One of the officers of the Chicago Liquor Dealers' Protective Association recently wrote the *Commoner*, of which Hon. Wm. J. Bryan is editor and proprietor, condemning the narrowness of the saloonkeeper who discontinued the *Commoner* because of its editorials on the liquor question, and calls attention to the attitude of the liquor dealers association on the subject of disorderly houses. The president of the association, Mr. John W. Maskell, says: "It is very gratifying to be able to announce that Mayor Busse has directed his chief of police to forbid the sale of liquors by the owners of disorderly resorts and to forbid the use of women boosters by saloonkeepers. This means the absolute divorcement of the liquor traffic from prostitution and every man who runs a decently conducted saloon should aid and uphold the mayor in his efforts to enforce this decree."

Commenting on this the *Commoner* says:

"It is gratifying to have the representatives of the saloon business assist in any sort of reformation, even if they go into the reform from fright rather than from a genuine interest in reform. If they were far-sighted they would have seen long ago that they are themselves responsible for the growing opposition to the saloon. So many of those engaged in the business have been actuated simply by the desire to make money out of the business regardless of the harm done, that they have brought the entire business under condemnation. Even those who would like to have liquor sold under reasonable conditions and under restraints that would reduce the evils of intemperance to a minimum are unwilling to be in partnership with those who stand for the business as it is generally conducted."

This is certainly very pertinent, and coming from the *Commoner*, and not from a religious paper or a temperance crank, is all the more striking. But it is as true as striking.

8. REF ETAINU NLIDORAHT SHRD L DIFFICULTIES AND ENCOURAGEMENTS IN MISSION WORK.

At the recent World's Missionary Conference in Edinburgh one special note was that of dauntless hope in spite of stupendous difficulties. The task before us is enormous in India; for example, there are one hundred million people outside the reach of missions, and if we were to send eighty thousand additional missionaries to India

tomorrow morning, it would only provide one missionary for twenty-five thousand natives. In Japan there are sixty-two million inhabitants, and only eighty thousand are Christians. In China there are eight hundred millions in a molten condition, only waiting the stamp and superscription of Christ. In Africa, Mohammedanism is gaining ground. More Moslems than Christians are made in the Dark Continent for the simple reason that every Moslem trader is a missionary, while Christian traders often cripple missionary effort. Although the difficulties are great, the encouragements are greater. In Korea; twenty-five years ago, there were no Christians; now there are two hundred thousand. In recent years thirty thousand of the people of Manchuria have become Christians, and of these not more than a hundred owe their conversion directly to European missionaries. They have been won to Christ by native workers. Idolatry, during the last fifty years, has been stamped out of the Fiji Islands. The Sabbath is now better observed there than in Scotland, and one of the missionaries declared that while fifty years ago you could buy a woman for a pound, now you cannot buy the scraggiest old creature for a million sterling.

BRYAN AND ROOSEVELT ON MISSIONS.

At the recent World's Missionary Conference in Edinburgh, Hon. William Jennings Bryan created a profound impression by his several addresses. The Scotsman's reporter says of him:

"There was no little expectation aroused when the Hon. W. Jennings Bryan was announced. Mr. Bryan is the greatest orator in the United States of America, and he fulfilled expectation. He was received with acclamation, but, as the cheers proceeded, with lifted hand and outstretched fingers, he hushed the assembly into silence. 'Time is precious,' said he. And as he stood there he certainly appealed to the imagination. Bald on the top of his head, heavy in the under jaw, a trifle stout, of commanding stature, with a rich, full voice of marvelous compass, and with eyes which, when they lighted up, seemed to sweep the whole assembly into the range of vision—Mr. Bryan presented a memorable figure. He found on the mission field that Christian education (1) cost little, was (2) the foundation of all moral progress, and was (3) the proof that Christians did not fear the light of reason or the force of knowledge. 'They speak of the yellow peril,' cried Mr. Bryan, with gleaming eyes; 'the only yellow peril I know is the lust of gold.' And the remembrance came of how an unknown man stood before a great convention in America and pictured, suddenly, humanity being crucified on a cross of gold."

Ex-President Theodore Roosevelt could not be present at the Conference, but he sent a letter, in which he said:

"In missionary work, above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christianity. I believe that, without compromise of belief, without loss of the positive good contained in the recognition of diversities of gifts, and differences of administration, the Christian churches may yet find a way to cordial co-operation and friendship as regards the great underlying essentials upon which, as a foundation, all Christian churches are built. This is one of the lessons which has been particularly impressed upon me by what I have seen of Christian work in Africa, both in heathen and Mohammedan lands. I believe that unity in a spirit of Christian brotherhood for such broad Christian work, will tend, not to do away with differences of doctrine, but to prevent us from laying too much stress on these differences of doctrine."

A NEW THING UNDER THE SUN.

The *Biblical Recorder* reports an interesting meeting recently held in Philadelphia by the representatives of the denominations engaged in Sunday School work. The result was the formation of "The Interdenominational Sunday School Council." If we understand the purpose of the new organization, it is something unique in interdenominational effort. Its purpose is not to do a common work, but to join hands in making it possible for the denominations to do their own work more effectively and with less interference from other interdenominational organi-

zations. That is certainly a new thing under the sun.

This new organization is of special interest to Southern Baptists just at this time, when the question of Sunday School lessons is under discussion. The movement which resulted in the organization was brought about by three of the largest denominations in the North. In that section of the country interdenominational Sunday School work has gained so strong a hold that the denominations have great difficulty in doing their own distinctive work. For a long number of years they did not attempt this kind of work, and so the matter was not urgent. With the introduction of teacher-training plans, however, the denominations have found constant friction with the interdenominational workers. If there is any one thing that manifestly ought to be directly in the charge of each denomination, it is the training of its teachers. It seems to Sunday School workers beyond controversy that the denomination should control in the training of its teachers, not only as to the courses outlined, but also as to the persons who have charge of such courses. Just as far as the denominations have attempted field work they have also found that they have difficulty even in rallying their own people. Fortunately, in the South it is much better, for here the denominational effort has never been superseded by interdenominational. One worker in the East recently said that in that section of the country if a choice was given to the Baptist Sunday Schools to work with denominational or to work with the interdenominational workers, they would invariably choose the latter. Some of the other denominations find it practically impossible to secure money for Sunday School work, because they find their Sunday Schools already giving the other way.

Denominational workers of the East especially have found this situation not only embarrassing, but detrimental to their best work. Interdenominational Sunday School work, like interdenominational work of every other kind, can reach a limited few. It skims the cream and takes that which is in easy sight. The hard tasks and the remote places are not touched. Experience shows that denominational effort alone can reach even a small part of the constituency of any one denomination, and so the only effective, far-reaching and permanent work must be that of the denominations. It is being recognized today that the next step in Sunday School progress is denominational efficiency. This does not mean that interdenominational work will be done away with. There will still be the opportunity to meet together and compare notes, and to gain enthusiasm for the things we have in common, but the denominations will so equip themselves as to be able to do their own work, and to do it better than any one else can do it. When this takes place, we shall reach the highest efficiency in Sunday School work, and shall have the highest form of interdenominational co-operation.

We are sure Southern Baptists will watch this new effort with interest, and will generally approve of an "interdenominational alliance to secure 'denominational' effectiveness." In the meantime let us all join to make our own Sunday School agencies as effective as possible—that is our safety as well as our future prosperity.

SHELBY COUNTY ASSOCIATION.

We have never felt so much at home since our return from our recent trip as when we found ourself in a Baptist Association, mingling with the brethren. It was good to meet again with our brethren, a privilege all the more appreciated because we have been deprived of such privileges for the past four months. The Shelby County being the first Association in the State to meet, we enjoyed it very greatly. As the name implies, the Association embraces all the Baptist churches in Shelby county, including, of course, all in Memphis. This makes it a strong Association with twenty-six churches and 4,500 members.

The Association organized by the election of Rev. I. N. Strother as Moderator, Dr. W. J. Cox as Clerk, and D. M. Crawford as Treasurer.

Among the visitors were Brethren W. C. Golden, G. H. Crutcher, G. M. Savage, H. W. Virgin, R. E. Pettigrew, M. E. Ward, S. H. B. Mays, G. S. Price, J. K. Marshall.

The Association decided unanimously to em-

ploy an Associational missionary, to give all his time to the work of preaching to destitute places in the bounds of the Association and organizing churches wherever possible—a wise forward step.

The discussion of the Baptist Memorial Hospital brought out the fact that about \$145,000 have been subscribed to that cause—\$85,000 in Tennessee; \$50,000 in Mississippi; and \$10,000 in Arkansas. The foundations of the Hospital building have been laid and the walls are going up. It will be ready for occupancy in about a year.

Dr. H. W. Virgin, in speaking on Union University, made the gratifying statement that the Ministerial Education Board of the University is out of debt. Dr. Virgin said also that there will probably be some 200 or 300 conversions this summer as a result of the labor of the students of the University.

Our absence prevented our extending earlier a cordial welcome to Dr. J. L. White as pastor of the Central Baptist Church, Memphis. The truth is we did not know that he was pastor of the Central Church. We were just a little surprised to see him at the Shelby County Association, but when we learned that he is pastor of the Central Church, of which he took charge June 1, it struck us as very fitting that he should be at the Central Church. As pastor of the First Church, Raleigh, N. C., First Baptist Church, Asheville, N. C., First Baptist Church, Macon, Ga., First Baptist Church, Beaumont, Texas, First Baptist Church, Greensboro, N. C., he has had a very successful ministry. We are delighted to have him in Tennessee. He will have a noble people with whom to labor at the Central Church, and a large and influential field. He took hold of the work of the Association as if he were used to such work.

The history of the Association, by Prof. M. Davis, was quite interesting. The Shelby County Association was organized from the old Memphis Association seven years ago. The Memphis Association came out of the Big Hatchie Association.

The speeches of Dr. W. C. Golden on State Missions, Dr. A. U. Boone on Home Missions, Rev. R. E. Pettigrew, Dr. J. L. White and Bro. Edward Bourne on Foreign Missions were all very fine. We do not know when we have heard a better all-round discussion of the mission subject at any Association.

The report and speech of Rev. W. J. Bearden on Temperance were strong, very strong, but both were heartily endorsed by members of the Association. Brother Bearden stated in his speech that there are 1,100 illegal saloons in Memphis. There were, however, about 1,100 saloons there before the prohibition law went into effect, between 500 and 600 licensed and about an equal number unlicensed by the laws of the State. The saloon is a lawless institution. Being against the law of God, it is against the law of man wherever it dares to be. Legalizing it does not do away with its evils by any manner of means. It only adds to them. Give the saloon an inch and it will take an ell. In the words of the immortal Carmack, "The saloon refuses to be regulated. It must therefore be destroyed."

Dr. A. U. Boone was missed at the Association the first day. He was absent in Arkadelphia, Ark., where he had been during the previous week, lecturing before a Baptist Encampment. He spoke twice a day. His many friends, though, were glad to see him present at the Association on the second day.

The Union Avenue Church is comparatively a new church. It has a good membership and a nice concrete house of worship. Rev. E. L. Watson is pastor. He took charge of the church last fall, coming from Union City, where he did a fine work. He is held in high esteem by the Union Avenue brethren. It was a matter of great regret to every one that his wife, Mrs. Watson, was sick during the Association. For a while it was thought she was threatened with malignant fever, but on the last night of the Association she was reported better.

This was considered the best session of the Association it has ever held. Every church but one was represented. The attendance was quite good both day and night. The hospitality was abundant. The spirit was fine. The greatest unity and harmony prevailed, and there was an air of progress which means much for the future of the

Association. We enjoyed spending a night in the hospitable home of our old-time friend, Mrs. Bettie Everett, formerly of Brownsville.

Perhaps one reason why we thought this the best session of the Association we have ever attended was the fact that we received the largest number of subscribers to the BAPTIST AND REFLECTOR we have ever received at any session of the Shelby County Association.

MINERAL PARK CHATAUQUA.

All parties desiring entertainment at the hotel, or tents, during the above Assembly, will please notify me at once, as we can only furnish these for such as apply in time. The meeting begins on the 28th, and there is but little time left for making necessary preparations. We can accommodate a limited number in the hotel and cottages, and can supply all the tents needed, but we must be notified at once.

H. P. FITCH.

McDonald, Tenn.

Am glad you had such a nice trip and safe return. We are improving our church at Grand Junction. Will spend about \$300. It will be nice. They are splendid people.

J. E. BUCHANAN.

Blue Mountain, Miss.

Our work here moves along nicely, with a growing interest. Some of God's choice men and women are found here, always ready with helpful effort for the Church and its work.

We have had a great blessing in a meeting which closed the second day of July. There were some choice young men and women added to the Church. I will baptize others next Sunday. Rev. G. H. Crutcher, my old school friend, was with us for two weeks, and thrilled our spiritual life with his great power in the Word. All join in saying the Home Board made a wise choice when they sent him out on the field.

Our church gave a nice collection for the work; besides, our prayers go with him for the work he is doing.

S. H. JOHNSTONE.

Coal Creek, Tenn.

To me everything that is interesting in a social way does not connect with Mr. Roosevelt. There are some people at Mercer, Tenn. On my last visit I was in the home of Rev. W. B. Perry. One of the things he had done in the last month was to say the marriage ceremony for old Brother Baker, 86 years old; his bride was a young woman only 53. One of the people in the church house next morning when I arrived (and I always want to speak to all who beat me to the church house) was a young woman, Miss Baker. I asked her if she was related to Deacon Baker, who married a few days ago. She said, "Yes; he is my great-grandfather."

I enjoyed these incidents connected with the Baker home, for I was pastor for ten years of Maple Springs church, of which Brother Baker has been a deacon maybe sixty years. Brother Perry laughs at another experience he had at Brother Baker's. Twenty-two years ago an old mule threw him. I say old mule; it was twelve years old, and that mule was present at the wedding a few days ago. Jennie is the mule's name, and she still holds to the resolution made in those far-off years, that, as she has to walk wherever she goes, others, as far as she is concerned, must do the same. I would like for Middle Tennesseans to consider the above facts, who think that man and beast may live a little while in West Tennessee.

Rev. W. B. Perry will vouch for the correctness of the above, and the whole community will vouch for Brother Perry.

G. M. S.

—The *Alabama Baptist* tells the following interesting story: "Three years ago an educated young Russian, on landing at Ellis Island, was presented with a New Testament in his own language, by a missionary of the New York Bible Society. It was the first time he had ever seen any portion of God's Word. The village in Russia from which he came had not a single Christian living within its boundaries. On Sunday, March 6, 1910, a young Russian was baptized in one of the churches of New York city. He was the same man who had landed at Ellis Island and had received the Testament. He had been converted through reading the little book, and had decided to return to his own country as a missionary. He delayed sailing in order that he might be baptized in the country where he had found the true light."

THE HOME

THE HOUSE OF LIFE.

By Ella Wheeler Wilcox.

All wondering and eager eyed, with
In her portico,
I made my plea to Hostess Life, one
morning long ago.
"Pray, show me this great house of
thine, nor close a single door;
But let me wander where I will and
climb from floor to floor!
For many rooms, and curious things,
and treasures great and small,
Within your spacious mansion lie, and
I would see them all."
Then Hostess Life turned silently her
searching gaze on me,
And with no word she reached her
hand and offered up the key.
It opened first the door of Hope, and
long I lingered there,
Until I spied the room of Dreams, just
higher by a stair.
And then a door whereon the one
word "Happiness" was writ,
But when I tried the little key I
could not make it fit.
It turned the lock of Pleasure's room,
where first all seemed so bright
But after I had stayed a while, it
somehow lost its light.
And wandering down a lonely hall, I
came upon a room
Marked "Duty," and I entered it, to
lose myself in gloom.
Along the shadow walls I groped my
weary way about
And found that from dull Duty's room
a door of Toil led out.
It led to another door, where on a
crimson stain
Made sullenly against the dark the
words: "The Room of Pain."
But, oh, the light! the light! the light
that spilled down from above,
And upward wound the stairs of
Faith, right to the tower of Love.
And when I came forth from the
place I tried the little key.
And, lo! the door of Happiness swung
open, wide and free.

THE PINK CHINA PIG.

By Anna Deming Gray.

"Yes, dear," said Grandmother Dex-
ter, "it was brought over in the ship
which followed the 'Mayflower.' My
great-grandmother told me the story.
"They lived in London town and
great-grandfather was the captain of
a vessel called the 'Marmoth.' He
often used to bring home curious
things to grandmother when he re-
turned from a long voyage. And one
time he brought her from Dresden
this little pink china pig.
"Years after when John Alden de-
cided to come to this strange, wild,
new land, great-grandfather soon fol-
lowed him. They were cousins and
the closest of friends.
"When he packed up the few be-
longings they could bring with them,
the china pig was discarded.
"Great-grandmother had always
kept her gift money in the little china
pig, and for years it had stood on the
high mantel-shelf beside the tall clock.
Besides, it had been brought back
from grandfather's first voyage after
he had been made a captain.
"She hesitated a long time before
she emptied out the gift money, and
set the little pig back once more on
the shelf. She was leaving things of
much greater value than this, and she
felt that it was foolish to care for a
thing so small. But she did care.
She choked the tears back bravely,
as she walked down the little path

to the gate beside great-grandfather,
and paused to give one backward
glance at the little white cottage.

"Suddenly she said, 'Just wait a
second, John!' and back she ran, up
the path and into the clean, empty
little kitchen. She caught up the
china pig, slipped it into a small bead-
ed bag on her arm, and was back once
more at grandfather's side.

"And this is the story of the pink
china pig, just as it was told to me.

"Great-grandmother always spoke
of it as the Dresden pig, but she said
that great-grandfather called it the
Charity pig, for it was intended to
hold money for small charities.

"It is strange that it has come down
unbroken through all these years. And
now as you two little girls are old
enough to value it, I have decided to
give it this summer to the one of you
who gets to Sunday school and church
on time, for the six weeks you spend
with me."

"It's sure to be Mary Alice," said
Harriet, with conviction. "Mary Alice
is always the lucky one. And I've
wanted that little china pig all my
life."

"'Luck' will have nothing to do
with it, dear," said Grandmother
Dexter, a little severely, and then she
went away to make a strawberry
shortcake for supper and left the two
little girls standing hand in hand,
looking up at the pink china pig, with
his curly tail and the tiny wreath of
Dresden roses about his neck.

"I think she said that because we
have been late two times for church,"
said Mary Alice. "Once it was be-
cause I couldn't find my pink hair
ribbons, and once because you forgot
your missionary money and had to
come back for it."

Then they ran out to play and for-
got all about the talk, for the time.

But that night Harriet dreamed
that she was chasing a little live pink
pig down the streets of Hyde Park.
All at once he ran against a tele-
phone post and broke all to pieces,
and he was full of nickels and dimes
that rolled everywhere. It was such
a real dream that it wakened her, and
before she went to sleep again, she
whispered into the darkness, "I just
shan't let anything keep me from get-
ting that dear little pig."

And after this, though the little
girls were often late other days, Sun-
day morning always found them up
bright and early.

The weeks went by and at last only
one more was left. But when this
last Sunday morning came, every-
thing seemed to go wrong with Har-
riet. Her hair just wouldn't go up
right, and had to be taken down three
times and braided all over again. She
couldn't find her blue sash, and she
pricked her finger on her belt pin.

Finally, Mary Alice grew tired of
waiting for her and hurried away.

Harriet finished dressing hastily
and with only fifteen minutes to
spare, started for church.

It was not a very long walk, and
she felt sure, if she hurried, she would
get there in time. She chose a short
cut which led by some poor little cab-
ins, in one of which lived Malinda
Jane, the colored washerwoman. Ma-
linda's little lame daughter was al-
ways so pleased when any one she
knew went by and waved to her. She
had never walked in all her life, and
Harriet wondered how she could bear
it.

But today Cindy was not at the
window in her wheeled chair. Har-
riet had gotten almost past when the
door of the tiny house opened hur-
riedly, and Malinda Jane appeared.

"Ah saw you-all gwine by, honey,"
she said, "an' ah des said, praise der

Lawd! Pear like He done sent dat
chile! Poo' ill Cindy is mose wile
wid der pain in huh back, and des a
while ago she say: 'Sen' fur Harriet
ter come sing ter me, mammy. That
yother time she come and sung ter
me hit peared ter help the pain.
Please sen' fur huh, mammy.' In
couse ah couldn't leave huh ter come
fur you-all, but does seem like Pro-
vidence fur you ter come jes' now."

And before Harriet knew it, she
found herself being ushered into the
bare little room, where Cindy lay on
a bed spotlessly clean, but with worn
and shabby coverings.

The child's face lighted up with a
smile, in spite of the pain, when she
saw Harriet.

"Ah spec 'ah done wished you
hyah," she said, holding out a thin
little hand. "Ah wuz des tellin' mam-
my dat ef ah could hyah you sing
Jewels agin, ah would furgit dis yere
pain."

For just one lingering instant Har-
riet hesitated. Then she pressed her
lips firmly together and, sitting down
by the little bed, she took off her
Sunday hat with the blue ribbons on
it and began to sing, as the last bell
was ringing for church. She sang
Precious Jewels" and "Jesus Loves
Me," "The Old, Old Story," and ev-
erything else she knew.

And as she sang she seemed to see
through the tiny window opposite a
dear little pink china pig, with a curly
tail, vanishing around the corner.

At last she felt the small, clawlike
fingers of little Cindy relax their hold
on her hand. The singer's voice
dropped lower and lower, finally dy-
ing away, and the restless form of the
child lay quiet on the bed. Cindy was
asleep and had forgotten, for a little
while, her suffering.

Harriet tiptoed softly out, followed
by Malinda's fervid whisper:

"Der Lawd bress you, honey! Dat's
der fust good sleep dat poo' chile has
had in two days!"

Later, when Harriet reached home
and told her grandmother all about it,
she put her arm around her and said:

"My dear little girl, I know that
was not an easy thing for you to do,
but you have gained more this morn-
ing than the Dresden pig. 'He that
ruleth his own spirit is greater than
he that taketh a city.'

"I am going to give you the little
bead handkerchief bag that great-
grandmother brought the pig away in.
You have made me very happy, dear."

And, somehow, Harriet was happy,
too, and satisfied, in spite of the fact
that Mary Alice had won the little
pink china pig—"Congregationalist."

SUCCESS FOR BOYS.

Of a list of one thousand successful
men in the United States—Inventors,
capitalists, and so on, according to
the Juvenile Court record, only one in
twenty was the son of wealthy pa-
rents who gave him a start.

The farmers' sons numbered 200, or
one-fifth of all.

The messenger boys and newsboys
each make a like good showing, one
in five.

Apprentices in factories and print-
ing establishments also measure up
to one in five.

One in twenty of the whole lot be-
gan at the bottom in railroad work.

It is safe to say that practically the
whole thousand of these successful
men were industrious young fellows,
self-reliant, painstaking, willing to
serve and watch and wait, faithful as
clock work and forever persevering.

Probably not one in the whole lot
was indolent, shiftless, slow, insolent
or even indifferent.

GOLDSBORO HEARD FROM

A Lady Who Lives in Goldsboro Joins in the Chorus of Praise for Cardui, The Woman's Tonic.

Goldsboro, N. C.—"A physician treat-
ed me for many distressing symptoms,"
writes Mrs. Effa A. Smith, "but gave
me no relief.

"I suffered with neuralgia around the
heart and was troubled at times with my
head. I had pain in my left side, bowels,
left thigh, shoulders and arms.

"After taking Cardui, I am now well
and can recommend it to other suffering
women."

Just such doubtful symptoms, as those
from which Mrs. Smith suffered, are the
ones for which it will pay you to take
Cardui, the woman's tonic.

It is at such times, when there is noth-
ing to show, for certain, the real cause of
the trouble, that you need a tonic, to give
the body strength to throw off the illness
that evidently threatens.

Take Cardui, when you are ill, with
the ailments of your sex. Take Cardui
as a tonic, to prevent illness, when you
feel it coming.

Your druggist keeps it.
N. B.—Write to: Ladies' Advisory Dept., Chat-
tanooga Medicine Co., Chattanooga, Tenn., for Special
Instructions, and 64-page book, "Home Treatment
for Women" sent in plain wrapper on request.

A Berlin physician, Dr. Albert von
Bergmann, has recently been examin-
ing a bunch of lazy boys, placing
their hands, feet, eyes, ears, stomach
and lungs under the microscopical
searchlight, and he concludes that laz-
iness is an acquired condition, not a
defect of birth; it is brought on by
refusing to do duty at home, to study
at school, to labor in shop or field,
until the lazy habit produces a real
physical change.

The senses become dull, the brain
sluggish, the mind weak, the soul de-
fective, and the chances are that such
boys will become slovens, beggars,
thieves or vagabonds.

This means danger for boys who
will not make themselves useful, who
shun toil, despise duty and scoff at
ambition and aspiration.

The way to win is to work. The
way to win more is to work harder.
Take care of your health, but work.

Success always means hard work.
There can be no success among
drones, laggards, dodgers, cheats,
spendthrifts, good-for-nothings.—
Christian Observer.

EFFECTS OF THE SPOKEN WORD.

Many persons once addicted to the
use of opiates and liquors are today
cured and leading useful lives, be-
cause some friend directed them to
Dr. B. M. Woolley and his son Dr.
Vasser Woolley. Their book on these
habits and their cure will be sent
free to any one interested who will
write them to No. 35 J. Victor San-
itarium, Atlanta, Ga. "I desire to ex-
press my gratitude for your wonder-
ful cure. I commenced your treat-
ment September, 1907, and in July,
1908, took the last dose, and I had
taken opium 35 years." Mrs Sarah
Parkerson, R. F. D. No. 2, Box 17,
Bainbridge, Ga. "I quit your treat-
ment (about ten years ago) because
I was cured. I have no appetite for
whiskey." C. H. Beall, Uniontown,
Pa. "Several years ago (about eight)
I took your treatment and was cured
of the morphine habit, and have never
had any desire for it since. I tried
other treatments and failed." T. S.
Ferguson, R. F. D. No. 2, Edgemoor,
S. C.

Young South

Mrs. Laura Dayton Eakin, Editor

Missionary's Address: Mrs. P. P. Medling, Kagoshima, Japan.

All communications for this department should be addressed to Mrs. L. D. Eakin, 309 W. Seventh Street Chattanooga, Tenn.

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309 WEST SEVENTH STREET
Chattanooga, Tenn.

Mission topic for July, "Cuba."

Read these late items about the beautiful "Gem of the Antilles" and tell your class or Band about them. We must keep up with what is going on there and do all we can to help the work.
L. D. E.

LATEST WORDS FROM CUBA.

When we heard our missionary from Cuba, Superintendent M. N. McCall, talk of the work in his beautiful island, our hearts burned within us. Beauty always appeals to us; when we think of Cuba we think of it as beautiful. Goodness linked to beauty has still more charm. Cuba both beautiful and good would be a terrestrial paradise. God has made Cuba lovely, but has commissioned us to make it good, through the power of the gospel. Superintendent McCall reports progress in our efforts to that end during the past year. There has been an increase of 22 per cent., both in number of organized churches and of total membership. Twenty-two churches now represent the work of the Home Board of the Southern Baptist Convention in Cuba. The contributions on the field for all purposes reached the sum of \$3,559.46, an increase over last year of about \$1,200, and an average of \$2.50 per capita. We have nineteen ordained missionary pastors, and ten unordained workers, including teachers, but not pastors' wives.

NEW FIELDS.

Three new churches have been organized, one at San Luis, one at Bat-abano, and one at Palmira. Mariol has been the center of an independent Baptist mission; this has been taken under the protection of the Home Board, at their earnest request. A number of new preaching stations have been opened. Several of these will become regularly organized churches in the next few months.

TWO NEW CHURCHES.

A beautiful church has just been built at Cardenas, with a seating capacity of 350. We can be proud of this fine stone and concrete building erected in such an important center. Another equally handsome church at Sagna La Grande, has been built during the past year. This church seats 400; both churches have good Sunday school facilities. Let us pray that many souls be won for Christ in these new churches.

CORRESPONDENCE.

The Young South is getting on finely, thank you! You will see that we are making progress now. Let us keep up this pace and improve on it each week. To reach our standard, we ought to get at least \$75 a month.

This morning the postman brought me a picture of Nelle Dayton Bettis, and her bright little face lends me inspiration from my desk. May her life be long, and happy, and devoted to the work God gives her to do!

No. 1 is from Ridgedale, one of Chattanooga's lovely suburbs, where the First church has a mission. It is kind in this class to help the Young

South, when they are trying so hard to get ready to build their own church, but I have noticed that the churches grow fastest that go out of their own little circle as Jesus bade them, to try to bring the "world" to His feet. This says:

"My class has been a little slower than usual in gathering this dollar, and perhaps I have been a little slow in sending it.

"We arranged to give it to the Margaret Home this time, but if other places are needing it more, please use it where you think best."—Mrs. S. M. Griffith.

"Thank you, Mrs. Griffith! We are glad to help the Margaret Home, where the missionaries' children are so kindly cared for when separated from their parents. I beg, though, your class will take Mrs. Medling and her two little girls on their hearts next time. They are our "chief concern" now, and we will appreciate their aid so much for Japan, as we do this help at home.

No. 2 is from Sevierville:
"You will find enclosed \$3 from my Sunday school class. Give \$2 to our missionary and \$1 to the orphans at Nashville."—Mrs. J. F. Hale.

Please say to the class, Mrs. Hale, how deeply their offerings are appreciated. I don't want Middle Tennessee to get ahead of East Tennessee in taking care of our own missionary. Mrs. Medling and little Julia and Landis belong to us all!

Gallatin sends No. 3:
"It has been some time since you have heard from our Sunbeam Mission Band, but here we are once more with \$1.50. Use it for the salary of our missionary in Japan.

"We regret that Mrs. Maynard could not go back to her chosen field of work, but we are glad to have one of our own Band in Tennessee to take her place, and we are delighted to help in her support. The little contributions will count up by and by.

"Our Band is small in numbers, but we are pleased to do what we can for missions.

"The Young South has our best wishes."—Fitzhugh Pirson, Treasurer. We are most grateful. Yes, the "littles" do the work nobly when they are all put together. It's the nickels and dimes that make the dollars. Please tell the Sunbeams how much obliged we are for their shining over this way. We wish them great success!

And No. 4 is the last and comes from Brownsville:

"Enclosed find EIGHT DOLLARS for the Orphans' Home."—A True Friend.

And the writer says I am not to tell his name!

We are most thankful, at any rate. It must come from some one who knew us long ago, for it was directed to 302 E. Second street. I am two miles from there now, but the postman brought it to me all right. It's a little dangerous, though, to have it delivered so far away, because everybody is not careful to remail letters that come into the wrong hands. So note, please, that 309 W. Seventh street is the proper address now.

We are charmed to have so generous help for the orphans. The summer is a hard time at the Home. They need all they can get. The recent letters Della Miller has so kindly written to the Young South shows you how much there is to be done.

We thank our unknown "friend" from our hearts for his help and we will not let his "left hand" know what his "right hand" is doing.

Next week I hope to have thrice as many letters, if the "total" is no larger than the one of today. I want

quantity as well as quality, you observe. The more little ones I hear from, with letters they write themselves, the better pleased am I. Ten pennies saved or earned is bigger in God's sight, I think, than a dollar someone sends for you. We have too few of these lately to suit me.

Of course, I like the big offerings from grown-up folks, but I can't afford to give up the little friends. Begin today to save your pennies for Julia and Landis Medling, away over the sea. Gather the "Sunday eggs," pick the berries, do all the little jobs for mother, and help father with the garden. The earned pennies are the best of all because they are your very own.

I wonder if my little corn-planter has set his field in order. I want to hear from more little "workers" right away.

I am thinking of going to the "Encampment" at Mineral Park early in August. Perhaps I shall meet some of our East Tennesseans there. All Ocoee Association is specially invited. It is a delightful place, and Dr. and Mrs. Fitch will see to your comfort in every way. You cannot find a pleasanter way to spend a week than to go to Mineral Park August 28. Good preachers will be there and the Bible will be studied, and just to breathe the mountain air and drink the fine water will be a blessing. You can bring your provisions and "camp," or be well cared for in the comfortable hotel at reasonable rates. I am hoping Chattanooga Baptists, young and old, will simply fill the woods, and get strength for future days. It is good to get close to "nature's heart" sometimes.

You will be reading this July 21. Think how few days are left to us! July 28 ends our first quarter, and I want to have as much as possible to send Dr. Willingham, Dr. Gray and Mr. Woodcock. Don't delay a single day, if your heart prompts a gift to God's work.

Faithfully and hopefully yours,
LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

May offerings, 1910.....	\$12 89
June offerings, 1910	29 89
First and second weeks in July, 1910	20 79
Third week in July, 1910.	
For Foreign Board—	
Mrs. Hale's Class, Sevierville (J.)	2 00
Gallatin Sunbeams, by F. P. W. (J.)	1 50
For Orphans' Home—	
Mrs. Hale's Class, Sevierville..	1 00
A True Friend, Brownsville....	8 00
For Margaret Home—	
Mrs. Griffith's Class, Ridgedale	1 00
Total	\$77 07
Received since May 1, 1910:	
For Foreign Board	\$46 78
" Home Board	2 50
" State Board	1 50
" Orphans' Home	15 61
" Margaret Home	2 00
" Foreign Journal	2 50
" Home Field	1 25
" Our Mission Fields	20
" Ministerial Relief	3 00
" Ministerial Education	1 10
" Postage	63
Total	\$77 07

FOR MEDICAL STUDENTS.

Readers of this paper desiring full information in advance as to the educational requirements for entrance to a medical college may obtain same by addressing E. F. Turner, Registrar, 632 Second Avenue, South, Nashville, Tenn.

PUBLISHERS' NOTICE.

As stated in the "Foreword" (page 4), of Fundamentals, Volume I, this series of books is being sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English-speaking world, so far as the addresses of all these may be obtained. No expense attaches itself to those who receive the book.

It is quite probable that the addresses of some who are engaged in the foregoing various lines of work have been overlooked. And if so, as soon as our attention is called to the matter with the full address accompanying and line of Christian work in which the person is engaged, we will gladly place such address on the list for future issues.

There has been a demand for the book by the laity, and to meet this demand each volume will be furnished at a cost of fifteen cents per copy, eight copies for one dollar, or one hundred copies for ten dollars.

Any change of address should be promptly reported in order that there may be no delay in receiving succeeding volumes. Write plainly both the old and new addresses in full.

TESTIMONY PUBLISHING CO.,
808 La Salle Ave., Chicago, Ill., U. S. A.

FIFTH SUNDAY MEETING.

The Fifth Sunday Meeting of the Salem Association will meet at the Dry Creek Baptist Church on Saturday and Sunday, July 30 and 31, 1910.

9:20 a. m.—Devotional services, by Bro. A. J. Waller.

9:45.—Organization. "The Spiritual Condition of Our Churches," W. E. Wauford, B. M. Cantrel.

10:30.—"Attitude of the Church to the World," J. H. Williams, W. H. Alsop.

11:00.—Sermon by W. E. Wauford, subject, "Be Ye of One Mind."

12:00.—Adjournment of one hour.

1:00 p. m.—"Our Duty to Our Pastor," W. H. Huggin, W. H. Fite, J. E. Hancock.

1:30 p. m.—"Our Duty to Missions," G. H. Atnip, A. J. Waller, W. J. Vickers.

2:30 p. m.—"Our Duty to the Widows and Orphans," J. Tramel, W. E. Wauford, M. H. Grimmet.

3:00 p. m.—"Should Baptists Unite with Other People in Church Work?" J. H. Williams, James Davenport, W. F. Malone.

Adjournment.

Sunday Morning.

9:00 a. m.—Devotional service, by J. H. Williams.

9:15 a. m.—Roll call of Sunday Schools. "Who Should Be In Sunday School?" J. B. Adams, H. E. Hancock.

10:00 a. m.—"Should We Use Only the Quarterly in the Sunday School?" G. H. Atnip, A. J. Waller.

10:30 a. m.—"The Lesson for the Day," J. H. Williams.

11:00 a. m.—"The Model Sunday School Teacher," Miss Carrie Bratton.

11:15 a. m.—"How to Get People Into the Sunday School," H. Craddock, Less Jennings, M. H. Grimmet.

12:00 M.—"How to Have an Evergreen Sunday School," J. B. Adams, J. B. Moore, J. H. Williams.

12:30 p. m.—Sermon, by James Davenport.

Adjournment.
N. B.—All Sunday Schools are requested to send delegates.
BY THE COMMITTEE.

FOLDING **BATH TUB**
Weight 14 lbs. Cost little. Some used for 5 years, still good. Write for special offer N. Y. BATH MFG. CO., (Established 1890) 122 Chambers St., N. Y. City



AMID THE MOUNTAINS.

Rev. J. M. Phillips.

The month of June I spent in this, the mountainous section of our State, and it is probable that the present month will be near its close before I turn my face homeward. Being advised by my physician of the necessity of giving up the pastoral work and seeking a change in location, scenery and surroundings, where I could find absolute freedom from care and entire rest of body and mind, I left Lebanon on June 6th, accompanied by my wife, our first objective point being Jefferson City, the Baptist educational center of East Tennessee, where we found entertainment in the delightful home of Prof. J. M. Burnett, whose wife is our second daughter.

Here on the afternoon of the 8th inst., we had the pleasure, in connection with Dr. Burnett, of officiating at the marriage of our oldest daughter to Mr. R. E. Lee Watkins, a prominent young lawyer of Franklin, Va. The occasion proved to be a most delightful one. A goodly number of relatives and friends were present at the appointed hour, and many and hearty were the congratulations bestowed on the wedded pair at the conclusion of the brief ceremony that made them one in life. The gifts displayed on the occasion were so numerous and costly and came from such a host of friend all over the South, as might well fill any one's heart with gratitude and pride.

On the day following we were honored with an invitation from Deacon A. R. Swann, of Oak Grove, and, perhaps, the wealthiest Baptist of East Tennessee, to spend a few days with his family in his palatial home on the banks of the beautiful and picturesque French Broad river. He conveyed us there in his automobile, a distance of sixteen miles. The three days we spent in this delightful home, enjoying its abundant hospitality, were, indeed, most refreshing and we almost breathed a sigh of regret when it was numbered with the things that have existed hereafter only in memory.

Returning to Jefferson City, we hastened on to Mooresburg Springs, a famous health resort hid away in mountain peaks in the west portion of Hawkins county.

Here, away up a narrow ravine, walled in by high mountain sides, is a spring, whose waters are famous for their curative effects on all who are suffering from stomach, liver or kidney disorders. The scenery here is of the wildest character, the buildings are rude, but the fare dispensed by those who keep the hotel is of a satisfactory character.

We remained here for three weeks, drinking the water, enjoying the provisions served on the beautiful tables, and, above all, luxuriating in the quiet and rest that such a retreat offered. Before we left, however, the crowds of summer visitors had begun to pour in and the charm of our mountain retreat was a thing of the past. On the morning of our departure there was a down-pour of rain, and the roads were flooded and soft, but we braved the elements and after a three hours' hard drive in a rough riding carriage, we reached Crosby's Station, the nearest point to the railroad. There we were met by Brother L. M. Corby, who took us to his attractive country home, nearby, where we spent the afternoon and night, leaving next day in the forenoon for Morristown and thence to Jefferson City. The time spent in this delightful home on the banks of the Holston constitute not the least of the many

happy incidents of our trip to the springs at Mooresburg.

BACK TO JEFFERSON CITY.

Here we found the people in expectancy in anticipation of the East Tennessee Baptist Encampment to be held the week following in Carson and Newman College. On Sunday I was delighted to attend services in our new and splendid house of worship and hear a very instructive and impressive discourse from Brother Fitzgerald, the newly settled pastor here. I had known Brother Fitzgerald when he was a student in college here and had always held him in high esteem on account of his piety and gifts. His sermon on this occasion fully justified the high opinion in which I had always held him.

The encampment is fully up to the expectations of its projectors and to all who have attended its sessions. Considering the unsettled state of the weather, the attendance has been remarkably fine. While some who are appointed to fill places on the program failed to appear, their places were filled by others equally well qualified to do the work assigned them, so that from the opening to the close, the exercises were highly successful. Had there been no other attractions than the expositions and lectures of Dr. Dement on the Gospel of Matthew and on the work of the Sunday School, these would have drawn the people out to hear and justified their attendance on the sessions of the encampment. But in addition to this, good sized audiences have been entertained and instructed by lectures from such men as Judge McClung, of Knoxville, on "Egypt and Palestine;" Spencer Tunnell, of Morristown; J. L. Dance, of Knoxville, and others equally instructive and entertaining.

I purpose going from here to Highland Springs, in Grainger county, on the side of Clinch mountains, near Joppa. It is an elevated place, cool and dry and furnishes the very best quality of chalybeate water to be found in all this section of famous mineral waters. After a week's stay I shall turn my face homeward, in order to reach there in time to attend the meeting of the Concord Association the first week in August. I thank God for the pleasant experiences I have had during my stay from home and cherish the hope that physically and spiritually I am improved since I came.

ORDINATION.

The West Jackson Baptist Church, Rev. J. T. Early, pastor, met Thursday night July 7, and called for the examination of Bro. G. A. Bowdler preparatory to his ordination to the full work of the ministry. The ordained ministers present were asked to compose the council: Dr. J. H. Anderson, Dr. H. W. Virgin, Dr. G. M. Savage, M. L. Lennon, F. B. Nafe, L. T. Hastings, R. S. B. Wofford, W. A. Gaugh, J. T. Early, A. M. Nicholson, and C. W. Stumph of Bloomfield, Mo. Dr. Anderson was chosen chairman of the council and L. T. Hastings, secretary. After singing hymn, "All hail the power of Jesus' name," the examination began with bro. Bowdler's relating his Christian experience and call to the ministry. Dr. Anderson and other members of the council there questioned him closely on the great doctrines of the scriptures. His answers were clear, accurate, and manifested familiarity with the scriptures.

The ordination service was fixed for Sunday afternoon, July 17. The council made a favorable report of the examination, and was instructed by the church to proceed with the

ordination. Dr. J. H. Anderson preached the sermon from I Tim. 4:16, "Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." A great sermon it was and a joy to hear it. Brother C. W. Stumph prayed the ordination prayer, then came the laying on of hands by the council. Dr. H. W. Virgin delivered the charge, and Brother W. T. Ward presented the Bible. It was a very sweet and impressive service.

Brother Bowdler came from Buenos Aires, Argentina, last year and entered Union University to prepare himself for the ministry. He was baptized by Bro. Thos. Spight, who was educated at Union and went to Argentina as a missionary about six years ago. Bro. Bowdler is a brilliant young man, an earnest, zealous Christian worker, and promises to do great things for the Lord. May the Lord of the harvest send forth more such laborers into his harvest.

L. T. HASTINGS,
Secretary.

TENNESSEE COLLEGE FOR YOUNG WOMEN.

The aim of Tennessee College is to be a college not merely in name, but in fact, according to the accepted standards of the true and highest definition of the term. That this word, which has sometimes been so much misused, may have a uniformly recognized meaning in all parts of the country, the Carnegie Foundation for the Advancement of Teaching has been attempting to establish an interpretation of it which shall be definite and which may be universally adopted.

All work which we designate as college work is based upon this definition, and the college is thus put on an equivalent footing, so far as our work is yet carried, with the best institutions in the country.

The requirements for admission to the Freshman class of the college is the same as at Vanderbilt University, and in line with that recommended by the Southern Association of Colleges and Preparatory Schools, i. e. fourteen Carnegie units, a unit representing a preparatory course, reciting in periods of 45 minutes each five times a week throughout a school year of 36 weeks or more.

All work credited as college work is counted upon this basis, although, as at Vanderbilt, students having ten Carnegie units may be given the privileges of college students and classed as irregulars until they have made up the necessary work for entrance to the Freshman class.

Since our great aim is thorough and honest work in all that we claim to do, it has been thought better, in founding the college, to work up to the full four years' course as we grew to it, and, up to this time, we have therefore only two years of college work, the completion of which, as at the University of Chicago, is recognized by the conferring of the title of Associate in Arts.

We hope and expect that as soon as possible this will develop into a regular four years' course and are, therefore, much gratified at the step in this direction which will be made in the coming year by the return of a number of members of the Sophomore class, after taking their Associate title, to go on with the third year of college work, which we are thus enabled to offer.

Whenever any students have completed the full four years of college

work upon this basis, we shall be ready to grant them the A. B. degree, expecting that the quality and character of the work throughout shall compare favorably with corresponding work at Vassar, Wellesley, Mt. Holyoke, Smith, Randolph-Macon, and all the strongest colleges of women. Murfreesboro, Tenn.

WATAUGA ACADEMY.

Watauga Academy is, as perhaps most of your readers know, one of the schools conducted under the auspices of the Home Mission Board. We have here a plant worth some ten thousand dollars, including the school building and two dormitories.

This school is located in Johnson County, Tenn., in the bounds of the Watauga Association. It has been hampered by a debt, but that has been provided for and there no longer hangs over the school this great hindrance. The Trustees met the 15th inst., and made arrangements by which the debt is paid. The school has been doing well, having last year over a hundred pupils enrolled. Still it is not doing along that line what it should do. There are a great many young men and women in this surrounding country who ought to be in this school. No school can offer better advantages in the matter of cost than is to be had here. Last year the board was only \$5, or perhaps a few cents over, per month for the girls, and \$6.00 or \$6.50 for the boys. And tuition is as low as it can reasonably be made.

We are in need of help to supply our homes for the students, and would like to have boxes from the missionary societies, churches, or any one who feels able to help us. A list of things needed will be sent upon application to the Principal, M. B. Foster, who graduated at Carson and Newman last spring, has been chosen Principal for the ensuing year and is already on the field and at work. Will not some one help us?

J. F. DAVIS,

Pastor Butler Baptist Church,
Butler, Tenn.

I began my work at St. Elmo, Chattanooga, the first Sunday in July, with bright prospects. Received a royal welcome by church, and B. Y. P. U. tendered us a reception a few nights after our arrival. We have some choice spirits to labor with here. Our congregations are large and attentive. Have had six additions by letter, three by baptism.

Am glad the editor had a pleasant trip abroad and a safe return home. Love to the brethren of dear old Tennessee.

JOE W. VESEY.

St. Elmo, Chattanooga, Tenn.

I am just out of a good meeting at Lake Spring with S. B. Ogle; 8 conversions and six additions. The heavy rains greatly hindered us. My meeting at Mason Hall commences next Sunday.

We are glad Dr. Folk is back at his post.
G. A. OGLE,
Rutherford, Tenn.

WANTED—Good men and women agents at once for "Roosevelt's Faucus Hunt for Big Game;" also for "Traffic in Girls." Immense sellers. Price \$1.50; 50 per cent commission; outfit free. Also District Managers for easy payment installment plan; permanent work. Send 15c for mailing. Each outfit 25c. \$2,000 to \$5,000 per year profit. Particulars free. Address A. B. Kuhlman Company, Chicago, Ill.

3 bottles of Johnson's Tonic will put on 10 pounds.

Rev. J. M. McCord, Verbena, Ala., used 3 bottles and wrote: "I feel better and weigh more than I have in 20 years."

C. G. Butler Argenta, Ark., wrote: "Used 4 bottles and gained 12 pounds and feel 100 per cent better."

Money back when it fails.

The Johnson's Chill & Fever Tonic Co.
Savannah, Georgia.

AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. A. S. Hall of Arlington, Tex., has accepted the care of Salem church, near Laneview, Tenn., and will take charge at once. He comes to a strong church and to Tennessee where he belongs.

One of the old guard of this paper is L. M. Walton of Henry, Tenn., who immediately after he was baptized into the fellowship of Head of West Sandy church, April 5, 1868, became a subscriber and has been getting the paper constantly since. The venerable Rev. Asa Cox of Paris induced him to take it. He has been a subscriber to the "Western Recorder" since 1886. Baptized believers should at once subscribe for their religious paper.

Rev. J. H. Turner of Jackson is being assisted this week in a revival at Mt. Lebanon church near Paris by Rev. Andy Potter of Paris. Gracious results are confidently expected. Rev. Jeff Petty of Paris is assisting in singing.

Rev. H. B. McFerran of Bernice, La., has resigned as pastor there to accept a position in the Mt. Lebanon Academy. Rev. J. S. Campbell of Sulphur, La., succeeds him in the pastorate.

The revival at Bernice, La., in which Evangelists A. P. Durham and C. H. Mount assisted Rev. H. B. McFerran resulted in 18 additions, 10 for baptism.

Evangelist Bruce Benton lately assisted Rev. L. R. Morgan in a revival at Eros, La., which resulted in 31 additions, 22 for baptism. At the beginning of the meeting the church had only about 20 members.

Rev. G. T. Mayo, of Dresden, Tenn., County Judge of Weakley County, will do the preaching in a revival at Cottage Grove, Tenn., where Rev. L. D. Summers is pastor, beginning August 7. The conversion of many souls is confidently expected.

Rev. L. M. Cole of De Ridder, La., entered upon the duties of the pastorate at Crowley, La., July 1. The work opens promisingly.

Dr. R. M. Boone, editor of the "Baptist Chronicle," will supply the pulpit of the Coliseum Place church, New Orleans, La., during July and August while the pastor is absent.

Rev. A. J. Preston of Tupelo, Miss., is to assist Rev. Isaac Windsor in a revival at the Central church, Iredell, Texas, beginning August 7. A great ingathering is expected.

Rev. L. D. Summers is to be assisted in a revival at Puryear, Tenn., by Rev. J. A. Carmack of Jackson, Tenn., beginning August 21. They are working and praying for a great ingathering.

W. T. Curtis, managing editor of the "Western Evangelist," has resigned that position to become field secretary of the Baptist Young People's Union of Texas. He will remain in Abilene, Texas, for a while, moving later to Dallas.

Rev. E. P. Aldridge of Portales, N.

M., has accepted the care of the First church, Fayetteville, Ark., and begins work August 1. He is said to be a strong man and preacher.

Prof. C. E. Dicken, for ten years in the faculty of Liberty College, Liberty, Mo., has accepted the presidency of Woodland College, Jonesboro, Ark., and is on the field.

Rev. A. M. Nicholson of Jackson, Tenn., is to hold a revival at Luray, Tenn., beginning July 24, in which Rev. J. H. Turner of Jackson, Tenn., will do the preaching.

The recent revival at Hamburg, Ark., in which Evangelist E. F. Curle assisted Rev. A. J. Fawcett resulted in 45 additions, 29 by baptism. It is the best meeting the church has had in twenty-five years.

In addition to his duties as president of the Baptist Builder Publishing Company of Martin, Deacon G. W. Hall was made Financial Agent for the company. He will manage the "Baptist Builder." He is strong enough to Hall it.

A revival is in progress at Kenton, Tenn., in which Evangelist W. H. Williams of Clinton, Ky., is assisting Rev. W. Q. Young, the pastor.

Rev. H. W. Stigler of Martin, Tenn., and Miss Eula Donnell of near Hornbeak, Tenn., were recently married. Rev. G. T. Mayo of Dresden, Tenn., officiating. Bro. Stigler is pastor of the Alamo, Hornbeak and Ridgeley churches. We congratulate the happy couple.

Rev. S. E. Reed, until recently pastor of the church at Caruthersville, Mo., out who suffered a nervous break-down, is endeavoring to recuperate on his father's farm where he is making a full farm-hand. Rev. J. L. Lynn is supplying at Caruthersville.

The church at Gardner, Tenn., of which Rev. T. Alton Waggener of Martin, Tenn., is pastor, is enjoying a good revival in which Rev. W. A. Gardner is doing the preaching.

A tent meeting has been in progress several days at Hornbeak, Tenn., in which Rev. Elmer Ridgeway of Martin, Tenn., was ably assisted a part of the time by Rev. I. N. Penick of Martin.

The First church, Henderson, Ky., has called Rev. Geo. W. Clark of Paris, Ky., and it is believed he will accept. They will get a good preacher and pastor.

Rev. G. T. King of Knoxville, Tenn., will assist in a revival at Cathern Ninney church, near Whitesburg, Tenn., beginning August 7. Rev. J. H. Carmichael is pastor. Bro. King was pastor two years while in Carson and Newman College.

Dr. A. J. S. Thomas, senior editor of the "Baptist Courier," dismounts from the tripod for a few weeks of rest during which Drs. Z. T. Cody of Greenville and Lewis J. Bristow of Williamston, will edit the paper. Bro. Thomas says it is hard to pull away from the work.

Rev. I. G. Murray has resigned the pastorate of the church at Yorkville, S. C., to take effect October 1. He has no definite plans for work. He is beloved in Tennessee and is a graduate of Carson and Newman College. His labors are needed in this State.

Evangelist J. E. McManaway lately assisted Rev. C. W. Salter in a meeting at Carolina, S. C., which resulted in 46 additions, 36 by baptism. It was possibly the greatest meeting in the history of the church.

Rev. J. W. Joyner of Paris, Tenn., is assisting Rev. L. D. Summers of Puryear, Tenn., this week in a revival at Foundry Hill church near Puryear. Services are being held under a tent.

Dr. W. M. Vines of the First church, Asheville, N. C., a son of Tennessee of whom the State is proud, reports 1,200 in Sunday school, constituting the largest number that has ever been in that school. Three flourishing missions are also supported.

One who heard Col. O. C. Barton tell in the prayer-meeting of the First Church, Paris, Tenn., last week, of his recent tour through the Holy Land reports that it was almost as good as going there yourself. Always interesting in speech, Col. Barton seems to have been at his best.

Rev. E. P. Smith has resigned as pastor of the First church, Attalla, Ala., to become effective in three months. It is not known where he will locate.

Evangelist H. C. Buchholz is aiding Rev. E. R. Pendleton of the First church, Covington, Ga., in a most gracious revival. The new house of worship was recently opened for worship.

Dr. W. Edward Rafferty of Edgerton Place church, Kansas City, Kan., has become Kansas editor of the "Central Baptist" succeeding Rev. A. D. Phelps. He has resigned his pastorate to accept the work.

Rev. Sam Frank Taylor of Lafayette Park church, St. Louis, Mo., has accepted the care of Calvary church, Joplin, Mo., and began work with this new church July 10.

Dr. W. O. Lewis will close his work as pastor of Compton Heights church, St. Louis, Mo., September 1 in order to accept a chair in William Jewell College.

Dr. T. W. O'Kelley of the First church, St. Joseph, Mo., is to supply the pulpit of the First church, Chattanooga, Tenn., August 7 and 14.

Dr. C. Ross Baker of Emmanuel church, Spokane, Wash., who has been at the First church, Opelika, Ala., several weeks as pastor, is succeeding admirably in the work there. Large crowds greet him.

Rev. J. M. Shelburne of the First church, Bristol, Tenn.-Va., is leading that church to higher heights. It was recently decided to build a new \$40,000 house of worship and it will assuredly be done.

The leading editorial of the "Arkansas Baptist" was by Ben M. Bogard on "Foot Washing" in which he ably refutes the position that it is a church ordinance. If Bogard would manifest as much good sense about mission methods as he does in his position on foot-washing, people could have some patience with him.

Though Rev. W. I. Elledge has accepted the care of the church at Licking, Mo., for full time he is to continue as associate editor of the "Baptist Flag." Possibly they cannot get along without him.

President J. A. Lowrey of Clinton, Ky., has our gratitude for a copy of the attractive catalogue of Clinton College at that place. Bro. Lowrey has done his work well in getting up that catalogue.

Rev. J. W. Barnett of Parsons, Tenn., has been called to the care of the church at Decaturville, Tenn., succeeding Rev. J. L. Lynn. He accepts and is at work.

Rev. M. N. Davis of Jackson, Tenn., is to assist Rev. J. W. Barnett of Parsons in a revival at Ridge Grove church near Lexington, Tenn., beginning the fifth Sunday in July.

Evangelist T. N. Compton of Owensboro, Ky., has been called to the care of the church at Marlin, Texas, but has not as yet signified what he will do.

Dr. S. J. Porter, Field Secretary of the Foreign Mission Board, Richmond, Va., has written that he will

answer the call to the First church, San Antonio, Texas, on his return from England.

Rev. W. D. Turnley of De Funiak Springs, Fla., has just closed a meeting in which he had the assistance of Evangelist P. M. Jones which resulted in 17 additions, 14 by baptism. The church was greatly built up.

Rev. Earle D. Sims of Key West, Fla., mourns the death of his father, Col. A. T. Sims, which occurred recently at Hot Springs, Ark., as a result of paralysis. The burial occurred at Little Rock. His Tennessee friends will sympathize with Bro. Sims.

The ordination of W. G. Frizzell, cons last Sunday night in Union P. H. Lindsey and H. Dennison, deacon, Chesterfield, Tenn., was rendered impossible by a severe rain storm, but the pastor, Rev. W. F. Boren, of Darden, will arrange for it later.

Dr. J. H. Anderson of Jackson, Tenn., begins a revival with Rev. J. W. Barnett at Unity church near Henderson, Tenn., next Sunday. A gracious ingathering is expected.

The coming of Dr. J. H. Padfield and wife of Louisville back to Tennessee to labor is a source of joy. He has accepted work with the State Mission Board and she will sing for the First church, Nashville.

To Rev. A. C. Ball of Mantee, Miss., we are greatly indebted for a large crate of peaches lately received. We are confident his preaching is up to even a higher standard than his peaches.

A new book by Dr. W. E. Hatcher of Richmond, Va., entitled "Along the Trail of the Friendly Years" is out. It is an autobiography.

FIFTH SUNDAY MEETING AT QUITO, TENN., JULY 31, 1910.

The following is the program of the Fifth Sunday meeting of Fellowship Baptist church, of Quito, Tenn.

Those coming will be met at Millington with a conveyance on Saturday morning in time to reach Quito for the 10 o'clock services.

9 a. m.—Devotional exercises, led by A. Martin. "The Most Successful Means of Raising Missions," I. N. Penick; W. H. Major, alternate. "The Relation of Good Works to Salvation," W. R. Farrow; J. W. Robison, alternate.

11 a. m.—Sermon by W. J. Bearden; B. W. Brown, alternate.

12 m.—Dinner on the grounds.

1:30 p. m.—"To Whom Does the Lord's Supper Belong, and Who Must be Partakers?" W. R. Farrow; W. J. Bearden, alternate. "Sunday Schools," W. A. Owens; I. N. Penick, alternate.

8 p. m.—Sermon, by I. N. Penick, J. W. Robison, alternate.

SUNDAY MORNING.

9 a. m.—Sunday school, everybody taking a part.

9:30 a. m.—"Are Repentance and Faith the Only Conditions of Salvation?" J. W. Robison; W. J. Bearden, alternate.

10 a. m.—"Did Christ Ever Offer Any Other Than an Eternal Salvation to the World?" W. H. Major; W. R. Farrow, alternate. "What is Scriptural Baptism?" W. R. Farrow; J. W. Robison, alternate.

11 a. m.—Sermon, by I. N. Penick. Subject, "Foreign Missions." W. H. Major, alternate.

A. MARTIN,
C. C. BENTLEY,
B. A. SURBER,
MRS. A. E. BENTLEY,
E. J. SURBER,
MRS. A. E. BARTLETT,
Committee.

OBITUARIES.

REAGAN.—Again our ranks have been invaded and another of our most consecrated, devoted members has been called to that home above. Sister Parrie Reagan, wife of W. W. Reagan, departed this life April 29, 1910, and no member of our body was better known or more loved and esteemed. Having lived all of her life in this vicinity, she endeared herself to this people in a way never to be forgotten. She professed faith in Christ when but a girl and lived a life of devotion to His cause. She joined Ball Camp Baptist Church, and was baptized by Rev. J. S. Coram, the first Sunday in May, 1873.

Hers was a beautiful Christian life. Kindhearted, affectionate, unassuming, she had friends by the score. Hers was the hand that was ever extended to help the needy and her heart throbbled with sympathy for the sorrowful and suffering, and many there be who can testify to her many deeds of loving kindness and tender helpfulness. Her delight was to make some other heart rejoice, and her memory will ever linger in the minds and hearts of her many admiring friends, and her Christian influence will bear much fruit in that great day. Who can measure a life lived in true devotion to the Master? Sadly do we miss her from her accustomed place. None was more punctual or zealous in Sunday School and every phase of church work. She was loyal and true to the cause she had espoused, and was ever ready to do her part in the Master's vineyard. Our hearts are grieved when we remember that her seat must ever be vacant, that her labors of love and devotion with us are over, but truly her works do follow her. We know that it was God's will to remove this dear friend and sister from among us, and we fully realize the church has lost one of its most helpful, consecrated, members. Yet, 'tis God's divine doing, and we only can bow in submission, having the blessed assurance that she has only gone before to be with Him whom she loved and served. When He called, she was ready, laying down her labors of love in this world, saying, "If it's His will, it's all right, I'm ready to go."

She leaves a husband and one son to mourn the loss of a devoted wife and loving mother, whose lives are saddened by the separation, but they have the sweet assurance that just over in the heavenly land, not very far away, she is waiting for her loved ones in the realms of endless day.

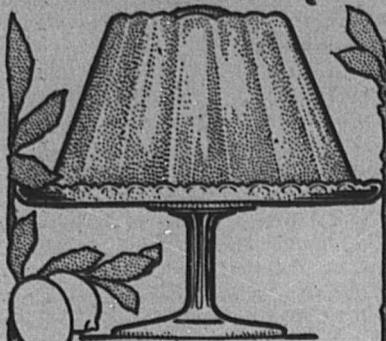
Resolved, That in the death of Sister Reagan, the church sustains the loss of one of its most earnest, devoted workers, and will ever cherish the memory of her faithful, consecrated life.

Resolved, That we extend our deepest sympathy to the husband and son, commending them to Him, the great source of comfort.

Resolved, That this tribute to the memory of our sister be placed on our church record, a copy furnished the family and a copy sent to the "Baptist and Reflector."

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CARR.—Heaven was made brighter on the morning of June 10, 1910, when a sweet spirit left its earthly home for the Paradise of God. When the announcement was made that Elder J. J. Carr was coming, no doubt the pearly gates swung wide as he was given an abundant welcome into the mansion prepared for him, and a crown set with stars placed on his head by the hand of the Savior he loved so truly and had served so faithfully. He was a true and pru-



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dent man, loyal Christian, industrious student, faithful friend, great preacher of the gospel. Truly he was a messenger for God. Earth is sadder since he has gone.

Now our hearts are sad and lonely,
Bleeding, torn by grief and care,
While he is so blest and happy,
Sweetly resting over there.
Far away from sin and suffering,
In the land of perfect day,
Where we'll meet to part, no never,
When the mists have cleared away.
His true friend, E. R.
Nashville, Tenn.

JARMAN.—We are again called upon to mourn the loss of one of our members, Sister Eliza M. Jarman. A mother in Israel has fallen. She was born on Jan. 18, 1821, a native of Wilson county, Tenn.; married Oct. 26, 1842, and departed this life May 18, 1910, in the 90th year of her age. Being of a quiet and unassuming nature, she was loved and respected by all who knew her. She shed sunshine and happiness among her friends and acquaintances. Her home was truly the home of preachers, as she was the mother of three preacher sons, Revs. L. B., Harvey and G. S. Jarman. She was for many years a devoted member of Bradley's Creek Baptist church and went in as a charter member when Lascassas Baptist church was organized, November, 1883, where she remained a consecrated member until the Lord called her to that home prepared for His saints. Nothing gave her more pleasure than the service of God's house. And with David she could truly say, "I was glad when they said, let us go up to the house of the Lord." She reared five sons and one daughter, who rise up and call her blessed. Three sons have gone to the glory land before her. We would hold up her life as worthy to be followed by all. And may the grace of our Lord lead and comfort the bereaved ones in their sad hour of deep distress.

Resolved, That our church has lost a devoted member, the community a consistent Christian woman.

Second, That we bow in humble submission to our Heavenly Father's will in taking away our beloved sister.

Third, That these resolutions of respect be spread upon our minutes, a copy sent to the BAPTIST AND REFLECTOR for publication, also a copy sent the family of our deceased sister. Read and approved by the church, June 19, 1910.

R. H. MARTIN,
H. L. PHILLIPS,
J. T. SAUNDERS,
Committee.

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

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PROGRAMME OF THE SUNDAY SCHOOL CONVENTION. THE FIRST ANNUAL SESSION OF THE MIDLAND BAPTIST ASSOCIATION TO BE HELD AT BETHEL, ANDERSON COUNTY, TENNESSEE, JULY 28-29, 1910.

Thursday, July 28.

- 8:00 a. m.—Introductory Remarks by Chairman, C. J. Moore.
- 8:10 a. m.—Song and Praise Service by Chorister W. J. Hill.
- 8:20 a. m.—Welcome Address, Superintendent, Hermon Massengill.
- 8:25 a. m.—Response, W. T. Carden.
- 8:30 a. m.—Devotional Service, J. A. Hall.
- 8:40 a. m.—Sermon or Address by Dr. W. C. Golden, Secretary State Missions.
- 9:15 a. m.—Address — "Sunday School History," by W. D. Hudgins, S. S. S.
- 9:50 a. m.—Reports of Sunday Schools.
- 10:10 a. m.—Adoption of Constitution and Election of Officers.
- 11:00 a. m.—"The Country Sunday School," W. C. Golden.
- Dinner.
- 1:30 p. m.—"History of Music," M. P. Hill.
- 1:45 p. m.—"How to Keep Up the Music in the S. S.," Esquire Moore.
- 2:00 p. m.—"Marks of a Well Organized S. S.," J. W. Carden, W. J. Parsons.
- 2:20 p. m.—"Need and Importance of S. S.," H. H. Bolinger, Emory Bishop.
- 2:40 p. m.—"Influence of the S. S. on the Church Life," W. D. Hudgins.
- 3:00 p. m.—"Sunday Schools"; (a) as an Evangelistic Force, (b) as a Training Force, J. W. Morton. (c) as a Moral Force, S. F. Hall.
- 3:30 p. m.—"Officers and Teachers, Election, Qualification, and Duties," G. W. Demarcus, Wm. M. Tudor, A. B. Warwick.
- 3:50 p. m.—"Problems of the S. S.," R. S. Weaver, H. L. Caldwell, I. M. Foust.
- 4:10 a. m.—"How the S. S. Teacher Can Help the Pastor," J. A. Demarcus.
- 7:30 p. m.—Question Box or Sermon.

Friday, July 29.

- 8:00 a. m.—Devotional Service, C. R. Strader.

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- 8:15 a. m.—"Securing and Holding Attendance," J. S. Wallace, A. B. Williams.
 - 8:30 a. m.—"Some Improvements try, J. M. Karnes, H. George. Needed in Sunday School," D. W. Gen.
 - 8:50 a. m.—"Proper Use of Lesson Helps," S. A. Walker, A. B. Norman, M. L. Bell.
 - 9:15 a. m.—"How to Prepare and Teach the Lesson," W. D. Hudgins.
 - 9:45 a. m.—"The Trained Teacher," J. G. Woodward.
 - 10:05 a. m.—"The Teachers' Meeting," C. O. Johnson.
 - 10:20 a. m.—"Test of Teaching," W. T. Carden, George Weaver, C. L. Child.
 - 10:40 a. m.—"How to Reach Non-Attendants," W. G. Jett, W. H. Owen, D. M. Vance.
 - 11:00 a. m.—"The Teacher and the Pupil's Life," W. D. Hudgins.
- All Sunday School workers are invited to come and take part in the discussions. Sunday Schools are expected to send reports and delegates.

LOUISIANA NOTES.

Our Louisiana work is moving along nicely. We have just opened up a mission work at Lockport, a sawmill town of about 200 souls, two miles from Westlake. Rev. H. M. Wood and myself held a week's meeting, and as a result five were received into the fellowship of the Westlake church.

Rev. H. H. Shell, pastor of First Baptist church, Lake Charles, is taking his vacation in Alabama, and the Pulpit Committee has secured a different supply for each Sunday during the pastor's absence.

Rev. C. P. Roney, who came to Louisiana from Oklahoma, is the happy pastor at Leesville, La., and is making himself felt for good in the State. He was pastor for a couple of years at Milan, Tenn., before going to Oklahoma.

Rev. C. T. Alexander, pastor at Alexandria, La., is an acquisition from Texas, also by way of Oklahoma. He is accomplishing things at Alexandria, and Louisiana already feels proud of him.

Rev. J. W. Mount, pastor at Denham Springs, and Rev. Frank C. Flowers, pastor of Central Baptist church, New Orleans, are two Tennessee recruits to our conquering army of Baptist preachers. There are others who are glad to claim Tennessee as their former home, who are laboring earnestly for "the bringing in of the kingdom."

I am glad to hear of the good work going on in Tennessee. May God continue to bless both the work and the workers. Yours sincerely,
LEON W. SLOAN.

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