

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶The *New York Christian Advocate* quotes a poet of one hundred years ago as saying:

"The theater was, from the very first,  
The favorite haunt of sin, though honest men,  
Some very honest, wise, and worthy men,  
Maintained it might be turned to good account;  
And so, perhaps, it might, but never was;  
From first to last it was an evil place."

The *Advocate* thinks that this is true now. Is it? If so, it ought not to be patronized by Christians.

¶Rev. Charles T. Byford says that Mr. E. Jansson, one of the delegates of the Finnish Baptist Union to Philadelphia, a pioneer worker in his own beloved land, believes that true freedom for the country will come, not by force of arms and physical resistance to Russia, but by the spread of Baptist principles and the coming of the Kingdom of our Lord Jesus Christ. This is true in Finland and is true everywhere. It was true in America. It is gratifying to know that Baptist principles are prevailing more and more over the world.

¶Professor Reinsner, of Harvard, who has been directing the work of excavating the site of ancient Samaria, states that the archaeologists have found what was the palace of Jezebel. They uncovered many jewels and charms, and found much evidence to corroborate the Biblical record of her wicked character. He says of the life in the times of Ahab: "We have been able to reconstruct to a great extent the life of that time with regard to the domestic features of daily existence. We have learned how they cooked, how they did their work on the farm, what they did in the city, how their stores were kept, how they collected their taxes. We have learned even how they sent their orders to the grocer."

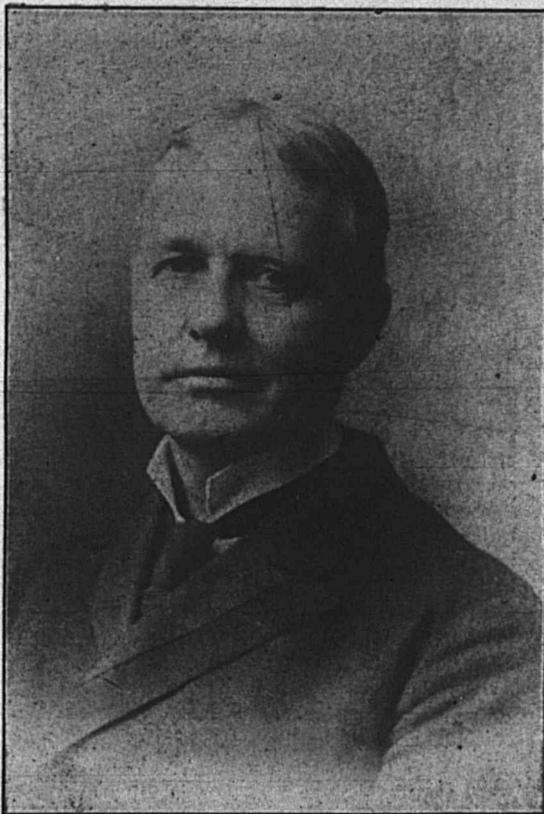
¶It is announced that Mrs. Louise R. Steger brought suit last week against John V. Steger, piano manufacturer, for separate maintenance. Mrs. Steger, in her bill, declared that her husband was "engrossed in the accumulation of wealth, which seemed entirely to obliterate from his nature devotion and affection toward her." She stated that her husband was worth \$2,000,000, but allowed her only \$20 a week to clothe herself, pay doctors' bills, and all other expenses, making her do the family washing and other menial labor. We do not blame Mrs. Steger. We are inclined to think that she ought to have filed the suit for absolute divorce, with liberal alimony, and that the courts would have granted her suit.

¶Dr. A. H. Strong, who has been for 29 years President of Rochester Theological Seminary, and Professor of Systematic Theology in the Seminary, has announced his retirement to take place at the close of the next seminary year. Dr. Strong will then be 75 years of age, and he wishes to be relieved of the burden of the work, while still maintaining his interest in the seminary affairs. The board of trustees has appointed a committee of five, Rev. R. S. MacArthur, Rev. W. C. P. Rhoades, Rev. C. A. Barbour, Rev. T. J. Villers and W. S. Hubbell, Esq., to consider the question of the succession to the offices Dr. Strong has held, to report at the next annual meeting. The place of Dr. Strong, both as President of the Seminary, and as Professor of Systematic Theology, will be hard to fill, particularly the latter.

¶It is stated that the British Museum is to be enlarged by an extension, the foundation stone of which was laid by King Edward on June 27, 1907. The design of the facade shows a single order of twenty engaged Ionic columns raised fourteen feet above the level of the street, on a simple base which extends the full length of the building, the whole facade being flanked by two massive towers or pylons, about ninety feet high, bearing groups of sculpture. The forecourt is recessed, to carry forward to the building the main lines of the new avenue, "British Museum Avenue," which enters Montague Place opposite the center of the new structure. The present addition, however, is only part of an extensive scheme of further enlargement intended to make the British Museum one of the biggest, greatest, as well as most famous, book centers of the world, as it is probably the largest depository of interesting relics of various kinds now in the world.

## Personal and Practical

¶Gladstone Dowie, son of John Alexander Dowie, founder of Zion City, now states that in his opinion his father was "mentally incompetent for a period of nine years previous to his decease." Commenting on this, the *Christian Advocate* says: "He was insane for a much longer period, but not irresponsibly insane. The irresponsibility developed later. During all his career, up to a very short time before his death, he showed great intelligence, tremendous will power, marvelous rapidity of mental action, and a vocabulary of good English rarely to be found. In addition he was subtle, so subtle as to deceive himself. His passions also were volcanic." And yet many people thought that Dowie was Elijah III, and so declared.



DR. EDWARD JUDSON.



¶The degree of Literary Doctor was conferred by Ewing College (Illinois), upon Rev. W. James Robinson, pastor of the First Baptist Church, Macon, Mo., for proficiency in Sociology. His work in preparation for the examination was highly commended by the President and faculty. The many friends of Dr. Robinson will be glad to know that he is getting along so nicely in his field at Macon. The Sunday school is the best the church has ever had, and is now the largest in the city. The benevolences of the church have made gains, despite losses of members due to removals.

¶It was somewhat surprising, but quite gratifying to see the *Memphis Commercial-Appeal* come out in opposition to the open saloons in that city. Oh, it did not do so directly—it would hardly dare do that—but it did indirectly, saying, "Make Memphis a safe place for young boys and young girls." The greatest menace to young boys and young girls in our State is the open saloon, as the *Memphis Commercial-Appeal* and every one else knows. The cry therefore for a safe town for boys and girls amounts to a cry for the abolition of the open saloon. We are glad that the *Commercial-Appeal* has at last seen the light and has come over on the side of the boys and girls as against the distillers and brewers and saloon-keepers and gamblers.

¶The *Western Recorder* states that "there is now being built for the Hamburg-American line a great steamless ship. There will be no boilers, firemen, or funnels. Gasoline will be used as a propelling power." Would it not be fine to travel on such a ship?

¶The *Presbyterian Advance* thinks that "some of our universities should add to their list of honorary (?) titles and distinguish themselves for candor by bestowing upon some men who have earned it the title D. O.—Doctor of Objections."—The *Advance*, of course, is talking about Presbyterians.

¶It is announced that an exhibition has just been opened in Rome in a room which was actually one of the vaults of the Baths of Diocletian, consisting of a reconstruction of Rome in the time of Constantine, about A. D. 330, or a little later. This model, executed in white plaster, is about ten yards in length and six in width, and shows the several buildings of the ancient city, if not with all their architectural detail, at least on a scale which makes them easily recognizable. The work is that of M. Bigot, formerly a pensionnaire of the French Academy in Rome, and one of the most brilliant of the students of architecture who have belonged to that famous institution. It has been the labor of nearly eight years. Almost every building stands separate, and is detached from the plan, while the detail is so fine that not a column of temple portico is missing. In the Roman Forum, for instance, not only the temples, basilicas and other buildings, but even the monumental trophies and larger statues are indicated. Every visitor to Rome will want to see this exhibition. We are sorry that it was not opened when we were in Rome last year.

¶Mr. Milton Everett, of Austin, Texas, is authority for the following statement: "The annexation of Texas was accomplished by a majority of one vote in the United States Senate, cast by Senator Hannegan of Indiana. Senator Hannegan was elected to the United States Senate by one vote in the Indiana House of Representatives, that vote being cast by Madison Marsh, a member of the Legislature from Madison county, Indiana. Marsh in turn was elected to the Legislature by one vote." And we have read somewhere that that one vote was that of an old man who had not expected to vote that day, but as the contest was very close and both sides were straining their utmost to bring out every vote, one side thought of this old man, sent a carriage for him and brought him to the polls. His vote elected Mr. Marsh to the Legislature. The vote of Mr. Marsh elected Mr. Hannegan United States Senator. The vote of Mr. Hannegan secured the annexation of Texas. This is rather an extreme, though a historical, illustration of the influence of one vote, and the importance of bringing out every vote possible. The liquor men understand this importance. We wish the temperance people would come to understand it.

¶The *Religious Herald* brings us information about the death of Captain Frank Cunningham, who was considered one of the sweetest singers in the South. Some years ago we remember hearing the following incident in connection with his singing. When Cluverius was condemned to be hanged for the murder of his young lady cousin he stoutly protested his innocence, and maintained a stolid indifference to the appeals of ministers and others. A short while before he was hanged Captain Cunningham called to see him, and when Cluverius consented for him to sing a song, he began in his sweet voice:

"I will sing you a song of that beautiful land,

The far-away home of the soul.

Where no storms ever beat on that glittering strand,  
While the years of eternity roll."

He had not finished the first verse before Cluverius completely broke down and the tears flowed freely. The editor of the *Religious Herald* recalls the incident of Captain Cunningham singing before the Convention in 1888, and its remarkable effect upon the audience, leaving them all bathed in tears. The incident will probably be remembered by a number of those in attendance upon that Convention, as we were.

## ARTICLE 62

## A Southern Pilgrim in Eastern Lands

By Edgar E. Folk, D.D.

## NON-PAPAL ROME.

I have spoken of pagan and papal Rome. Not all of Rome, however, is pagan or papal. In fact, none of it is now pagan, and not much of it is now papal, so far as being under the domination of the pope is concerned. Ever since King Victor Emanuel, in 1870, took possession of Rome, the pope has shut himself up in the Vatican and called himself a prisoner. Now the people of Rome pay little attention to him. He has no influence on the political life of the city, and apparently little on the religious life. A Jew was recently elected Mayor of Rome. The modernist movement, which is violently opposed by the pope, is gaining great headway. It is among the more intelligent of the Catholic priesthood. They are rebelling, but have not reached the point of leaving the church. They are studying books like Harnack's works, which have been translated and are being read. The atheistic socialists are turning away from Catholicism. These facts were given me on good authority. At the celebration of the 40th anniversary of the freedom of Italy, held a few weeks ago, King Victor Emanuel III., grandson of the king, who, with the aid of Garibaldi, achieved its freedom, said in a public speech:

Today the king is here surrounded by free representatives of parliament and the municipalities of the kingdom, living symbols of indissoluble political union and local franchise. In this national meeting the oath to render Italy freer, happier and more respected throughout the world issues from our breasts with fervor and irresistible enthusiasm.

We cannot in a brief time repair the effects of many centuries lived in servitude. Our nation has had to make titanic efforts to transform debased masses into a free people jealous of its rights.

In our virile modesty we must not forget the mission that history has entrusted to Italy to proclaim the right of nations to live independent. With Rome as its capital, Italy represents the tranquil co-existence of the churches and the State, the latter guaranteeing full and fruitful liberty to religion as it does to science.

Italy is devoted to the independence of every race, knows how to protect her own, which is an inheritance from her ancient and modern history and will contribute in the work of peace toward the universal progress which is continuous in the direction of higher and higher ideals.

Think of such a speech being uttered under the very shadow of the Vatican. It was for far less than this that Henry IV. was compelled to go to Canossa to sue for pardon from Pope Gregory VII. (better known as Hildebrand). But King Emanuel can echo the words of Bismarck in the German Reichstag: "We will never go to Canossa again."

## PROTESTANT CHURCHES.

There are a number of Protestant churches in Rome, such as the All Saints, or English Church, the Episcopal Church of St. Paul (American), the Scottish Presbyterian Church, the Methodist Episcopal Church. This last was last year brought into great prominence because of the fact, as I have mentioned, that the Pope objected to ex-President Roosevelt and ex-Vice-President Fairbanks speaking at the college which is under the auspices of the Methodist Episcopal Mission, refusing to receive them in audience unless they would decline to do so, which, of course, they refused to do. This mission, I understand, has some good buildings for church and school purposes, well located.

Being a Baptist, however, it is natural that I should know more about our

## BAPTIST MISSION

in Rome. This was founded in 1872, soon after Victor Emanuel I. entered the city. Almost from the beginning, Dr. George B. Taylor was placed in charge of the work, and so continued for 32 years, until his death a few years ago. For 16 years he was assisted by Dr. John H. Eager. The missionaries in charge of the work now are Dr. Dexter G. Whittinghill, son-in-law of Dr. Taylor, and Revs. Everette Gill and J. P. Stuart. Besides these, there are a number of na-

tive helpers. Among these special mention should be made of Prof. Luovico Paschetto, who recently won the prize of the Pontifical Archeological Academy of Rome for his work entitled "Storia e monumenti di Ostia"—"Historical Account of the City of Ostia." The pope's thoughts when he learned that his 1,000 lire, or \$200, prize went to a Baptist minister and professor are not recorded. A younger brother of Prof. Paschetto also won a \$200 prize from the Italian government for the best designed 5 lire, or \$1.00, note. There are now in Italy 25 Baptist churches, 96 out-stations, 40 native workers, 6 foreign missionaries, 1,017 members, 947 Sunday school scholars, a theological school with five professors and 15 students, and half ownership in two religious papers, one of which has the largest circulation of any evangelical journal in Italy.

From a tract by Dr. Whittinghill, entitled, "The American Baptist Mission in Italy," I give one or two extracts, which may be of interest. Discussing

## ITALY AS A MISSION FIELD,

he says:

Shall we acknowledge an institution to be the true Church of Christ which persecutes His true followers, withholds the Word of God from millions, enslaves the mind, binds the conscience, robs the living and dead, sells salvation, worships images and saints, fosters ignorance, teaches a corrupt system of morals and is more of a political than a religious institution? God forbid that we should approve of such cunningly devised fables!

Speaking of the

## DIFFICULTIES OF THE FIELD,

he mentions:

On the part of the people ignorance (in some places 75 per cent of the adult population can neither read nor write), superstition, poverty, immorality, religious indifference and atheistic socialism are the greatest obstacles. On the part of the priesthood we have slander, obloquy and persecution in every form. Church members are "boycotted," discharged from their positions, starved in hospitals and buried in wretched cemeteries or open fields. The churches themselves lose heavily by emigration. Some have nearly half their membership in America. The Baptist Church in Monson, Mass., was founded by members from Calitri. The Miglionico Church has 27 members in America.

Among the

## HOPEFUL SIGNS

he includes:

Italy as a nation has made great strides forward the last few years. Parliament has passed a number of beneficial laws which will greatly improve the economical condition of the country. From a religious standpoint important changes have taken place. Among the clergy, including some bishops, there is growing a spirit of rebellion against the medieval doctrines and methods of the papacy which augurs well for the future. Sympathy for France in her struggles with the Vatican, the abandonment of the church by priests, the growth of popular education, a large spirit of toleration on the part of the better classes, a general distrust of the priesthood, a wider circulation of tracts, religious newspapers, and especially the Bible, are evident signs of a better future.

We reached Rome on Saturday afternoon. The next morning early some of the members of the party, including several Baptists, pitched out for St. Peter's. Most of us Baptists, though, of whom there was a considerable number in the party, decided to stick to our religion and go to the far humbler, but we believed much more representative of true religion,

## BAPTIST CHURCH.

This is an unpretentious stone building, situated near the central part of the city, but on a side street and rather difficult to find. The Baptist mission in Rome is greatly in need of a new and modern house of worship, situated in a more advantageous locality.

When we arrived Sunday school was in session.

There were probably 100 persons in attendance. The classes were reciting. As we could not understand anything that was said we sat back. In a short while Drs. Whittinghill and Stuart, who had been teaching classes, came back to us and invited us to come up higher. They then asked some of us to make talks to the congregation instead of the regular sermon preached by the pastor, Rev. Roberto Feubel. This we consented to do. Of course we could not speak to them directly. We had to speak through an interrupter—some people call him an interpreter, but I think the other a more appropriate word. Dr. Whittinghill was our interrupter. It was interesting to see how the congregation seemed to enjoy and appreciate the messages brought to them by their brethren beyond the sea.

I may be pardoned for referring to my own speech, which, of course, I remember better than that of any one else. After saying that I was glad to salute those who were in Rome also, I told those Italian Baptists that my fellow-travellers and myself came from a land where there are more Baptists than people of any other denomination. Dr. Whittinghill stopped me to say, "You mean except Catholics." I was glad he said it. It gave me the opportunity to say that I did not mean to except Catholics, that counting as Catholics count—the whole population—there are more Baptists in America than Catholics by some five or six millions. Accustomed as they had been to seeing the Catholics so largely predominant and the Baptists in so hopeless a minority, they seemed surprised, but pleased, at the statement. I then went on to speak briefly of our Baptist principles of Loyalty to God's Word, Individualism, Congregationalism, Religious Liberty, Separation of Church and State, a Spiritual Religion, etc. I confess it did my soul good to see the faces of those Italian Baptists light up with smiles as I spoke of those principles. These were the principles for which they had left their friends and kindred and joined a small and despised sect. Other talks were made by Brethren J. W. Millard, J. J. Wicker, S. H. Campbell, J. R. Keyton, James Kempton, J. O. Brown, Eugene Willingham and Mrs. A. M. Post. Dr. Whittinghill then made a few remarks to us telling something of the work in Rome and in Italy. In Rome the great need is for a larger building as a house of worship. The Baptists have the largest Seminary in Italy and the largest paper. In the northern part of Italy they have to contend against indifferentism.

## BLEST BE THE TIE THAT BINDS.

A handsome black-eyed Italian girl then went to the organ and the congregation sang "Safe in the Arms of Jesus." It was very pretty. I asked if they could sing, "Blest Be the Tie that Binds." Dr. Whittinghill said they could. We Americans then took our stand in front of the pulpit and the Italians filed past us and we all sang, they in Italian, we in English:

"Blest be the tie that binds  
Our hearts in Christian love.  
The fellowship of kindred minds  
Is like to that above.

We share our mutual woes,  
Our mutual burdens bear,  
And often for each other flows  
The sympathizing tear.

When we asunder part  
It gives us inward pain,  
But we shall still be joined in heart  
And hope to meet again."

As we sang we grasped each other by the hand, looked each other in the eye, and the heart spoke words of sympathy and love which the lips could not express. The tear which trembled in the eyes of more than one reflected the sentiments of kindred souls, met for the first and probably the last time, yet not as strangers, but as brothers in Christ. It was a sweet season of communion of the saints, and was to me one of the most delightful experiences of the whole trip.

Before closing this article I may add some information given me by one of the missionaries.

## THE WORK IN ITALY

is important for one thing, because so many Italians are coming to America. The salvation of Italy depends upon America. The people are tired of Catholic domination and despotism. There is a revulsion from the ignorance and superstition fastened upon them by the Catholics. Socialism means a turning away from Catholicism. The worship of the Virgin Mary and of the saints is greater than that of Christ. They call Mary the "Mother of God."

They worship images and leave out the second commandment in the ten commandments, the one which says, "Thou shalt not make unto thee any graven image," etc. In the South the priests keep women openly. One of them took pride in announcing that he is the father of a family. They are not so open in Rome. Evangelical religion has an elevating influence on Catholicism. Catholics are adopting Protestant tactics. Great changes are looked for in ten years. There are several promising fields, especially in the South. In Florida they had 34 baptisms last year and 100 candidates for baptism. There are over 100 in Sunday school. In Tunis, Africa, a mission has been opened in which there are 90 in two sections of the Sunday school and 90 members. Twenty-one were baptized in Tunis one year and 19 another year. Hundreds of priests in Rome are ready to turn from Catholicism, if only they had anywhere to go and any way to make a living. Many have so confessed.

Lest any one should think that the missionary who gave me the above information was prejudiced, I refer the reader to a book entitled

#### THE ROMAN CATHOLIC CHURCH IN ITALY,

by Rev. Alexander Robertson, D.D., Cavaliere of the Order of St. Maurice, and St. Lazarus, Italy. The following are a few of the statements made in the book, the sixth edition of which has recently been published: In the opening chapter the author takes a retrospect of papal rule in the States of the church before the unification of Italy and the setting up of the Kingdom in 1870. These are some of the charges which are brought against the pope's temporal rule in Italy; Patriotism was the greatest crime; there was no personal liberty, but a universal system of espionage which enmeshed man, woman and child; there was no justice, prisoners being tortured and drugged and people of proved innocence being executed; there was no education worthy of the name, and no sanitation; commerce and industry were discouraged, agriculture was at a standstill, poverty, pauperism, and beggary abounded, and brigandage was part and parcel of the machinery of the papal church. In short, there was a phrase, which is current even to this day, which described the papal government, namely, that the church ruled by "the three Fs," that is, by *farina, feste* and *forche*—by flour, festivals, and the gallows, or food, amusement and the hangman. There are numerous facts quoted to sustain all these allegations.

Concerning the Italian priests it is said that they are drawn, with but few exceptions, from the lowest of the people, that they are not educated as we understand education, that they are often men of questionable character and life, that they are not the moral and spiritual teachers of the nation, that the number of Italian priests is steadily decreasing, the ranks being recruited from foreign lands, and largely from Ireland. It is asserted that unless the priesthood were thus recruited it would die out in Italy before the love of country and the onward march of education, of civilization and of Christianity.

#### THE ANTITHESIS OF CHRISTIANITY.

Dr. Robertson considers the Roman Catholic Church as "the Antithesis of Christianity." This definition he gives not as his own, but as emanating from Dr. Raffaele Mariano, Professor of Philosophy in the University of Naples, who was born in the Roman Catholic Church and was a fervent Catholic from infancy. Professor Mariano declares that the practice of the Roman Catholic Church taught him to believe that his salvation was secured by his being inside its pale and by having its services said for him by its accredited agents, independent, practically, of character and life. But a study of the New Testament taught him that his salvation depended "on a mystical change of heart, wrought in him through faith in Christ, by the influence of the Holy Spirit." He argues, therefore, that Roman Catholicism is not only not Christianity, but the very antithesis of Christianity.

#### MORAL LIFE.

It is alleged that the standard book on morals in the Roman Catholic Church, the "Theologia Moralis" of Alfonso Maria de Liguori, is from cover to cover an incitement to sin. The moral life of predominantly Catholic countries is compared with that of Protestant Christianity very much to the disparagement of the former.

Mr. Hobart Seymour on "The Comparative Morality of Protestantism and Popery" is quoted, who gives the following figures derived from governmental official returns: "The illegitimate births annually on an average of ten years were, in Roman Catholic Brussels, 35 per cent., in Paris, 33, in Munich, 48, and

#### CAREST THOU NOT?

"Lord, carest Thou not that we perish?"—Mark 4:38.  
"He careth for you."—1 Pet. 5:7.

"Carest Thou not?"—the poor disciples cried:  
Their bark was sinking 'neath the cruel tide;  
The Master slept, nor seemed to care  
How they might fare.

"Carest Thou not?"—the poor disciples cried;  
Their bark was sinking 'neath the cruel tide;  
No help, no light, no harbor near—  
And death I fear.

"He cares for thee!"—the sleeping Master woke,  
And, King of nature, kingly words He spoke.  
The stormy wind and sea obeyed;  
Great Calm He made.

He cares for thee!—Where is thy faith, poor heart?  
No storm nor tempest Christ and thee can part;  
His great deliverance thou shalt see—  
He cares for thee.

He cares for thee! O wondrous, blessed word!  
I know Thou carest for me, gracious Lord;  
My griefs and doubts flee at Thy will—  
Peace! Peace! Be still!

—H. Douglas Spoeth, in *Methodist Protestant*.

in Vienna, 51; whilst in Protestant London they were 4, in Birmingham, 6, in Manchester, 7, and in Liverpool, 6. The murders similarly calculated were annually in Belgium 18 to a million of population, in France 31, in Bavaria, 32, and in Austria, 36, whilst in England, they were 4."

Dr. Robertson asserts that "the Papal Church has bestowed the name of Christian on thousands who are strangers to the power of our most holy faith. It has created infidels and atheists. Indeed, most of the infidelity and atheism in Italy lie at the door of the Papal church. It has so falsified Christianity that thousands have no true conception of what it is. It has not only driven millions of Italy's thinking inhabitants outside of its own pale, but it has prejudiced them against all churches. It has made the evangelizing and the Christianizing of the country a much more difficult thing than it might otherwise have been."

The Roman Catholic practice of confession is declared to be the deification of sin. The monastic institutions of the church are considered a national peril. The numerous saint's days of the church really mean neither week-day nor Sunday rest. The attitude of the church toward the Bible is represented as the corruption of the canon and the text, and open and avowed hostility to the Bible and to all those who read the Bible. The Mariolatry of the church means that Mary is made to supplant Christ. And clerical education is described as mental and moral atrophy.

This is pretty severe, but Dr. Robertson's long residence in Italy entitle him to speak authoritatively. Besides, the book has the endorsement of King Victor Emanuel III, the present king of Italy, and of the former Premier, G. Vanardelli. In view of these facts, is it surprising that priests and people in Italy are turning away from the Roman Catholic Church by the hundreds and thousands? Many of them are going into indifferentism. But it behooves evangelical denominations to have missionaries in Italy, so as to receive these priests and people and give them the truth as we hold and teach it.

#### THE SONGFUL JEHOVAH.

By ROBERT STUART MACARTHUR,  
Minister of Calvary Baptist Church, New York.

The Lord Jehovah singing! This is a remarkable description of God which we have in Zeph. 3:17, "He will joy over thee with singing." Is this picture of the Almighty startling? Does it in any sense seem discordant to the idea of God as "glorious in holiness, fearful in praises, doing wonders?" Does it seem, in any degree, to lessen our reverence for him who is "the high and lofty One that inhabiteth eternity, whose name is Holy?" Is there any dissonance of ideas between this conception of Jehovah and the description of him as given in Isaiah, where he is represented as "sitting upon a throne, high and lifted up, and his train filled the temple; above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly; and one cried unto an-

other, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of glory; and the posts of the door moved at the voice of him that cried, and the house was filled with smoke?"

Is there, again it is asked, anything discordant between the loftiest conception of God as the high and holy One, and the description of God as singing? Is not song as holy as any other form of expression? Could God appear more sublimely and divinely than he is presented in this scripture? To Isaiah's rapt vision, in the passage already quoted, heaven's lofty temple was open and the glory of Jehovah filled its courts, and almost broke down the trembling posts of the door. The song of the angels, which echoed over the plains of Bethlehem, announcing that the King had come, gave the world a still fuller example of celestial music. But we rise to a much loftier height when we hear the great God singing a song of joy over his redeemed and beloved children. This is the sublimest conception that ever challenged human thought. Dare we rise to the supernal heights of the truth here taught? Is it said that the language is figurative? Without doubt, the language is figurative, but the figure must be in harmony with the fact which underlies the figure. Indeed, the fact must be vastly greater than the figure; it is, therefore, a factual figure, and not a figurative fact.

Dare one with becoming reverence imagine that this song had been so sung, in accordance with modern scientific discovery, that it could be produced with a phonograph? The idea is peculiarly startling; and, in the thought of some, it may even suggest irreverence. Oh, that the world of music had the score of the solo and the chorus of the celestial choir as the angels chanted the sublime song of the Nativity! But more marvelous still would be the score of the song sung by the Lord Jehovah rejoicing over his beloved. What would not Handel and Haydn, Mozart and Mendelssohn give for that score? Doubtless to the ear of God, the whole universe is a sublime oratorio; it has its airs, its recitatives, its duets, its trios, and its choruses. Dare we think of the Lord Jehovah as the leader of a chorus of saints and seraphs, of angels and archangels, chanting sublime and divine symphonies? Can we reverently imagine sun and moon, stars of light, dragons and deeps, fire and hail, mountains and hills, beasts and all cattle, judges, princes, and kings, as swelling the august and celestial chorus of the song sung by the Almighty?

The context of the verse which we have quoted is most instructive; let us study it for a little time. We have reason to believe that Zephaniah wrote in the earlier part of the reign of Josiah. He predicts, in his first chapter, the utter desolation of Judea as a judgment for its neglect of God, and its tendency to idolatry. He also earnestly rebukes the luxury of the princes and the violence of the people. In the second chapter, he foretells the doom of Nineveh, and threatens with perpetual destruction Moab, Ammon, and other enemies of Judah. It seems certain that Zephaniah prophesied prior to the religious reformation under Josiah, for when he prophesied, remains of the Baal worship were still found in the land. In the third chapter, he addresses Jerusalem, and severely reproves her for the cruelty of the princes, the treachery of the priests, and the viciousness of the people. He concludes the chapter with exhortations to joy, mingled with assurances of the manifestations of God's love in the restoration of his people. While Zephaniah's writing has not the sublime energy of Joel, nor the sustained majesty of Isaiah, it is still marked by religious fervor and rhetorical force. All through his book, there are effective alternations of glowing promises and solemn warnings.

The picture given in the third chapter, of the city of Jerusalem, shows that the sin of the people was most grievous. Princes and priests, judges and prophets were all guilty of disobedience and impenitence. The hardness and shamelessness of the people proved that they deserved the severe judgment of Jehovah. They refused to receive instruction and heeded not the judgment of God on other nations. There was a remnant, however, among the Jews that should be saved from the general calamity. There was a spiritual Israel that should enjoy the presence and protection of God, that should be delivered from all their foes, and that finally should be worthy of honor among all the nations. This faithful remnant God recognizes and in its loyalty and love God rejoices. This is the only time in the Bible, when God is represented as singing. He has such joy in his people, that it can be adequately described only by the strong and beautiful words of Zephaniah 3:17, "He will joy over thee with singing."

Calvary Study, New York.

## CARSON AND NEWMAN COLLEGE.

June 2 closed a very delightful Commencement season and a prosperous session for Carson and Newman College. Large and well entertained audiences were in attendance upon all the exercises; the music, vocal and instrumental, furnished by our Conservatory, was of a high order; the members of the graduating class, the largest in the history of the institution, numbering twenty-one, did their parts well, and speakers from a distance greatly pleased the people. The sermon was preached on "Faith"—in the wide sense—by Rev. Chester F. Ralston, D.D., of Yonkers, N. Y. He serves one of the largest, wealthiest, most influential and evangelical churches in and around New York. He is equal to his task at home and met the high expectations of his audiences here. Ex-Senator J. B. Frazier made a splendid address before the Literary societies on "How to Succeed." The sun of popular favor has not set for him, if the crowd that gathered from all quarters to hear him is any indication.

The recital by the graduates in Music is always one of the most popular features of our Commencement. This was true this time, notwithstanding the fact that, as the "Pay Entertainment," an admission fee was charged. The conservatory, under Miss Bond, grows from year to year, in numbers and favor.

The alumnal exercises were made more of than usual. The best hour on Thursday was accorded them, for a fine paper by Mrs. C. E. Harris, of Dandridge, and a strong address by Judge G. M. Henderson of Rutledge. The trustees gave a dinner to the alumni and faculty, at which good speeches were made by Messrs. J. Pike Powers, J. T. Henderson and Charles S. Stephens. It was an occasion of good fellowship, which was delightful; some of us hoped that it would be utilized for forwarding the endowment movement and for plans for enlisting all former students.

The session closed has been a very fine one; the faculty have worked together with harmony and enthusiasm; the enrollment was large, reaching 466; the students stayed well with their work.

A fine meeting in February, under the leadership of Dr. W. C. Golden and Pastor W. H. Fitzgerald, witnessed the conversion of many and the quickening of the religious life of the student body; 48 students for the ministry were enrolled, three of whom graduated this year.

Thus we may rejoice that the work of Carson and Newman College goes upward and onward from year to year. There are ahead yet brighter days as the Baptists shall realize what their school is to them, and shall furnish the endowment so much needed, in order to do the work already in hand.

The degree of Bachelor of Arts was conferred on 17 young men and four young women; Master of Arts on Rev. Roy B. Bowers, Russellville, and Prof. T. A. Gross, Weatherford, Okla., who, having taken the A.B. degree in the past, this year have done the required work for the advanced degree. Six young ladies took degrees in music, one graduated in Art and fourteen young men and young women from the business department. No honorary degrees were conferred.

M. D. JEFFRIES.

## COMMENCEMENT AT EWING COLLEGE.

Commencement week is always a peculiarly interesting time at Ewing College. It is then that its many friends gather here from near and far, and the whole region about, as well as the town itself, is stirred up with the liveliest enthusiasm. This year the attendance was fully up to the high-water mark, and all the exercises went off with great success.

In his inaugural address, Dr. Matthews, the new President, struck a high optimistic note, and pretty much the same strain ran through all the exercises from beginning to end; all of which promises well for the school in the future. Indeed it may be said that, owing to various causes, Ewing College never stood in a more hopeful condition than at present. Consequently all its friends are greatly encouraged, and the prospect would seem to be for great enlargement and improvement not only in the way of buildings and of equipment in general, but also of an increased student-body, and, that which is especially desirable for most institutions of learning, an increase also in serviceable funds coming from all kinds of sources.

The exercises proper to what is known as Commencement, began more than a week ago with an oratorical contest taking place in one of the literary societies, and this was followed by various musical recitals given by students in the school. All of these exercises not only revealed earnest study and practice on the part of the students, but were very creditable

to all parties engaged in them.

On Sunday last the baccalaureate sermon was preached in the Baptist church edifice of Ewing. This sermon was greatly enjoyed and was delivered by Rev. Marion Teague, of DuQuoin, his subject being "True Success, and How It May be Attained." In the evening, Rev. A. M. Kirkland, recently settled as pastor of Eldorado, this State, preached also a sermon which was greatly enjoyed on the general subject of "Christian Education."

During the week both the literary societies here, the Logossian and Pythagorean, held their annual reunions; the former on Tuesday evening, and the latter on Wednesday evening. The characteristic feature of the Logossian reunion was a very fine lecture given by Rev. M. T. Richardson, Ph.D., of Los Angeles, Cal., and the feature of peculiar interest connected with the Pythagorean reunion was a general entertainment, consisting of music, short speeches, an essay, reminiscences, etc.; all closing with material refreshments. Of course, this entire program was greatly enjoyed.

But the great day of all the days connected with this Commencement was the one on which the graduating exercises took place, viz.: Thursday, June 8. The college chapel had been decorated for the occasion and a magnificent crowd was present. Of the ex-

It seems that we have a hard time in getting Bro. Savell, the new pastor of the South Side Baptist Church, this city, straight. We extended him a welcome to "Tennessee" when we meant to say "Nash-



REV. J. F. SAVELL.

ville." And last week we published a sketch of him and in connection with it meant to publish his picture, but when the paper came out, lo, and behold, it was the picture of Rev. Walter Holcomb, the well-known Methodist evangelist. In justice to ourselves it should be said that the cuts were mixed up, not in our office, but elsewhere. Inasmuch as Bro. Savell has just come to Nashville, he would not want to begin by sailing under false colors. And so we publish his picture this week. This time it is his real self.

ercises we can only say that, besides the part taken by students, a peculiarly appropriate and eloquent address was delivered by Hon. W. B. Lyerle, of Jonesboro, Ill.; and in presenting the diplomas, Dr. Matthews also gave an address from the three words: "Vision, Vigor, Victory," which was not only highly appropriate, but just the thing to make all kinds of people think, and especially those who expect to succeed in life.

There were some forty persons who either graduated from the different departments of the school, or received honors, viz.: eleven Collegiates, six Normal students, one Academic, three Commercial, five from the Music department, one Post-graduate from the Domestic Science school, six graduates in the M.A. non-resident course, three graduates in the Ph.D. course, viz.: J. Scott Ebersole, A. K. Nakane, A. D. Wood, one Litt. D., viz.: Rev. W. James Robinson, and three honorary degrees of D.D., viz.: Rev. Marlon Teague, Rev. W. T. Milliken, and Rev. Franklin Swift.

Last evening, Thursday, in Carnegie Hall, the closing and perhaps the most enjoyable, exercises of all, took place, which was the annual banquet of the Ewing College Alumni Association. This was presided over by Mr. J. K. Lambert, an attorney from Chicago, and was truly a happy affair. At the close of the banquet, new officers were elected, among which was Mrs. J. F. Roberts, of Cairo, who will serve the Association as president during the coming year.

## AN IMPORTANT CORRECTION.

In your report of the Southern Baptist Convention on Monday morning, when missionaries were speaking, and in reporting what the present writer said, you say, "He spoke of the underpaid and overworked missionaries." I am sure your reporter did not get my language. I could not have spoken of the underpaid missionaries, because I do not believe that at all. For China, at least, I certainly think they are adequately paid or supported. If our people mean to pay missionaries for all the sacrifice they make, this cannot be done. If they mean to give a liberal and comfortable support, they are doing that.

I wish further to call attention to the fact that the sacrifices and self-denial of missionaries do not generally lie along the line of lack of temporal necessities by any means, but along a very different line—that is, lack of a keener and deeper spiritual connection with home supporters in prayer and fellowship. I have tried everywhere to emphasize that point. When missionaries and their work are constantly and sympathetically prayed for by the home people generally, there will be absolutely no lack of sufficient money support. I believe this with all my being.

The Lord give us to enter fully into the right kind of sympathy with our missionary forces that we may lend them the support they need even more than the money support.

G. P. BOSTICK.

704 Chapel Ave., Nashville, Tenn.

## ORPHANAGE DAY.

I received a letter the other day, asking my Sunday school to make an offering to our new Orphanage buildings, and I am sure many other pastors have received the same. This means we are now building a new home for our children. It is not guess work, but on our own splendid farm, free from debt, we are building a new place for this great work. Some of us have hoped, dreamed, and prayed about a new orphanage. One with modern buildings, with conveniences adapted to this work, and with room for every needy child who might come. And now it is actually coming true!

Brother Stewart, the manager, is bending every energy to the erection of these buildings on our farm this summer, so we may move before winter. Don't throw his letter in the waste basket, but see that your church and Sunday school have a part in the great work. The Home, as now projected, is something every Baptist in Tennessee will be proud of.

Now, it is our work. Brother Stewart is the ideal man for his task, but he is simply working for us. And we have given him a big thing to do. Let every pastor and Sunday school superintendent take up the work and send an offering at once. Our Sunday schools ought to build one of the buildings now under way costing approximately \$5,000.

We can do it easily. Let us all help. E. K. Cox.

The annual value of the cotton trade of the world is said to be \$3,000,000,000. It is certain that the United States is the largest producer of cotton in the world. Cotton exports from this country in 1910 aggregated \$530,000,000 in value, exceeding by more than \$60,000,000, the highest record ever heretofore made. The quantity exported, however, was materially less than in certain earlier years, having been but 3,641,000,000 pounds, against 4,374,000,000 in 1908, when the value was but \$439,000,000. The United Kingdom purchased from the United States about \$243,000,000 worth of cotton; Germany, \$140,000,000; France, \$62,000,000; Italy, \$28,000,000; Spain, \$16,000,000; Canada, \$10,500,000, and Japan, \$9,500,000. The \$530,000,000 worth of raw cotton exported represents approximately two-thirds of the production of the country, which suggests a valuation of about \$800,000,000 for the total raw cotton product of the year in the United States. Cotton seed oil to the value of nearly \$13,000,000 and oil cake to the value of about \$10,000,000 were also exported. How much of this wealth is in Baptist hands? How much of it will be given to God?

Prof. R. J. Evarts, acknowledged statistician and student of heredity, recently showed that at the present time there are 1,030 boys born to each 1,000 girls. But with a higher death rate among the male children, the proportion is established equally at five years old. Thereafter, between the fifth and fifteenth year, the death rate among the females is slightly larger than among the males, so that at the present time the world has a slightly larger male population.

REPORTER.

## Pastors' Conference

## NASHVILLE.

Inasmuch as one J. W. Foster, a resident of Watertown, Tenn., who has been a member of this Conference, and has also been the pastor of one or more Baptist churches in this vicinity, and who has been proven guilty of gross and unspeakable immorality, and who is now traveling over the country under an assumed name, and inasmuch as he has been excluded from the church with which he formerly held membership, therefore, be it

Resolved, That he is hereby excluded from the Baptist Pastors' Conference of this city, and for the protection of churches elsewhere, be it also

Resolved, That wide publicity be given to this action.

M. E. WARD, Secretary.

First—Bro. Quisenberry preached at the morning hour. The pastor preached at night. One was received by letter and two were baptized. Good day throughout.

Third—Sunday school attendance better. Pastor Lemons preached at the morning hour on "The Rainbow and the Throne." Rev. W. Y. Quisenberry was with us and spoke of his work for the Seminary and of his travels in China. A great service. Two fine young men volunteered to give their lives to be used of the Lord wherever He may lead. The pastor expects to go to the World's Baptist Alliance at Philadelphia next Friday morning.

North Edgefield—Preaching in the morning by T. T. Thompson of Memphis. Pastor McPherson preached at night. Two received for baptism. Two were baptized.

Grace—Preaching at the usual hours, T. T. Thompson preaching at night.

Seventh—Pastor Wright preached on "The Government of Humility," and "Equipment for Fishing." One baptized; one restored; one profession.

Centennial—Pastor J. N. Poe preached on "The Trials of Life," and "The Cry of the Perishing." 116 in S. S.; good B. Y. P. U.

Lockeland—Pastor Skinner preached on "Some Characteristics of the Model Church," and "The Sinner's Prayer." Good services. Good S. S. and Young People's meeting.

North Nashville—Pastor Marsh preached on "What Samson Found in a Dead Lion," and "Knocking at a Barred Door." The church has voted the pastor a two-weeks' leave of absence to attend the Alliance at Philadelphia.

Grand View—Pastor Padfield preached on "Some Facts Concerning the Judgment." Bro. Runlons preached at night on "The New Birth." A most helpful sermon. Good S. S. and B. Y. P. U. One addition.

Calvary—Bro. Price preached on "God's Love for the Sinner." Pastor Woodcock is ill.

South Side—Pastor Savell preached on "Abram Called from Ur," and "The Man Who Was Forbidden to Follow Jesus." Good S. S. One received for baptism.

Rust Memorial—Pastor Hutcheson preached on "Single Hearted Devotion," and "He that Refuseth Instruction Despiseth His Own Soul." Good S. S.; fine B. Y. P. U. One addition by letter.

Judson Memorial—Pastor J. N. Booth preached on "The Way of Salvation," and "How to Be Saved." Good work being done in all departments—Ladies' Aid, Junior Aid, and the Children's Society—in the interest of the building. The B. Y. P. U. is doing effective work among the young people. The S. S. is moving along. A good-sized normal teacher-training class organized. All looking forward to the house we are building.

Una—Children's Day exercises in the morning. 204 in S. S. Pastor Fitzpatrick preached at the evening hour.

Round Lick (Watertown)—Pastor A. E. Booth preached at 11 o'clock. Fine S. S. Good day.

## MEMPHIS.

First—Pastor A. U. Boone preached. Two received by letter.

Bellevue—Pastor H. P. Hurt preached at both services. Two baptized. One received for baptism. Pastor Hurt will supply for the Temple Baptist Church, Washington, D. C., the month of August.

LaBelle Place—Rev. W. R. Poindexter preached for Bro. Ellis at both hours. Good services. 209 in S. S.

Seventh Street—Pastor I. N. Strother preached on "Good Soldier's Pleasant Reflections," and "The Nation of the City." 200 in S. S.

Central Ave.—Pastor Roswell Davis preached on "The Power of God," and "Gaining the World and Losing Soul."

Blythe Street—Pastor Bearden preached in the evening on "Jesus the Light of the World." Children's Day program in the morning. Two received by letter. Fine day. 150 in S. S.

McLemore Ave.—Pastor Ross preached at both services. At the close of the evening service the church extended a call to Rev. T. T. Thompson.

Union Ave.—Children's Day program in the morning. Pastor Watson preached in the evening on "What Is Thy Gift?" Two received by letter.

Boulevard—Pastor Couch preached at both hours. Night services conducted through the week by J. R. Wiggs. Results: Eight professions; three approved for baptism. Meeting continues with E. L. Watson doing the preaching.

Binghamton—Bro. Motley preached at both hours. Good day. Meeting in progress.

Egypt—Pastor preached in the morning on "Prepare to Meet Thy God." Collection for State Missions, \$5.05.

Raleigh—Pastor preached in the evening on "The Great Day of God's Wrath." Good service. Very good S. S.

Bodley Mission—R. H. Fussell preached in the afternoon on "God's Love."

Olive Branch, Miss.—M. W. DeLoach, pastor, preached on "Necessity of Spiritual Power," and "Importance of Soul-winning." Three received by letter.

## KNOXVILLE.

Deaderick Ave.—Pastor Waller preached on "The Clay in the Potter's Hand," and "Choosing My Companions." 570 in S. S.; one received by letter; two approved for baptism; two decisions.

Bell Ave.—Evangelist Yankee preached on "The Good Soldier," and "Ye Must Be Born Again." 510 in S. S.; 17 baptized; 6 received by letter. Meeting closed. 76 conversions reported; about 50 additions; 22 baptized to date.

South Knoxville—Pastor Bolin preached on "A Glorious Church," and "The Changeless Christ." 260 in S. S.; three received by letter. Fine crowds.

Lonsdale—Pastor Lewis preached on "The King's Highway," and "The Unspeakable Gift." 246 in S. S.; 4 received by letter.

Euclid Ave.—Pastor Green preached on "Duty of Deacons," and "The Reality of Temptation." 180 in S. S. Good day. Ordained two deacons.

Smithwood—Pastor Shipe preached on "What God is to the Upright." K. H. Basmajain spoke in the evening on "The Cross vs. the Crescent." 86 in S. S. Good congregations.

Third Creek—Pastor Mahan preached on "The Importance of the Church," and "Seeking Christ." 176 in S. S.

Gillespie Ave.—Pastor Webster preached on "Relation of Church and Pastor," and "The Purpose of Christ's Coming." 200 in S. S. Good interest.

Island Home—Pastor Dance preached on "Divine Direction." No service at night. 250 in S. S.

Oakwood—Pastor Edens preached on "Rendering Unto the Lord the Things That Are the Lord's," and "Confessing Christ." 209 in S. S.

Pine Grove—Pastor J. F. Wolfenbarger preached on "The Triumphant Entry," and "The Real Church." 70 in S. S.; good day.

Grove City—Pastor King preached on "The Possibilities of a Christian," and "Some Results of Idleness." 158 in S. S.; 5 received by letter. Good B. Y. P. U. One approved for baptism.

Ferry Street—Pastor Wells preached on "Train Up a Child in the Way it Should Go," and "The Lost Opportunity of the Five Virgins." 146 in S. S.; one baptized.

Lincoln Park—Pastor Lunsford preached on "Christ Greater than Solomon." Rev. E. A. Cate preached in the evening. 122 in S. S.; revival begun. Good interest.

Fountain City—Pastor Atchley preached on "Linked with God," and "Paul's Estimate of Life." 111 in S. S. One approved for baptism.

Beaumont Ave.—Pastor J. F. Williams preached on "Who Do You Belong to?" and "One Lord, One Faith, One Baptism." 162 in S. S.; one baptized; one received by letter. Interesting B. Y. P. U. organized.

Immanuel—Pastor McGregor preached on "Keeping the Will of God," and "Seeking the Lost." 133 in S. S. One conversion.

Calvary—W. E. Conner preached at both hours. 85 in S. S.; four baptized. Meeting closed.

## CHATTANOOGA.

First—Pastor Massee preached on "Character Tests at the Judgment," and "Jehovah-Jireh." Two additions. 274 in S. S.

Tabernacle—Pastor Fort preached on "The Incar-

nation and Its Significance," and "American Idolatry." Two received. 427 in S. S.

Highland Park—Rev. Harris preached most acceptably at the morning hour on "Sharing the Reproach of Jesus." The pastor spoke at night on "Balaam." One baptized. 159 in S. S.

Central—H. M. King preached in the morning. A splendid service. Good Bible school.

City Mission Board Tent Meetings—The attendance, conduct and interest at these meetings are most encouraging. H. M. King, superintendent, preached at 3 p. m., and also at 8 p. m. Last night the great tent was crowded. The attention was marked. Several came forward at the close of the meeting. We earnestly ask our readers to pray for the success of these meetings.

St. Elmo—Pastor Vesey preached on "Third Saying of Christ on the Cross," and "God or Baal?"

Alton Park—Pastor Rose spoke to the S. S. on "The Teacher and His Task." Children's Day observed in S. S. 125 present. Good offering for Missions. Evening subject, "A Cry for a Crumb." Fine interest.

East Chattanooga—Pastor Baldwin preached on "He Being Dead yet Speaketh." Bro. Gray of Rossville preached at night on "Soul Winning." 103 in S. S. B. Y. P. U. small, but good service.

Avondale—Pastor preached at both hours. 140 in S. S.; 10 baptized.

Ridgedale—Pastor Chunn preached on "Jochebed the Faithful Mother," and "The Attractiveness of Christ." 100 in S. S. Good B. Y. P. U. Good day.

Rossville—Pastor Gray preached on "Desecration of the Sabbath." Rev. Baldwin preached at the evening service on "Office of the Holy Spirit."

## JACKSON.

First—Pastor Virgin preached in the morning. W. H. Burton preached at night. Two fine services. 303 in S. S.

Second—Dr. Silas L. Morris of Atlanta, Ga., spoke in the morning to a fine audience. Dr. Penick of Martin preached at night. Good S. S.

South Royal—Pastor Bates preached at both services. A fine day. Two additions by letter. Good S. S.

West Jackson—Pastor preached in the morning to a good crowd. One addition for baptism. At night Dr. Silas L. Morris of Atlanta, Ga., preached to a fine audience. Four additions; three by letter and one by relation. Good S. S.

## DAYTON.

First—Pastor John R. Hazelwood preached on "The Church," and "In the Fiery Furnace." 107 in S. S.; 53 in Mission S. S. at Dilland's Grove. Pastor conducting tent meeting in Morgantown.

## CLEVELAND.

Little Hopewell—Preaching Saturday and Sunday by Pastor A. T. Hayes. Subjects, "Gideon's Three Hundred," "Seven New Things in 2 Cor. 5," and "Choose Ye This Day Whom Ye Will Serve." Good interest in all the services. Very interesting S. S. Bro. Varnell, of Cleveland, was out and gave us an excellent talk on S. S. work. He also told of his visit to the Southern Baptist Convention at Jacksonville, Fla.

## HARRIMAN.

Trenton Street—Pastor B. N. Brooks preached at the morning service on "Responsibility of Stewardship." No night service. Good S. S.

Walnut Hill—Pastor preached in the afternoon on "Christ Between a Sinner Saved and a Sinner Lost." Two baptized.

The Pacific Baptist says that some 10,000 or 12,000 people crowded into the Greek theatre at Berkeley, Cal., on March 26, to hear ex-President Roosevelt deliver an address on the Bible; other multitudes, variously estimated at from fifteen to twenty thousand people, found it impossible to enter the gates. People began coming to the Greek theater as early as eight o'clock on Sunday, and some 1,500 had gathered by noon, eating their luncheon, and by 2:30 standing room was at a premium, though the address did not begin until four o'clock. Mr. Roosevelt was astonished at the attendance, and said, "This is one of the most extraordinary things that I ever saw in my life." What was the matter? It was not simply a tribute to the man the people were paying. On his Western trip Mr. Roosevelt spoke at many other places, and while the attendance was always large, it was not extraordinary. The tribute was not so much to Mr. Roosevelt as to the Bible. They wanted to hear a man like him speak on that book. It shows the wonderful hold which the old Bible has on human hearts.

## Mission Directory

### STATE BOARD.

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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. D. Graves, Clarksville, Tenn., Vice-President for Tennessee.

### SUNDAY SCHOOL AND COLPORTAGE.

Rev. J. W. Gillon, 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. W. J. Stewart, 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, address Dr. H. E. Watters, Martin, Tenn.

### MINISTERIAL RELIEF.

C. A. Derryberry, Chairman, Jackson, Tenn.

T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

### THE RELATION OF ASSOCIATION MISSIONS TO HOME MISSIONS.

By J. W. GILLON,  
Corresponding Secretary.

The man who does not understand his real relation to his wife is not likely to treat her right, nor is there likely to be much domestic felicity in that home.

The parent who does not thoroughly understand the significance of his relationship to his child, and the duties he owes to his child is not likely to give his child the chance in life that he owes it, or is capable of giving.

As evident as are these facts, they are no more self-evident than that the "association" which does not understand its relation to a great denominational undertaking like Home Missions will not and cannot do its duty to such enterprise. So it seems to me to be important that something be said on this subject, in order to arouse interest, and probably provoke some discussion that the association may see its real sphere in the Kingdom.

#### FIRST.

Associational work is in a vital way Home Mission work.

1. This is true, because the whole home land is Home Mission territory, either as a base of supply, or as territory to be worked, and the association is found within this territory. So, when we do association mission work, we are doing Home Mission work under the name of Association Missions. It is important that this be thoroughly understood. It is important both to

the Association Board and to the Home Board. When the association and its board once understands this, they will not feel aggrieved with the Home Board when it does not do all they ask in their immediate territory. They will understand that the Home Board has limitations to its financial ability, and cannot do all it is asked to do, however much it wants to do so, and they will also understand that when the board is in operation somewhere else, it is really doing "Association" work. When they understand this, they will come to see that if their need is real their time will come for aid from the board, and they will get their due and proportionate share. Knowing this, they can wait with patience and without complaint the coming of their time. They will remain the friend of the Home Board, while they wait, and will co-operate with the board in its great work. This makes it an important matter to the Home Board.

That Home Missions and Association Missions are vitally one is further proven by the fact that workers in both spheres are, or ought to be, one. All the Christians in the home land are, or ought to be, supporters of Home Missions. All the church members in every association are, or ought to be, supporters of Association Missions. Where they are thus supporting Association Missions, they are a part of the Home Mission force, doing Home Missions under the name of Association Missions. It ought never to be that all of their strength is consumed in this special sphere, for they ought to do something for the wider world of need, but if in any case they are spending all their strength upon their own association territory, let them understand that they belong in the larger Home Mission force, and are really a part of it, doing limited Home Mission work. Let them also understand that they can never come to their real place in the Kingdom until they have a part in all the Home Mission force is doing.

They are an important part of the larger force, and it cannot do its best and largest work until they become an active co-operating part of it. The association force never does its work in the association from the highest and most worthy view-point until it does it with a view to increased ability to work in the larger, broader sphere of Home Missions.

In another very important sense Association Missions and Home Missions are one. Since the money used in doing Association Mission work is furnished by those who also are, or ought to be, furnishing the Home Mission Board with funds, and since it prevents the necessity for the Home Board spending such large funds within the bounds of the association, it can easily be seen that the money used in Association Mission work is Home Mission money used by the Association to do Home Mission work under the name of Association Missions.

Let it be thoroughly understood that money spent by an Association in its own territory is Home Mission money. It will greatly help many to keep this in mind. But it must also be understood that one object in spending it on the Association's territory is to bring the territory where it will produce more money for the more extended Home Mission undertakings. The Association can never justify its spending Home Mission money on itself, unless it does the larger work also.

#### SECOND.

*Association Missions is the trainer of a Home Mission force.*

The natural impulse of every Baptist Christian is, to a certain extent, to

work in independence of all other Christians, and so the Baptist Christian needs training in co-operative and organized work. Every Baptist is a born democrat. The most democratic body in the world is a Baptist church. Here the Baptist gets his first training in co-operation. But great as is this training, he needs to be further trained in a larger and more complex body. Next to the church, the most democratic body among Baptists is the "Association." This is the best place for the further training of our developing Baptist in the art of co-operation. Here he learns the art of representing his church in its relationship to other churches. Here he learns as he has never known it, the equality of the churches. Here he learns also their mutual dependence. He also learns the helplessness of one church in a great task. He thus becomes schooled to the practice of co-operation.

2. He is not merely trained to co-operate, but he here gets trained to submission. One of the most important lessons any Baptist ever learned is to learn not to have his own way, to learn that he cannot always have his own way. He receives some lessons of this kind in the local church, but when he begins co-operative work in an Association, he is on the high road to graduation in the grace of submission to another's way of doing things. It is a great experience day in the average Baptist's life when he finds himself yoked up with a multiplicity of his brethren who have agreed to co-operate in carrying on the work of the Lord, but each of them with his own idea as to how the co-operative work must be done, and each of them anxious to have all the others co-operate with him in carrying out his views as to how the work must be done. Sooner or later, each one learns not to have his way, but to submit to having some other have his way. A man who has not learned to let others have their way, and who has not come to really think some other's way the best after all, has not gone far in the school that makes a great co-operative Baptist. There is no better place to get this training than in the Association.

3. The Association Mission work is also a fine place in which to get trained to give in a larger, wider sphere than in the local church. It is in every way fine when a man is liberal with his means in the support of the local church needs. He is a sorry man, with a base sort of Christianity who can give and will not give to the support of his own church. But it is not enough to merely know how to support the local church. A man's own heart demands greater breadth of sympathy than this will produce. The world's need demands more of him than mere local church support. God's command demands more than local church support. The Association is the next nearest organization to his church in which he may place his means, so it becomes the entering wedge for the enlargement of his affection and his endeavor in the way of gifts. When one who has only given to home church purposes first learns the sweets of giving to care for a larger field, he is almost like a man who has experienced a new birth. The whole world looks new to him. When he has been thoroughly trained in the Association Mission school, and comes to see that missions is the great aim and end of the Christian life, he is at once a home missionary, and holds his money to give wherever it is needed in the home land. The great givers to Home Missions have, many of them, gotten a taste of it in the Association

### "DIES OF BLOOD POISONING."

Pick up any large, daily paper, and the chances are you'll see this caption several times. Blood poisoning is a common occurrence, and it takes a mighty small wound to develop into this serious and fatal disease. Blood poisoning can be prevented. When you meet with an accident that tears the flesh in any way, don't allow the wound to go unattended, but get a box of "Gray's Ointment" and apply as directed, and you'll never have blood poisoning. "Gray's Ointment" cures all skin abrasions, cuts, boils, bruises, burns, carbuncles, old sores, piles, poison oak, etc., and if your dealer can't supply you, it will be sent direct upon receipt of price; or, if you will drop a card to W. F. Gray & Co., 805 Gray Bldg., Nashville, Tennessee, they will send you a free sample.

### work.

4. Here the individual Christian gets training which fits him for leadership. Just a few days since I was talking to a fine country pastor about our denomination's growth in the country, and he remarked that the progress is all too slow. His explanation was, that when a man got trained to where he could really lead, he moved to where the town or city. That is all too lamentably true, but it remains a fact that he got trained to leadership before he moved. Most of his training he got in the co-operative work of the Association. But for this work, he, as a trained unit in the Kingdom, would not and could not have been. It was first here that many who are in the place of leadership in the largest work of the Kingdom got their first lessons in leadership. If it were not for the leaders developed in the Association work it is a question what our Home Mission work would come to, and that speedily.

5. In addition to all this that may be said about the individual, as much may be said about the training received by the local church in its relationship to its sister churches in the co-operative work of the Association. While any local church, even the smallest, is greater in authority than the greatest Association or Convention that ever met upon earth, when this local church voluntarily enters into a compact to co-operate with other churches to spread the Kingdom of God, it that day enters a school of training which will be for its good and God's glory. In the co-operative work of the Association it gets the bigness of heart and liberality of purse that make it a power in the wider sphere of the Home Board and Home Missions.

### FRECKLES.

Once Freckled Always Freckled No Longer True—How to Remove Quickly.

People used to take their freckles to the grave. That was before they knew about Kintho, the simple remedy that is sold under a guarantee to remove freckles, or money back. Look in the glass, and at the first sign of a freckle get a two-ounce package of Kintho, wherever toilet goods are sold and see if it doesn't remove your freckles as if by magic.

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Send only 2c stamp and receive five very choicest gold embossed cards free to introduce post card offer.

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Headquarters: 710 Church Street,  
Nashville, Tenn.

Motto: "Whatsoever He sayeth un-  
to you, do it."

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Field Worker..Miss Mary Northington  
710 Church Street.

Editor ..... Mrs. W. C. Golden  
2401 Twelfth Ave., S.

Sunbeam Leader.....Miss Sallie Fox  
Clarksville, Tenn.

Address all communications for this  
page to the editor, Mrs. W. C. Golden,  
2401 Twelfth Ave., S., Nashville, Tenn.

The State Executive Board met in  
regular session Tuesday, June 6, at 10  
o'clock. Owing to the extreme heat,  
business was dispatched as rapidly as  
possible. Many faces were absent.  
However, three new delegates reported  
from the recently organized church,  
the Judson Memorial. The ladies were  
Mrs. J. N. Booth, Mrs. W. M. McMurry  
and Mrs. Gupton.

Mrs. Bowman led the opening prayer,  
especially mentioning our beloved  
Vice-President, who has been, and is  
still very ill, also Mr. Northington, the  
father of our dear Field Secretary, who  
is still not out of danger.

Mrs. J. T. Altman read her report.  
Receipts for the past month have been  
rather small, while disbursements  
were heavier than usual.

Miss Northington gave her report.  
She has not been able to give as much  
time to the field as usual, owing to  
her father's dangerous illness, following  
her return from the Southern Baptist  
Convention.

Mrs. Wheeler gave a fine report of  
the W. M. U. Convention, bringing out  
many helpful points, which perhaps  
will not appear in the general reports.

A full report of the Jacksonville  
meeting was made by Mrs. Golden  
through the BAPTIST AND REFLECTOR.

Upon a motion and rising vote, Miss  
Northington was given leave of ab-  
sence at such times as she found it  
necessary to be at her father's bed-  
side.

Miss Crane, Corresponding Secre-  
tary of the W. M. U., will be in the  
State for three days following the  
woman's meeting at Estill Springs.

Upon a motion by Mrs. McMurry, a  
committee will be appointed to ar-  
range an itinerary for her at the most  
advantageous points.

The Recording Secretary was in-  
structed to write a note of love and  
sympathy to Mrs. Lunsford.

After prayer, led by Mrs. M. E. Mur-  
kin, we adjourned. Twenty-one mem-  
bers were present.

Mrs. W. L. WENE,  
Recording Secretary.

### REPORT OF FIELD SECRETARY FOR MAY.

Societies have been organized this  
month at the following places:

Little Hatchie Association—  
Mt. Moriah, W. M. S.; Harris Grove,  
Band.

Central Association—  
Melissus, W. M. S.  
Tennessee Association—  
Sharon, W. M. S.  
Cumberland Association—  
Cross Creek, W. M. S.  
Chilhowie Association—  
New Hopewell, W. M. S.  
Salem Association—  
Smithville, W. M. S.  
Campbell County—  
Gatliffe, W. M. S.  
Lafollette, W. M. S.  
Nashville Association—  
Greenhill, W. M. S.  
Belmont, Band.  
Days in the office, 8; expenses for  
mailing, \$15.13.

#### RECEIPTS.

Seventh, W. M. S. ....	\$ 50
Central, W. M. S. ....	1 00
North Edgefield, W. M. S. ....	50
Rust Memorial, W. M. S. ....	50
Grace, W. M. S. ....	25
Concord, W. M. S. ....	75
Immanuel, W. M. S. ....	3 75
Winchester, W. M. S. ....	2 80
	<hr/>
	\$ 10 05

#### DISBURSEMENTS.

To Field Secretary, postage...	\$ 6 10
To Treasurer, postage .....	65
To President, Convention ex- penses .....	26 25
	<hr/>
	\$ 33 00

Letters received, 15; letters written,  
22.

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

THE B. Y. P. U. A.

The Baptist Young People's Union  
of America will not hold any Conven-  
tion this year in view of the World's  
Baptist Alliance meeting to be held in  
Philadelphia the latter part of June.  
There will, however, be a business  
meeting of the B. Y. P. U. A. held in  
Memorial Baptist Church, Philadelphia,  
on Tuesday afternoon, June 20, 1911,  
at 5 o'clock. At that time there will be  
an election of officers for the coming  
year and the election of members of  
the Board of Managers for three year  
term. All members and friends of the  
Union are requested to be present at  
this meeting.

In addition to this official meeting,  
there will be another meeting at which  
all those who are interested in Baptist  
Young People's work should make it a  
point to be present, viz.: a general  
mass meeting in the Baptist Temple,  
Philadelphia, on Tuesday afternoon,  
June 20, at 2 o'clock, at which time the  
speakers will be Rev. W. J. William-  
son, D.D., of St. Louis, Rev. John Mac-  
Neil, of Toronto, and Rev. F. B. Meyer,  
of London. This meeting is to be held  
in the interest of work among Baptist  
Young People throughout the world.

"The Church as a Composite Life."  
By J. N. Prestridge, D.D., World  
Press, Louisville, Ky.

A sane, sound, solid book, which lays  
proper stress upon the externals of  
church organism—its order, ordinances  
and offices—but which emphasizes its  
life and character, without which all  
else becomes the clanging cymbal and  
sounding brass of hollow orthodoxy,  
however pure or beautiful. Pity but  
every Baptist could read this book so  
orthodox in clothing and fiber, but,  
like the burning bush, aflame with vo-  
cal life and vigor. Every gospel form  
and doctrine is made to fit into the com-  
posite and complex life of the church,  
the body of Christ—this temple of the  
Holy Ghost—which grows and enlarges  
only by the experience of spiritual life

**A Nation of "Rapid Fire" Eaters**

The people of the United States are known all over the world as a Nation of dyspeptics. We don't take time to eat properly or to eat proper food. Everyone would live longer—be healthier, feel better, do better work, and do it with greater ease if more time were taken in eating and more UNEEDA BISCUIT eaten. UNEEDA BISCUIT are the most nutritious of all foods made from flour. UNEEDA BISCUIT are always fresh, clean, crisp and good. UNEEDA BISCUIT are muscle makers and brain builders. In short, the National Soda Crackers are

**Uneeda Biscuit**

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developed by the combination and exer-  
cise of organic functions and forces in-  
herent in that body of which Christ is  
the living head. The Reformation of  
the 16th century laid emphasis on  
Faith—the 19th century laid em-  
phasis on Love, but Dr. Prest-  
ridge catches the keynote of the  
20th century, which is Life; and  
in his application of this ideal to the  
church, in its composite sense, he has  
said about the last word essential to  
the triumph of the church over the foes  
of Christianity. Let the church live  
the life of Christ, and the uttermost  
part of the earth will soon become his  
possession.

GEO. A. LOFTON.

GET MORE MILK AT A LESS  
COST.

By DR. A. M. SOULE.

Milk is an ideal food if produced un-  
der proper sanitary conditions. It is  
easily and completely digested. It  
supplies the growing young of all ani-  
mals with the constituents needed for  
the nourishment of the body, and is  
the standby of the invalid and dispep-  
tic. An abundance of pure, wholesome  
milk is therefore essential to the prop-  
er nourishment of the nation, and sure-  
ly in a great country such as ours ev-  
ery one should enjoy a plentiful sup-  
ply of this delicious and refreshing  
beverage. Investigation shows, how-  
ever, that such is not the case, and  
that the cost of milk is reaching pro-  
hibitive prices to the laboring man in  
thousands of our towns and cities, and  
that it is not always found as abund-  
antly on our farms as is desirable.

It has been shown that an abund-  
ance of protein must be supplied the  
dairy cow. It would be natural, there-  
fore, to choose concentrates which sup-  
ply the largest amount of this element  
at the lowest cost, and in all the coun-  
try, there is nothing superior to cot-  
ton seed meal for this purpose. A  
pound of it provides as much protein,  
for instance, as three pounds of high-  
grade wheat bran or four pounds of  
corn, and frequently it can be pur-  
chased at about the same cost per ton  
as either bran or corn. It would  
therefore seem natural that everyone  
should use it, but strange to say this  
does not prove to be the case in prac-  
tice, though thousands of tons of it are  
annually shipped abroad to feed cows  
in foreign countries. As a result, the  
ration of our own cows is often not  
supplied with the amount of protein  
necessary, and for reasons already in-  
dicated, they fail to produce as they  
should and would, were cotton seed  
meal used as nature intended.

Cotton seed meal may be used as  
the sole concentrate in the nutrition of  
dairy cows in any part of the South.  
It should be fed at the rate of 3 to 6  
pounds per head per day, depending on  
the weight of the animal and the  
amount of milk she is capable of yield-  
ing. Five pounds will be about right  
for a 1000-pound cow giving two to  
three gallons of milk per day. If fed  
according to weight or measure it will  
produce no injurious results whatev-  
er. This testimony is based on many  
years of feeding it as the sole concen-  
trate to large herds of dairy cows.

Let us use cotton seed meal intelli-  
gently and increase the efficiency and  
productiveness of our dairy animals.

# Baptist and Reflector

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BAPTIST PUBLISHING COMPANY.

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## TWENTY YEARS AGO AND NOW.

The Sunday School Board of the Southern Baptist Convention has just completed the 20th year of its existence, having been created at the Convention in Birmingham in 1891. The first year was a year of small beginnings. The organization of the Board was an experiment at best, an experiment all the more hazardous because of repeated failures previously along that line. But despite that fact the Baptists of the South determined to try the experiment. It was expected that the Board would be located in Louisville. But for some reason considerable opposition to that city developed. In this emergency Dr. J. B. Gambrell and Mr. Joshua Levering came to Dr. W. L. R. Smith (then pastor of the First Baptist Church, this city), and the editor of the BAPTIST AND REFLECTOR, and said: "We want you to take the Board in Nashville." Dr. Smith replied, "Well, if the Southern Baptist Convention wants us to do business for the Lord we are willing." And so it was decided that it should be located in Nashville.

Who was to be its Secretary? That was a grave question. Nobody wanted it. It was too much of an experiment. Not even its projector, its father, Dr. J. M. Frost, wanted the Secretaryship. He was then the happy pastor of the Leigh Street Baptist Church, Richmond, Va. He loved the pastorate, as every preacher with the true shepherd heart does, and he did not want to give it up. But some of us felt that he was the proper and logical man for the position. Others thought that Dr. Lansing Burrows, then pastor of the First Baptist Church, Augusta, Ga., was the man for the place. At the first meeting of the Board both were nominated—Dr. Burrows by Dr. C. S. Gardner, Dr. Frost by the editor. A ballot was taken. It was a tie. We had a prayer, took another ballot. It was a tie again. We changed our vote to Dr. Burrows, which elected him. Dr. Gardner told us as we came out that when we changed from Dr. Frost to Dr. Burrows, he was on the point of changing his vote from Dr. Burrows to Dr. Frost. But Dr. Burrows declined the position. The Board then turned

to Dr. Frost, unanimously elected him and told him that he must accept if he would see the child of his creation live. Reluctantly he agreed to do so. Some of us met him at the depot when he came to Nashville. He was the most dejected man we ever saw as he got off the train. With downcast eyes and melancholy mien he looked as if he felt he had lost the last friend he had on earth. He rented desk-room in the office of the BAPTIST AND REFLECTOR, and went to work, himself the Secretary, Editorial Secretary, Field Secretary, Bookkeeper, Clerk, and everything. In a short while it was necessary to borrow \$2,500 to carry on the work of the Board. The receipts the first year were about \$12,000. That was twenty years ago.

Now.

Now the Board has property worth about \$278,444. Its total receipts last year were \$278,446. Its business has an estimated value of \$500,000. Besides the Secretary, it has an Editorial Secretary, 7 Field Secretaries, an office force of 25 persons. It has given altogether to our denominational work during the past twenty years \$424,002. Its periodicals have a combined circulation of 1,866,750 copies. It has published 32 books, and is preparing to publish others.

And the end is not yet. In fact, it is only a beginning. Greater, far greater, things await the Board in the future than those which have been accomplished in the past twenty years. For, evidently God's hand is leading and guiding.

## MRS. CARRIE NATION.

Mrs. Carrie Nation died at Leavenworth, Kansas, on June 9. She had a unique and checkered career. She was born in Kentucky, married Dr. Lloyd, who died of delirium tremens, which fact, we presume, gave her an undying hatred of the liquor traffic. She then married Mr. David Nation. The two moved to Texas, where they conducted such a red hot prohibition paper they were run out of the State and went to Kansas, a prohibition State. Seeing the laws flagrantly violated, and officials conniving at their violation, she determined to take the law in her own hands, and one day startled the world by entering a saloon and throwing a hatchet against its elegant fixtures, smashing them into smithereens. Like the shot at Lexington, the sound of that hatchet was heard all over the land. It called attention very sharply to the derelictions of officials and started a wave of reform which resulted in the election of officials in Kansas who had some respect for their oath of office, and stiffened the back bone of people and officers of the law in other States. She then started on a saloon-smashing career, landed in jail times innumerable, but always got out. She also delivered scathing lectures on the subject of temperance, and made money by the sale of her books, her photograph and her hatchet. She was the John Brown of the liquor traffic.

Her body lies mouldering in the grave, but her soul goes marching on, and will continue to march on until every vestige of this accursed liquor traffic is driven from our land.

We would not be understood as endorsing all she said and did, but the main trend of her actions was in the right direction. Peace to her ashes.

## THE BAPTIST ORPHANS' HOME.

The Tennessee Baptist Convention at its recent session recommended that the Tennessee Baptist Orphans' Home should be moved from Nashville to the country. In accordance with this recommendation, or instruction, the Orphans' Home bought a very desirable tract of land, about twelve miles from Nashville, and is preparing to move the Home there. The reasons for the change were:

1. The present building was becoming very old and dilapidated. Had the Home remained where it is, it would have been necessary to make extensive repairs upon it. But the property was becoming less

valuable on account of a negro settlement near by, and it would not have paid to make the improvements.

2. The former policy of the Board of putting the children out in private homes, was found very unsatisfactory. Frequently the home and the child did not prove very congenial, and it was necessary to take the child back. It was thought best to keep the children in the Orphans' Home until they could be trained and sent out into the world self-supporting. This is the policy adopted by all the Baptist Homes in the South, such as those of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas and Kentucky.

In accordance with this policy the Board elected Rev. W. J. Stewart as superintendent. He resigned the pastorate of the South Side church to give all his time to the work. He has been very diligent and very efficient. Three cottages are in process of erection on the grounds. These are to cost about \$5,000 each, making \$15,000 altogether. Of this amount only about \$5,000 are in sight, leaving \$10,000 to be raised. The reason for the erection of three cottages now is because, for one thing, they will be needed. For another, because it is cheaper to erect three cottages at one time than at separate times.

The Baptists of Tennessee are abundantly able to raise the \$10,000 needed and never miss it. Let us do it, and thus put the Orphans' Home permanently on its feet. Remember that "pure religion and undefiled before our God and Father is this, to visit the fatherless and the widows in their affliction," as well as to "keep himself unspotted from the world."

## CHALLENGE TO A TRIAL BY FIRE.

At the Tercentenary Celebration of the King James' Version of the Bible held in Chicago on May 4, Mr. William J. Bryan challenged materialists and those opposed to the theory of divine inspiration of the Bible to show they were right by producing a book superior to that volume.

"Atheists and materialists declare that the Bible is merely the work of man," said Mr. Bryan, "and that it was written under the limitations that apply to human wisdom. Taking this position, they necessarily must contend that unless man has degenerated in ability and declined in wisdom, he now can produce a book equal to the Bible. Let them produce it.

"Atheists and materialists have assailed the Bible at every point; they have been as bold as the prophets of Baal in defying the living God and in heaping contempt upon the written word. Why not challenge them to put their doctrines to the test? When Elijah was confronted by a group of scorers who mocked the Lord, he invited them to match the power of their god against the power of his, and he was willing to concede superiority to the one who would answer with fire.

"Now, why not a Bible test.

"Let them collect the best of their school to be found among the graduates of universities—as many as they please from every land. Let the members of this selected group travel where they will, consult such libraries as they please; let them glean in the fields of geology, botany, astronomy, biology and zoology, and then roam at will wherever science has opened a way; let them use every instrumentality that is employed in modern civilization, and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours.

"They have prayed to their god to answer with fire—prayed to inanimate matter with an earnestness that is pathetic; they have employed in the worship of blind force a faith greater than faith requires, but their almighty is asleep."

This is finely said. It puts the matter squarely up to these critics of the Bible. In the language of the street, "They must either put up or shut up," which means they must either go to work to produce a bet-

... book than the Bible, or they must acknowledge its superiority over all books which can possibly be produced by men, which means that it is of divine origin.

The Bible, it will be remembered, was written for the most part by unlearned men, and in the time when learning was not general. Now, in this age of twentieth-century enlightenment, let the best scholars of the world get together and write a book which will be the equal of the Bible. From a human standpoint they have all the advantage of the unlearned writers of the Bible. If they refuse to accept Mr. Bryan's challenge it will be a tacit acknowledgment that it is impossible for human minds to produce a book superior to the Bible, which will be an admission that it must have been divine. There is only one explanation of the Bible, and that is the one given by Peter, "that holy men of old spake as they were moved by the Holy Ghost."

THE LARGEST SUNDAY SCHOOL IN THE WORLD.

We made mention recently of the Sunday school of the Methodist Episcopal Church at Brazil, Ind., which is claimed to be the largest Sunday school in the world. Brazil has a population of only 9,340, and out of that population the school has a membership of 4,897, or over half.

The membership of the schools is 4,897 in all departments, as follows:

Cradle Roll .....	818
Beginners .....	169
Primary .....	473
Junior .....	334
Intermediate, senior and adult .....	2,381
Home .....	599
Officers and teachers .....	118

Over one-half of the voters of the city are members of its men's Bible class, and every baby in Brazil, not enrolled in another Sunday school, is a member of its cradle roll.

Mr. William E. Carpenter, a banker, is the superintendent of the school. When he took charge of it in 1897 the school numbered only 228 in all departments, with no claim to distinction and with no possibilities not possessed by other schools similarly situated. Now, from a comparatively insignificant organization, it has become "the most powerful social, civic and religious force in the community." It is said of the superintendent that, when he accepted the place, "he made a complete surrender of his life to God. Everything that would injure his influence for good was given up. Questionable amusements and political associations were put aside that his life might bring no reproach upon his office. He gathered a company of workers around him who caught his vision and ideals and gave of their strength to the school. From the very beginning of Mr. Carpenter's administration the school began to grow and has continued to grow until it has become the world's greatest Sunday school. There has been no compromise of method or ideal. No person who attends the theater, dances or plays cards is permitted to teach in the school. No contests between classes or departments are encouraged or allowed, no prizes are offered, no paid socials are permitted."

What Mr. Carpenter did at Brazil, why could not many another superintendent do at similar places? Only we should like for it to be done by a Baptist superintendent.

PRAYER AND POWER.

In connection with the great sermon of Dr. C. S. Gardner before the Southern Baptist Convention, the *Baptist World* tells the following beautiful story:

The South Carolina students in the Louisville Seminary who, as college students in Greenville were close to Dr. Gardner when he was pastor there, met on the evening before to pray for him and the preaching service. The morning before the hour they wired him their affection and

informed him that they were praying for him. The matter became known in the student body and the praying became general, and another telegram was sent.

It will be remembered that just before Jonathan Edwards went into the pulpit to preach what was afterwards known as his great sermon on "Sinners in the Hands of an Angry God," a number of the members of his church got together out in the woods nearby to pray God's blessings on the sermon. The sermon had such a powerful effect that in the midst of it people got hold of the pillars of the church to keep from slipping down to hell, and cried aloud for mercy.

BUNYAN'S PROPHECY VERIFIED.

Says the *Christian Observer*:

The power of Rome in Italy is fast dwindling. As a proof of this we cite the fact that, under the new law no religious teaching is allowed in the schools. But permission is given to parents who desire it, to allow the priests to use the school-rooms for such instruction, out of school hours. This matter was submitted to the people. With what result? In 481 cities there was not a single father who desired such training for his children and in 19 only (and strange to say these were among the largest of Italy), a portion of the fathers voted for it. The power of the church in Italy seems to be entirely broken and the scoldings of the Vatican remind one of an old grandmother, whose reign in the family is over, but who still continues to fume and bluster, when she knows full well that all her threats are perfectly vain.

It will be remembered that John Bunyan compared the pope to a toothless old man sitting by the roadside, grinning and chattering at passers-by, but unable to do them the injury which he threatened. It seems that his prophecy is coming true.

ANTI-MORMON LITERATURE.

If you want, or need anti-Mormon literature, all you have to do is to send a postal to R. B. Neal, Pikeville, Pike County, Ky.

Mr. Neal is corresponding secretary of the American Anti-Mormon Association, and will take pleasure in supplying you with leaflets, papers and tracts.

Send stamps to pay postage. The literature will be given you. You will be sent as much as your stamps will carry. Preachers, especially, should take advantage of this offer. It cannot last long. Even now, Mr. Neal is near the bottom of 160,000 leaflets.

Recent Events

It is said that "the Boy Scouts of America" at present number more than three hundred thousand, and the organization is growing rapidly.

Emanuel Baptist Church, Sparks, Nevada, W. E. Tanner, pastor, is being assisted in a meeting by Evangelist R. D. Cecil, of Nashville, Tenn.

The Maryland Anti-Saloon League offered a prize of \$500 for the best essay on "What Saloons Cost Baltimore." The prize was won by Dr. John Roach Stratton, pastor of the Seventh Baptist Church, Baltimore. It is published in a number of papers. It is a very able production. We wish we had space to publish it in full.

Dr. John H. Egar, of Utica, N. Y., a prominent clergyman of the Protestant Episcopal Church, suggests as the new name for his church, "The Apostolic Church of the English Tongue in the United States of America." Whew! What a name! We wonder, by the way, if Dr. Egar is any relation of our Dr. John H. Eager. The names are pronounced alike, though somewhat different in spelling.

We were glad to have a visit last week from Bro. and Sister R. L. Motley. As is well known, Bro. Motley is the Evangelist of the State Mission Board, and is doing fine work. He has just closed a meeting at Cedar Hill, in which there were nine additions by baptism. The church at Cedar Hill was organized

only about two or three years ago. Bro. P. W. Carney is pastor. It is expected that the church will in a short while move up to half time.

Says the *Alabama Baptist*: "It was a study to watch the faces of Secretaries Gray, Willingham and Frost as they sat at their tables on the platform while the Convention was being organized. Gray's face was triumphant, Willingham's sorrowing, and Frost's illuminated. It is always dangerous to try and make sweeping generalizations about men and yet without being invidious, Gray's betokened brain power, Willingham's heart power and Frost's soul power. They typify the brain, heart and soul power of Southern Baptists."

GREAT DAY AT HARMONY CHURCH.

The day was pleasant and a crowd of several hundred people gathered at an early hour, when at 10 o'clock we enjoyed a brief Sunday school, after which we listened to a fine and well-prepared program by the young people of the Sunday school, when a collection was taken for the Bible fund, amounting to about \$26. At 11 o'clock the writer preached, after which a bountiful dinner was spread, and all ate all they wanted, and still there were enough good things left to have fed a thousand more people. At 2 o'clock we gathered in the house and enjoyed two readings by Misses Fayne Crawford and Mary Miller. A few questions were then asked and answered, after which we lost ourselves in a sweet experience meeting by some of the older people who lived there years ago, and several talked of the wonderful change, and as these talks were made we could see tears glittering down the cheeks of God's people. It was good to be here. At 2:45 we left the house and gathered out in the grove, where we witnessed a beautiful scene, when our clerk stood on a table and called the roll. Each member as his or her name was called took their stand, thus lining up in a big circle. A prayer was offered and the church sang, "When the Roll is Called up Yonder I'll be There." We again gathered in the house and heard a sweet sermon by Bro. Atwood, of Brownsville. The close of the sermon brought all together when a good hand-shake took place, and again we could see tears and smiles on most every cheek. Harmony is about 75 years old, and has a membership of nearly 300. If all were living who have joined the church since its existence, there would be about 1,000 members. This old church has a new modern building, and has old-time religion. It is going forward in mission work, and we are all happy. Pray that we may do more work as we advance in life.

J. H. OAKLEY, Pastor.

Whiteville, Tenn.

NOTES FROM CAMDEN.

I had the pleasure of preaching for the saints at Caruthersville, Mo., on Sunday morning and evening of June 4. Had a splendid day. 191 in S. S. A good congregation both morning and evening. I formed acquaintance with several to my delight. Among some of them, Brethren G. E. Waggoner, Rennold, Coker, Brent, Herndon and many others. Bro. Waggoner is the Sunday school superintendent, and he knows how to expedite Sunday School business. On Tuesday following we all had a union Sunday school outing—of Baptists, Methodists and Presbyterians. Went out on the car some thirteen miles from the city to a nice shady grove, carrying all kinds of good eatables, ice cold lemonade and plenty of ice cream. It was good to be there to eat and enjoy the social feature, which was grand. They chartered a train, paying \$75 for it, \$25 apiece for each Sunday school. There were on the grounds 800 people. The Baptists furnished 250 pupils from their Sunday school, the Methodists 250, Presbyterians 150, and others, making a round total of 800. Have received a letter from Bro. Waggoner stating that on Wednesday night after my leaving they elected me to the care of the church unanimously. May the Lord direct me as to what is best, and where He wants me.

O. A. UTLEY.

Camden, Tenn.

Enclosed I hand you my check for \$2. Please set my figures forward twelve months longer. You are getting out a good, sound Baptist paper, which utters no uncertain sound. I consider the BAPTIST AND REFLECTOR one of the best State papers in the South. It should be in every Baptist home in the State, and in many in the South. Our Commencement exercises are on this week. Wish you could be with us to enjoy the rich feast of good things.

Martin, Tenn., June 6, 1911

T. H. FARMER

## The Home

### THE BOY WHO FORGETS.

I love him, the boy who forgets!  
Does it seem such a queer thing to say?  
Can't help it; he's one of my pets;  
Delightful at work or at play.  
I'd trust him with all that I own,  
And know neither worries nor frets;  
But the secret of this lies alone  
In the things that the laddie forgets.

He always forgets to pay back  
The boy who has done him an ill;  
Forgets that a grudge he owes Jack,  
And smiles at him pleasantly still.  
He always forgets 'tis his turn  
To choose what the others shall play;  
Forgets about others to learn  
The gossip things that "they say."

He forgets to look sulky and cross  
When things are not going his way;  
Forgets some one's gain is his loss;  
Forgets, in his worktime, his play.  
This is why I must take his part;  
Why I say he is one of my pets;  
I repeat it with all of my heart:  
I love him for what he forgets!  
—Pauline Frances Camp, in *St. Nicholas*.

### "HOW TO KEEP WELL."

"How to Keep Well" is the subject of a poster which the school authorities of Cincinnati are placing in every schoolroom. The instructions are as follows:

#### AIR.

Fresh air and sunshine are necessary to good health.  
Cold or damp fresh air does not harm, if the skin is kept warm.  
Night air is as good as the day air; breathe only through your nose.  
Avoid hot, crowded, dusty, dark or damp rooms.  
Let in fresh air and sunshine.  
Form the habit of sitting, standing and walking erect, and of breathing deeply.

#### FOOD.

Remember that plain foods are the best.  
Eat slowly and chew thoroughly.  
Drink water freely, but not ice-water.

Have your own drinking-cup.

#### EXERCISE AND REST.

Regular exercise is essential to good health.  
Go to bed early, and have the bedroom windows open at all times.  
Never sleep in a damp bed.

#### CLOTHING.

Wear only loose clothes.  
Wear no more clothing than you need for warmth.  
Avoid wet feet and damp clothing.

#### CLEANLINESS.

Consumption and other diseases are spread by careless spitting.  
Spitting on the floors of rooms, halls, stores and cars will dry, and be breathed in the form of dust.  
Keep clean. Bathe frequently. Wipe dry the body quickly after your bath.  
Keep your finger-nails clean, and wash your hands frequently. Always wash your hands before eating.  
Clean your teeth after each meal and before going to bed.  
Do not hold money, pencils, pins, or other things, in your mouth.  
Do not lick your fingers while turning the pages of a book or counting money.  
All children should observe the preceding rules both for their own sake and for the sake of others. They are

necessary safeguards against consumption and other dangerous diseases. Nearly all children's diseases are infectious.

### HIS MOTHER'S CORN BREAD.

Young Mrs. Gilmore watched her husband anxiously as he cut into a smoking pan of corn bread.

"I do hope you'll like it, dear! I made it myself."

"It looks very good," replied Gilmore, as he helped himself liberally, and shoved the pan toward her, "Last time we had it I thought it was a little too short."

"I know you did, and yet I was sure that Katie put in the right quantity of shortening."

"It crumbled all to pieces when it was cut. But it was better than the one we had Friday morning. That was soggy."

"That's the reason I was so particular about having plenty of shortening in the last one."

"You should learn not to go to extremes," said Gilmore. He had often thought that if he had not been a practical business man, he might have become a philosopher.

"Why, Martha!" he exclaimed, after swallowing his first bite of the corn bread, "I do believe that you put sugar in it!"

"Of course, Byron. It was only yesterday morning that you told me that your mother put some sweetening into her famous corn bread."

"I said that mother used just a suspicion of sugar. This is really as sweet as cake, and I think you must have left out the salt. Mother often said, 'Spare the salt, and spoil the food!'"

"She must have been a remarkable cook," sighed Mrs. Gilmore.

"Indeed she was."  
"I sometimes wonder," continued Mrs. Gilmore, gently, "if your boyish appetite did not have something to do with your relish for your mother's cooking."

"That boyish appetite explanation is getting pretty stale, Martha. I guess I always knew palatable food when I tasted it, even in my early youth. My mother was an expert."

"I heartily wish that she had bequeathed her recipes to your wife."

"It's one thing to be funny," Gilmore retorted, "but it's another to excel in cooking. Martha, do you put any white flour with the corn meal?"

"Yes, some."  
"Well, that's the trouble. It destroys the flavor of the corn."

"But, Byron, you have told me a number of times that your mother always mixed a little spring wheat flour with the corn meal."

"Of course, I suppose a little is necessary, but you must use discretion."

"I don't seem to have any," murmured Mrs. Gilmore, wearily.

"Well, mother often said that some women were born cooks, and some weren't." Gilmore took the last piece of corn bread in the pan.

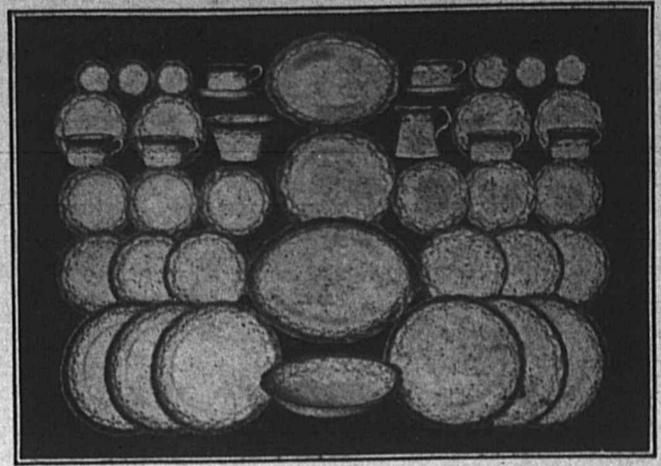
One night a week later Mr. Gilmore handed his wife an evening paper opened at the household department page. She glanced at a paragraph he had marked, and read aloud:

"Will some one tell Martha, who is troubled about many things, how her husband's mother made corn bread?"

"M. G., 1000 Blank St."  
"So they really printed it," she said, much amused. Gilmore joined in her laugh somewhat weakly.

Every day for two weeks the postman brought Mrs. Gilmore at least one letter, and sometimes half a dozen, from other housewives who had long been struggling to reach that height of

### THIS HANDSOME DINNER SET—42 PIECES, FOR FIVE NEW SUBSCRIPTIONS.



We have made an agreement with one of the largest manufacturers of pottery to furnish us with a very handsome Dinner Set at a price that permits our offering it on very inducing terms.

This ware is of a fine grade of porcelain, which is light and very durable. The shapes are of the latest Haveland design, and are decorated in a handsome underglaze blue effect with a beautiful gold lace border.

The set consists of six cups, six saucers, six dinner plates, six desserts, six individual butters, six fruits, one meat platter, one gravy bowl, one creamer, one covered sugar bowl, one vegetable dish, and will be given free of cost for only five new yearly cash subscriptions to the BAPTIST AND REFLECTOR at \$2.00 each.

BAPTIST AND REFLECTOR,  
Nashville, Tenn.

perfection in cooking which their husband's mothers were said to have attained. They wrote in a spirit of sympathy for a fellow sufferer.

"Martha," remarked Gilmore, after listening with the air of a martyr to a dozen of the communications which Mrs. Gilmore had read to him gleefully, "if you'll stop reading to me those ridiculous notes, I'll never say corn bread to you again."

"Just one more, Byron, that you must hear. It's from your sister Lucy. She says she laughed till she cried when she saw my letter in the paper."

"Why? It didn't strike me as so wonderfully amusing. Read me what she says, please."

"'Poor, dear busy mother,' began Mrs. Gilmore, in a tone which she tried to make expressive, "never was much of a cook. She had too much to do to bring up her hungry brood to be very particular about the cooking. I well remember how father used to fuss about her corn bread. She could never reach the ideal of that dish. He wanted it just like his mother had made it.'"—*Farming World*.

### NEVER USE SWEAT PADS ON HORSES.

Most horse and mule owners do not realize the utter uselessness of the ordinary hames and sweat pads used with horse collars. Since they have always used pads they think that a horse or mule must have a soft cushion to pull against. The sweat pad is a useless expense and has caused more sore shoulders than all other causes combined. In hot weather horses sweat, and the pad rubs the hide, which has been softened by moisture and heat held by the sweat pad. Then, while still raw, with the dirty pad pressing against the shoulder, salty sweat and all kinds of filth are rubbed into the sore. No wonder a horse is laid up sometimes for two or three weeks. A good, hard, smooth-faced solid collar will keep the flesh of the shoulders hard and firm, as well as cool and dry and prevent irritation and sore shoulders.

Vastly better than a leather collar

is one made of zinc coated metal, and nothing for practical service can be better than the Indestructible, hameless horse and mule collar, made by Johnston-Slocum Co., of 642 State St., Caro, Mich. They will last a lifetime. Put one on a four-year-old and he can use it until he is thirty. Send for free booklet: "The Story of Bill Cheney."

### TREVECCA COLLEGE FOR CHRISTIAN WORKERS.

A Literary, Missionary, and Bible Training School of an undenominational character. Its primary object is the training of Christian workers, but all Christians are admitted. The Biblical and Theological teaching is practical and spiritual. The literary work is thorough. There has been added a two-years' Medical and Nurses' Course for missionaries.

Missions is given an important place in the course of study, and his subject, so vital, is kept before the student. The city affords abundant opportunity for practical work along the various lines of Christian activity, thus the student has not only theory, but practice. The rates are very low for the advantages offered. Write for catalogue.  
J. O. McCLURKAN,  
Nashville, Tenn. *President*.

### MARY BALDWIN SEMINARY FOR YOUNG LADIES, STAUNTON, VIRGINIA.

Term begins Sept. 7, 1911. Located in the Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 302 students past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.

MISS E. C. WEIMAR,  
*Principal*.

Evangelist Frank M. Wells is soon to close his work in Texas. In the last eight months he has had more than 700 conversions in his work, and thousands have heard the Word. He will attend the World's Alliance in Philadelphia. For meetings after that time he may be addressed at Jackson.

# Young South

MRS. LAURA DAYTON EAKIN,  
Editor.

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

Address all communications for this department to Mrs. L. D. Eakin, 809 West Seventh St., Chattanooga, Tenn.

I am so happy to be here at my own desk again this morning, having closed a most delightful visit at Murfreesboro and Shelbyville last night, June 7th. I had the great pleasure of hearing Rev. Mr. Hobbs, the new pastor of the Baptist church in Shelbyville, preach the Duck River Bible Society Anniversary sermon, in the Methodist church last Sunday. I found the Shelbyville people quite charmed with him in every way. I am sure he will do a great work in that beautiful new church there, and I was grieved that I could not once worship with them, for in all the country there is no church quite so dear to me. Behind it lie my ancestors for five generations, and in the old church on that site my father was baptized and ordained. My husband and nearly all my brothers and sisters have belonged to it, and I spent my girlhood working for its welfare. Mr. Hobbs comes to them from Kentucky and is certainly a great accession to the Baptist ministers of Tennessee.

I brought back to many happy memories, as I always do when I go to Middle Tennessee. I wanted so much to stop in Wartrace and see my friends, Mr. and Mrs. Jas. Arnold, and perhaps meet Mrs. Smartt's Band, but I did not get their message in time to arrange to stop over.

I heard great things of Dr. Bealer in Murfreesboro. The Tennessee College is fortunate, as well as the Baptists of Murfreesboro, in having such a power for good as Dr. Bealer represents. When I look back to "old times" in the middle section of the State, I find much to thank God for, from a Baptist standpoint. There is such a feeling of brotherhood among the various denominations, and that is well.

I told you last week of Mrs. Willoughby's letter with \$4.10. She will find it acknowledged today. I see my "Young South" pigeon-hole holds several messages this morning. Let's look over them together.

No. 1 comes from Memphis:

"Mamma read the Young South to me and I am so pleased with the idea of the 'Baby Cottage' for the Orphans' Home that I want to help you at once. I have a dollar, which my grandmother gave me, and I send it for that line of our work. I am a little boy of six. I go to Sunday school every Sunday."  
—Butler Bell.

Now, is that not sweet? A tiny lad of six begins our help to the "Baby Cottage." Thank you, Butler, so much. May many more little boys with good grandmothers divide their gifts with the motherless ones.

The postman has just brought me this from Woodbury:

"You will find enclosed \$1.86 for the orphans at Nashville, sent you by my little nieces. Sixteen cents is the birthday offering of Crystal Laughlin. The Band is at the Burt church."—Miss Kate Williams.

Now, if all the "Aunties" will encourage the little nephews and nieces to work for the cottage! Thank you for this kind gift a thousand times.

Here comes the Ripley Band! I was looking for them:

"Enclosed is draft for \$1.50. Send

one dozen mite boxes and use the balance for Mrs. Medling's salary. I am so glad we went a little over our mark."—(Mrs.) Fidella W. Porter.

I shall take out the postage and send you the mite boxes at once. Thanks for your help. I just feel sure the Ripley Band will do some of their best work on the cottage.

Charleston, Tenn., is next:

"Enclosed find \$1 from Louise and Tellis McKnight for the 'Baby Cottage.'"—Mrs. R. P. McKnight.

East Tennessee greets our new interest. We are so grateful. Let all the East Tennessee children with good homes and kind parents hold out helping hands as these have done.

Now, hear from "Lucy" again!

"Lucy," the town, you understand:

"Enclosed please find \$3.30 for the 'Baby Cottage.' Mrs. Samuel Forshee and Mr. Louis Potter each gave \$1, and Mrs. Nettie Willoughby gave 30 cents and I add a dollar. I hope it will give some help to the building of the babies' home.

"I think that is a good plan to separate the little ones from the older ones. I wish Ina Smith, or some other child in the Home, would write me a letter to read to my Band. I will gladly send the postage needed.

"Thank you so much for the mite boxes and literature."—Mrs. M. E. Willoughby.

Won't you write to Mrs. M. E. Willoughby, Lucy, Tenn., Ina?

Won't you please return our heartfelt thanks to those who assisted in this gift to the orphan babies? You have always been so kind to the Young South, Mrs. Willoughby.

Dr. Lichtenstein has sent me this appeal. Read it carefully and do what you can for these poor immigrants:

"Dear Christian Friends: This letter is sent to you in the spirit of Christ. It is in behalf of the thousands of Jews living in the State of Tennessee, especially in Memphis. You no doubt know something of the Christian work we are doing among them. We are preaching the gospel and we are also trying to find employment for the poor immigrants that are landing in Memphis and cannot talk a word of English. They are sent here by a committee from Galveston, Texas, and from New Orleans. These people sometimes walk the streets without friends, without money, no one to aid them or talk to them, and the first thing they come to our mission and we who are able to talk to them are not only telling them of the gospel, but are trying to find employment for them.

"The superintendent, whom you doubtless know, who has charge of the mission work through the South with his headquarters at St. Louis, makes this special appeal to the Christians in Tennessee, and asks of you not to forget the words of the Master: "And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Therefore, we pray you, our Christian friends, to pray for us and to help us with the Lord's money to carry on the work. Our needs: We must pay rent on the mission, New Testaments, the Hebrew and religious tracts and missionary expenses, and we look to God's children to help us carry on this great work among Israel.

"Your contributions may be sent to our treasurer, J. B. Smith, State National Bank, or to the Superintendent, Rev. A. Lichtenstein, 114 Poplar Ave.

"Jehovah keep and bless you is my earnest prayer.

"A. LICHTENSTEIN."

Listen now to Robertsville:

"Enclosed find \$2 of 'egg money.' Give \$1 to the 'Baby Cottage,' and \$1 to Mrs. Medling."—A Cheerful Giver.

There is nothing I like better in this world than cheerfulness, and I especially love "cheerful givers." Thank you so much for so kindly remembering Young South needs.

Now comes the best of all!

Mr. Edgar L. Morgan, of Litchowfu, China, who has often written us before sends us this:

"The famine is dreadful. The field about us is crying for work, but a severe illness, and our having been out a good while, makes it seem best that we shall go home for a rest this spring.

"In a few days we shall expect to be starting. We expect to attend a meeting of our missionaries here soon. Both of us need a thorough change and rest. Our final objective point is Gainesville, Ga., but we shall stop a while at Battle Creek, Mich. I hope some day to meet our friends in Chattanooga. These are the last days of the Convention at home, and we are wondering if there will be a debt.

"God bless all who are working to hasten the King's coming.

"Mrs. Morgan joins me in Christian love to you all in Tennessee. 'Cinnamon Cloud' is making such a sweet, womanly, young lady."—Edgar L. Morgan.

Don't you remember "Cinnamon Cloud?" She was the interesting little Chinese girl Mrs. Morgan wrote us about, and some of our workers sent money to help her through school. They will be glad to hear of the bread" they "cast upon the waters" in the years gone by.

I close today with a letter enclosed by Mr. Morgan about the famine. Read it and pray God for these poor people and give to them, if you can. Dr. Willingham will send your offerings where they will be wisely spent.

Good-bye,

Fondly yours,  
LAURA DAYTON EAKIN.  
Chattanooga.

## A LETTER FROM CHINA.

In behalf of these famine sufferers we thank you heartily for your contribution. Could they see you themselves, I feel sure they would thank you on their knees for sending to their relief, for really it means a new lease of life for them. Every day we hear of sad cases who have not obtained the needed help, and so have perished by the wayside. This morning as I stood at our gate and watched the passers-by for a few moments my attention was attracted by a food-seller calling, "Sweet potato leaves for sale!" and I knew it was the dried leaves that had been gathered from the vines of last autumn; it seems to me one would have to be very hungry to relish such, yet it is being much used now, as is also the cake made from sesame seed from which all the oil has been pressed. The cake is dried in the sun and is generally used only to fertilize land, but it is now the main food of many; it is often eaten, just as they buy it, with no fresh cooking or even sunning, which is the only cooking it had to begin with. But the most awful food I have heard of these starving ones eating is the flesh of the fellow-beings who had already perished from hunger and were placed in their last resting place, the grave being robbed to appease the terrible gnawing of that wolf—hunger.

Dreadful as it is here, 70 li east it is worse; trees have already been stripped of their bark to furnish food for the hungry. It is there that one

of the distributors of help saw the grave being robbed and the victim being used for food. We have had one of the hardest, coldest winters known in these parts, and the cold weather has held on late. Only a week ago we had sleet all day and quite a fall of snow at night. Many of these poor, hungry ones are so thinly clad that one could scarcely say they were properly clad for mild summer weather.

Words cannot picture the suffering around us, and there is no probability of its being exaggerated by any one, for it must be witnessed with the eye to know the horribleness of it, and to one who is in the midst of it and must see so much, the feeling sometimes comes that we must shut our eyes and stop our ears and run from the midst of so much suffering; but that is only for a little while, and we turn with longings to help these poor starving ones, both for the present and for the future. While we realize their present sufferings are dreadful, we know there is an eternity of sorer punishment awaiting them if they do not turn to the true God and live. While our time for the present is taken up nearly altogether with relieving their temporal wants, we still have not lacked opportunities to witness for Him who said, "Inasmuch," etc.

The siege is yet a long one, for even if there is a good wheat crop, there are many who will not be able to get over the days for months to come, and next winter will find many with no clothing at all, so we beg your continued interest in this great need of over 2,000,000 people.

ALTHE T. BOSTICK.

## RECEIPTS.

May offerings, 1911 .....	\$ 48 28
For Foreign Board—	
Mrs. M. E. Willoughby, Lucy, Mt. Pisgah church (Bap.)..	1 00
Mrs. M. E. Willoughby, Lucy, (J.) .....	1 00
Mrs. M. E. Willoughby, Lucy Ripley Band, by Mrs. P.....	1 40
Cheerful Giver, Robertsville...	1 00
For Home Board—	
Mrs. M. E. Willoughby, Lucy, Mt. Pisgah church .....	1 00
For Baby Cottage—	
Butler Bell, Memphis .....	1 00
Crystal Laughlin, Memphis ...	16
Nieces of Miss Williams, Memphis .....	1 70
T. & L. McKnight, Charleston..	1 00
Mrs. Samuel Forshee, Lucy....	1 00
Mr. Louis Potter, Lucy .....	1 00
Mrs. M. E. Willoughby, Lucy.	1 00
Miss Nettie Willoughby, Lucy.	30
Cheerful Giver, Robertsville..	1 00
For postage .....	30
Total .....	\$ 62 84

Received since May 1, 1911:	
For Foreign Board .....	\$ 35 08
" Home Board .....	4 00
" Baby Cottage .....	19 71
" S. S. Board .....	1 00
" Mt. Schools .....	1 00
" State Board .....	1 00
" Foreign Journal .....	75
" Postage .....	30
Total .....	\$ 62 84

**TRY MURINE EYE REMEDY** for Red, Weak, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00. Murine Eye Salve in Aseptic Tubes, 25c, \$1.00. Eye Books and Eye Advice Free by Mail. Murine Eye Remedy Co., Chicago.

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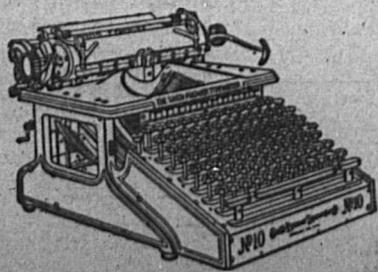
Mrs. Cora Bristol-Nelson, Superintendent, Murfreesboro, Tenn.

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### A GREAT DAY AT OAK GROVE BAPTIST CHURCH.

The pastor and Sunday school superintendent, Bro. B. A. Gorham, for several months planned to make the first Sunday in June a profitable day for the Orphans' Home and the Sunday school. We were fortunate in securing the services of Prof. J. Henry Burnett, of Murfreesboro, Tenn., and Dr. A. S. Pettie, of Adairville, Ky., and Rev. L. S. Ewton, of Springfield, Tenn. Prof. Burnett delivered a thoughtful, informing and eloquent address on the Sunday school and Missions. He and the superintendent asked for a free-will offering for the Orphans' Home. The superintendent appointed four of our bright and enthusiastic girls to take the offering, which amounted to \$52. Then we adjourned for dinner. The members of Oak Grove and sister churches and friends prepared a sumptuous dinner for the great assembly of nearly one thousand people. Several baskets of fragments were gathered up.

In the afternoon Dr. Pettie gave a strong and stirring address on the "Parent's Obligation to the Sunday School." He was followed by Rev. L. S. Ewton in a sermon on "Reasons for Christian Giving." It was concise, direct, scriptural and convincing. The song service, under the leadership of Bro. Anderson Holman, was inspiring. I think this glorious day will mean much for the kingdom of God at dear old Oak Grove.

We have a body of fine young people. Two of this number gave us two soul-stirring recitations that showed talent and training.

For the third time the writer has the joy and honor of serving this noble church as pastor. The membership has many choice and devoted spirits. The motto now is: "Every Member in the Sunday School and a Contributor to Missions."

Much credit, under the Lord, for this great day, is due to our progressive and enthusiastic superintendent. We are anxious for every member to be present on Saturday before the first Sunday in July, as we want to adopt a plan that will be far-reaching in its power. Providence willing, Bro. L. S. Ewton will help us in our meeting, beginning Monday night after the fourth Sunday in July. Bro. Folk, come to see us. J. H. BURNETT, Pastor.

It will have been four years next October since I left dear old Tennessee. The Lord has blessed me abundantly here in Texas. I was at Reagan for one year and nine months; since then I have been here at Rosebud, both places being in Falls County.

Rosebud is located in a rich black land belt, a fine country, on the S. A. A. P. R. R. We have a good town for business. Cotton is the principal staple. Our church work is hopeful and promises to grow into a great church. We have just closed a good meeting. We had Bro. A. D. Sparkman to help us. He is a good preacher and a consecrated man. His wife was with us two weeks and sang the gospel in song. It rained almost every day while the meeting was being conducted, yet we had a gracious season of refreshing from the Lord, and several souls were saved.

When I think of my work in Tennessee the State Board comes before me as a great helper to the weak places in the State. My relation with that Board for some ten or more years was most delightful. God bless you brethren.

Then Indian Creek Association, with

### TERRIBLE PICTURE OF SUFFERING.

Clinton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the State said I was in a critical condition, and going down hill. I lost hope. After using Cardul a week, I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardul can always be relied on, for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists.

all her recent troubles, I carry daily in my heart. Also Dickson church, where I labored for four years. What could I say of Sylvia, McEwen and Waverly? May the Lord bless you all. Lawrenceburg, my first pastorate, also my first love, I keep my eyes on her. I must visit home if the Lord wills, in August.

Bro. John Irwin is at Barclay, Tex., which is about ten miles from me.

Bro. J. R. Wiggs is at Reagan, about eighteen miles away. We knew each other in Tennessee.

Let Tennessee Baptists know that they have one of God's best in the person of E. E. Folk.

R. J. Wood.

Rosebud, Tex.

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**THE RELATION OF ASSOCIATIONAL MISSIONS AND HOME MISSIONS.**

We do not properly appreciate, as a denomination, our Associations. Here is a great opportunity—a great possibility. Here we get next to the heart of the masses and can concentrate world-wide thought and plan to individual knowledge.

And Baptists are such a peculiar people that they must have knowledge. Some folks flourish on ignorance, or grow fat on a milk—and that, too, form a bottle—diet. But Baptists must have a strong meat diet, must chew and must digest, or die. And that is another name for knowledge—knowing God's Word, knowing the great needs of the world, knowing the great plans of our great people for saving this great sinning world.

And this people are peculiar in that they are sure to fulfill the need or the command or the plan if they know it. They like big things, for they are accustomed to think God's thoughts as to Bible truths. Now the Associations furnish a great arena for a dissemination of this knowledge; and the Associational organization is a great means whereby these mighty plans may be executed.

Some Associations consider that their organization and work lies within their own bounds. They speak of "our work and Foreign Missions," or "our work and Home Missions," and I have actually heard members complain because one of these subjects was being given thirty minutes in the meeting.

Now, Associational Missions is the beginning of the great Baptist plan of church individuality and denominational unity through co-operative work. We cannot as an individual church plant another church in that growing village ten miles away because the one church has not the means. But twenty churches, all knowing the need, can and do unite and the thing is done, and is not too heavy a burden on any. So one Association would be swamped by the million a year of immigrants who are pouring into this land. Sooner or later that vast flood would simply sweep that Association away. But 1000 Associations join together in what we call Home Missions and meet strength with strength, numbers with numbers, and sin and ignorance with the gospel of God. The church, the Association, is not the minor factor in the solving of the problem, but the chief factor. The immigrant is not the problem of the Home Board, but of the church and Association and the Home Mission work their method of solving it.

Now, the Executive Board of an Association that is having as its field the bounds of that Association is making a vital mistake. It is a doctrinal mistake because the field is the world. It is a mistake in religious tactics because it is teaching the individual Christian to think and undertake small things when large things appeal to the child of the new birth. And also be-

**PILES CURED AT HOME BY NEW ABSORPTION METHOD.**

If you suffer from bleeding, itching, blind or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 241, South Bend, Ind.

**NOT AN EXPERIMENT.**

Paint Lick, Ky.—Mrs. Mary Freeman, of this place, says: "Before I commenced to take Cardui, I suffered so much from womanly trouble! I was so weak that I was down on my back nearly all the time. Cardui has done me more good than any medicine I ever took in my life. I can't possibly praise it too highly." You need not be afraid to take Cardui. It is no new experiment. For fifty years it has been found to relieve headache, backache, and similar womanly troubles. Composed of gentle-acting, herb ingredients, Cardui builds up the strength, preventing much unnecessary pain. Try it for your troubles today.

cause such a warfare is defensive rather than offensive.

We need to realize that the problem of Central Association is the world. Then our organized work becomes one. The Association is a great opportunity and a great responsibility.

WM. H. MAJOR.

My work here with Mt. Rachel Church is moving along fine. We have just closed a revival which resulted in 16 professions and eight additions to the church. I did all the preaching during the meeting. I also have another field where I am working under the State Mission Board that I think is doing well. I certainly like Georgia, but my heart runs back to Tennessee.

By all means, Brother Folk, publish your trip to the Holy Land in book form. I want a copy.

Yours in Christ,

J. H. FULLER.

Dalton, Go.

The revival at the First church, Fort Worth, Texas, in which Evangelist M. F. Ham, of Anchorage, Ky., is assisting Rev. J. F. Norris, is resulting most gratifyingly. Already there have been over 200 additions, 150 by baptism.

The church at Lexington, Tenn., unanimously decided to construct an \$8,000 church at once. F. M. Davis, P. J. Dennison, Judge R. W. Wallace, Thos. A. Enochs, and J. Fielder Boswell have been appointed a building committee. An architect has been employed. One member, John W. Stewart, has given a \$1,200 lot on the public square.

Rev. W. M. Bruce, of Hope Rescue Mission, Louisville, is to assist Rev. F. L. Hall at Deer Park church, Louisville, in a tent meeting, which began Sunday.

**TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.**

Take the old standard, Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle showing it is simply quinine and iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

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Our Copyrighted Book on **GALL STONES, DYSPEPSIA AND ALL DISEASES OF THE LIVER, Stomach and Bowels** FREE Address Gallstone Remedy Co., 225 Dearborn St., Chicago, Ill. Ask for Book No. 27.

Evangelist R. D. Cecil is in a meeting with Pastor W. E. Tanner, of the Emanuel Baptist Church, Sparks, Nevada.

**Obituaries**

**McKNIGHT.**—Fell asleep Feb. 7, 1911, at the home of her nephew, near Charleston, Tenn., Miss K. A. McKnight, aged 64 years. After fourteen months of intense suffering her soul passed gladly into the peace of the eternal rest. Of her life of usefulness and service extending over more than half a century, her strength of purpose, her devotion to duty, and uprightness of principle, I cannot adequately speak. In every relation in life she proved true. As friend, neighbor and sister, they "rise up and call her blessed," and the loving care she gave her mother even down to the valley of shadows, bore its own testimony. To nieces and nephews who enriched her life, she gave her best. Friend and counselor, sympathizer and confidante, she directed their energies into straight channels, and left the impress of her strong convictions upon their lives. A woman of unusual strength of mind and rare delicacy of feeling, she loved the good and beautiful everywhere, whether in the realm of nature or literature, or the innocent face of childhood. Hers was a strong nature; she knew no higher motive than duty, acknowledged no greater incentive than right. She sent her bread upon the waters and it will come back as trophies to her Master's feet. The impress of her life goes on in the eternal right. She has laid down her crosses and victories at her Saviour's feet, and received the welcome plaudit, "She hath done what she could."—M. E. S.

**McMACKIN.**—Sister Nellie McMackin was born on April 6, 1883, in Washington, Ind. She came with her parents to Iron City, Tenn., where they lived until a few months before her death, which occurred at the home of her mother, Mrs. Anna McKey, at this place, April 25, 1911. She professed faith in Christ at the age of 14, and has lived a faithful Christian life. She was married to Dr. A. J. McMackin on July 10, 1904, to whom were born one daughter—Glenn McMackin. Her death was caused by tuberculosis, and was met with full resignation, and without fear. Had the lowly Nazarene visited her sick chamber, as did the pastor, He would have said to her, "daughter thy faith hath saved thee." She was buried at Mt. Nebo cemetery, the funeral being conducted by the writer at the Iron City church, in the presence of a full house of sympathizing friends. The Eastern Star lodge concluded the service. The floral tributes were beautiful. The blessings of God abide on those who mourn her loss. W. R. BECKETT.

**MAXWELL.**—Mattie Flora Maxwell, daughter of James P. and Mary R. Cothran, was born Dec. 30, 1871, was married to J. E. Maxwell Feb. 22, 1894, and died May 8, 1911. Sister Maxwell gave her heart to the Lord in the fall of 1895, and soon afterward united with the Mt. Pleasant Baptist Church, of which she remained a faithful member until death came, and the Lord called her home. Sister Maxwell leaves two boys, a husband and a host of friends, who will miss her words of kindness, her deeds of love and her Christian instructions. The mother and little babe were laid down in the grave together, the babe being

Isn't this "Model F" Sewing Machine a Beauty? That's what every woman says who sees it. We want to send you one to test in your own home. Try it three weeks free of all charge, and then return it to us if you do not wish to keep it. We pay the freight both ways. No charge for the trial. But you must join "The Club" first as a guarantee of good faith. It costs you nothing to join and no fees.

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The plan is simple as falling off a log. A machine that sells for \$50 to \$60 through agents really costs the manufacturer about \$14 to \$16 to make. This great difference is made necessary by the tremendous expense of marketing machines. Manufacturer, jobber, commission man, dealer and agent must each have a profit and expenses.

The Club is a short cut from the manufacturer to the consumer. It cuts out more than half the expense of marketing the machine.

If you went into the market to buy 1,000 machines you could get the manufacturer's lowest price. But you need only one machine. The Club supplies the other 999 buyers and gives each of the 1,000 buyers the advantage of the low prices.

But, to protect the Club against losses from failure to collect for machines shipped to irresponsible parties, membership is restricted to regular subscribers of Religious magazines (white) and their friends who deposit \$5.00 with the Club, this deposit to be applied on the cost of the machine if you keep it, and to be returned to you if you return the machine.

The advertising management of the Baptist & Reflector has entered into a contract with the Religious Press Co-operative Club by which each party guarantees the faithful discharge of the obligation to refund the \$5.00 deposit fee should the purchaser decide to return the machine. You, therefore have a double protection.

Write for free catalogue of machines, or if "Model F" suits your fancy, fill out the coupon below.

**Description of Model "F"**

In Model "F" we offer Club members a new and exclusive design of the very latest production in sewing machine furniture, which is not excelled by any machine on the market. The furniture is of Mission style with bevel edges.

The wood work is of the best quality full quarter-sawn white oak, beautifully finished in rich golden oak with piano finish. There are seven drawers, three on either side and one in the middle. The drawer handles are of handsome design in oxidized bronze. A convenient tape measure inlay, wrought in attractive colors, is imbedded in the front of the table.

Model "F" is a beautiful drop-head pattern, with automatic chain lift. It is fitted with the very best ball-bearing device ever applied to a sewing machine. For beauty and excellence of work Model "F" is all that could be desired. It is covered by a regular ten-year guarantee against imperfections of construction.

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in the mother's arms, to await the second coming of our dear Lord, who will call them up from the dead and give them their place in the New Jerusalem, where there will be no more sorrow, nor separation. May the dear Lord guide the husband in this sad hour of bereavement, and help him to be consoled with the thought that a saint of God has gone home to live with Jesus, and that some sweet day husband and wife will meet again

where there will be no more separation. While it is true that the home, the church and the community have been made poorer by the death of Sister Maxwell, Heaven has been enriched by the safe landing on the beautiful shores of an earthly pilgrim who was washed in the blood of the Lamb and was ready to obey the summons of the Lord to "come up higher."

"I heard the low winds sweeping,  
 Through every bush and tree,

Where my dear mother's sleeping  
 Away from home and me."

Yes, gone from the two boys, and oh, how they will miss her; but, boys, look up to the Lord and meet her some sweet day.  
 A. W. DUNCAN,  
 Her Pastor.

**Wanted** A man or woman in every community to act as our information reporter. All or spare time. No experience necessary. \$50 to \$300 per month. Nothing to sell. Send stamp for particulars. SALES ASSOCIATION, 665 Association Bld'g, Indianapolis, Ind.



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

TENNESSEE ASSOCIATIONS.

JULY.

Shelby County—  
Bartlett, Wednesday, July 12.  
Big Hatchle—  
Zion Church, Wednesday, July 19.

AUGUST.

Concord—  
Murfreesboro, 9 a. m., Friday, Aug. 4.  
Sequatchie Valley—  
South Pittsburg, Thursday, Aug. 10.  
Little Hatchle—  
Ebenezer, Friday, Aug. 11.  
Holston—  
Erwin, Tuesday, Aug. 15.  
Sweetwater—  
Athens, Wednesday, Aug. 16.  
Nolachucky—  
Morristown, Thursday, Aug. 17.  
Cumberland Gap—  
Beech Grove—Wednesday, Aug. 23.  
Chilhowee—  
Maryville, Wednesday, Aug. 23.  
Hiwassee—  
Union Grove, Thursday, Aug. 24.  
Duck River—  
El-Bethel Church, Friday, Aug. 25.  
Mulberry Gap—  
Chinquepin, Tuesday, Aug. 29.  
Big Emory—  
Harriman, Thursday, Aug. 31.

SEPTEMBER.

Unity—  
Middleton, Friday, Sept. 1.  
Ebenezer—  
Fairview, Maury Co., Wednesday, Sept. 6.  
Watauga—  
Slam church, Thursday, Sept. 7.  
Stockton Valley—  
Fairview, Fentress Co., Saturday, Sept. 12.  
Central—  
Eldad, Tuesday, Sept. 12.  
Midland—  
Pleasant Hill, Knox County, Wednesday, Sept. 13.  
Salem—  
Ramah, Thursday, Sept. 14.  
Eastanallee—  
Rogers Creek, McMinn County, Thursday, Sept. 14.  
Walnut Grove—  
Union Grove, McMinn County, Thursday, Sept. 14.  
Ocoee—  
St. Elmo, Tuesday, Sept. 19.  
Friendship—  
Zion Hill, Wednesday, Sept. 20.  
Indian Creek—  
New Harmony, Hardin County, Thursday, Sept. 21.  
East Tennessee—  
Cay Creek, Thursday, Sept. 21.  
Clinton—  
East Fork Church, Thursday, Sept. 21.  
Holston Valley—  
Rogersville, Thursday, Sept. 21.  
Beech River—  
Judson, Henderson County, near Chesterfield, Friday, Sept. 22.  
William Carey—  
Kelso, Friday, Sept. 22.  
Unlon—  
Doyle Sta., Friday, Sept. 22.  
Beulah—  
Davis Chapel, near Hickman, Ky., Tuesday, Sept. 26.  
New Salem—  
New Macedonia, Wednesday, September 27.  
Sevler—  
Beech Springs, Wednesday, Sept. 27.  
Providence—  
Union Chapel, Roan County, Thursday, Sept. 28.

PUDDINGS



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Riverside—  
Three Forks, Overton County, Thursday, Sept. 28.  
Western District—  
Point Pleasant, Saturday, Sept. 30.  
Judson—  
New Hope, Hickman County, Saturday, Sept. 30.

OCTOBER.

Cumberland—  
Hopewell, Robertson County, Tuesday, Oct. 3.  
Enon—  
Bethany, Macon County, Tuesday, Oct. 3.  
Weakley County—  
Public Mills, Wednesday, Oct. 4.  
Tennessee—  
Piedmont, Jefferson County, Wednesday, Oct. 4.  
Nashville—  
Union Hill, Thursday, Oct. 5.  
South Western District—  
Unity, at Holladay, Friday, Oct. 6, 9:30 a. m.  
Wiseman—  
Meaderville, near LaFayette, Wednesday, Oct. 18.  
New River—  
Union Grove, Morgan County, Thursday, Oct. 19.  
Campbell County—  
Liberty, Thursday, Oct. 26.  
Stewart County—  
Nevill's Creek, near Model, Tuesday, Oct. 31.  
Liberty-Ducktown—  
Time and place unknown.  
Northern—  
Time and place unknown.  
Tennessee Valley—  
Time and place unknown.  
West Union—  
Time and place unknown.  
No minutes for the last four.

It gives me great joy to tell about our good service at Charity the second Saturday and Sunday in May. On Saturday evening Bro. Jackson preached at Charity cemetery in remembrance of our dead. Great interest was manifested, and we left the graves looking beautiful with flowers. Sunday morning had Sunday school, 60 in attendance, and at 11 o'clock we enjoyed a most delightful service, with one addition to the church. The church observed the Lord's Supper. Had a fine service at night. Three came forward for prayer. Good congregations and interest in all the services. At the annual revival, second Sunday in August, Rev. E. J. Baldwin will assist our pastor. We are praying that God will be with us and will pour out his richest blessings on our church and community and give us a good old time revival. May the Lord bless us that way is my prayer.

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## Among the Brethren

By Rev. Fleetwood Ball

During the revival at Corinth, Miss., in which Rev. J. Preston Harrington is having the assistance of Evangelist Geo. C. Cates, of Louisville, Ky., there have been 204 conversions and 41 additions to the First church.

Rev. Harry L. Martin of Hollandale, Miss., is aiding Rev. W. H. Morgan in a revival at Coahoma, Miss. Bros. Martin and Morgan sail for a vacation tour in Europe June 17.

Rev. L. E. Roberts of Monroe, Ga., accepts a call to the pastorate of the First church, Brunswick, Ga., to begin work Sept. 1.

Rev. J. C. Wilkinson of Milltown, Ga., has accepted the care of the Comer Memorial Church, Columbus, Ga., and the outlook is bright.

Rev. R. E. Downing of Henning, Tenn., has been called as pastor at Halls, Tenn., but has not as yet signified his acceptance. He is a wide-awake man.

Rev. M. H. Massey, of Hartwell, Ga., begins a revival next Sunday in which he will be assisted by Evangelist W. L. Walker and Singer W. S. Woelagel of Atlanta, Ga. The church is considered in excellent condition.

Rev. Sam A. Cowan, of Southside church, Montgomery, Ala., and Miss Annie B. Grady will be married the latter part of this month in Washington, D. C. She is the daughter of Congressman B. F. Grady of Clinton, N. C.

Hon. John F. Hall, a member of the House of Representatives, and Miss Mary Murray, of Lexington, Tenn., were united in marriage Wednesday afternoon, June 7, at the home of the bride's father, Dr. John L. Murray, the writer officiating. They are among the best people in the land. The groom is a Baptist and for State-wide prohibition.

J. A. Scarboro of Magnolia, Ark., a rank Gospel Missioner, says in the *Arkansas Baptist* of the Boards: "They ask the churches to give them all the mission money, and when the churches ask them to give the names of their missionaries they refuse." The brother couldn't have made a more accurate false statement if he had tried a thousand years. Dr. John T. Christian, corresponding secretary of missions in Arkansas, has published the name and salary of every missionary under the State Board. Besides, it is not "the churches" that are anxious about these names, but growlers like Scarboro, Matheny, Bogard and that ilk.

Rev. J. E. Brown, of Alma, Ark., has accepted the care of the church at Warren, Ark., succeeding Rev. T. T. Thompson of Memphis, Tenn.

Dr. D. W. Key of Washington, Ga., has done the denomination a service

of incalculable value by the publication of a tract entitled "Jury Trial of Foreign Missions." It knocks the props from under the blustering Thos. E. Watson.

Rev. G. L. Boles of Lonoke, Ark., in whom Tennesseans are much interested, lately preached the baccalaureate sermon of the Lonoke High School.

Rev. Ben Cox of the First church, Little Rock, Ark., lately celebrated the fourteenth anniversary of his pastorate. Twelve were present who heard the pastor's first sermon. There were three additions during the day.

Evangelist R. F. Tredway of Mansfield, La., is holding a revival at Evergreen, La., in which there were about 20 professions and 15 additions. Some weeks ago Bro. Tredway resented a statement that he held union meetings with other denominations, but, as a matter of fact, he is a member of a Union Evangelistic Bureau of Nashville. Not good for a loyal Baptist!

Col. C. C. Slaughter of Dallas, Tex., the wealthy cattle king, who is a liberal Baptist, recently made a 1,600 mile auto trip through the West for his health.

Dr. J. L. Gross of the First church, Houston, Tex., who led in taking that \$25,000 collection on the debt of the Foreign Mission Board during the Jacksonville Convention, went home and pried \$600 additional out of his church.

Rev. J. A. Rader, of Rosen Heights church, Fort Worth, Texas, was lately assisted in a revival by Evangelist W. L. Head, which at last account had resulted in 150 professions and 88 additions.

Rev. G. S. Dougherty, formerly of Tennessee, is now pastor at Williston, Fla., where he gets a salary of \$1,000 and a parsonage.

Rev. R. D. Cecil, beloved by many Tennesseans, is assisting Rev. W. E. Tanner, of Emmanuel church, Sparks, Nevada, in a revival. He is bringing things to pass on the Pacific Coast.

Rev. E. F. Curle, of Jonesboro, Ark., has accepted the care of the church at Flat River, Mo., succeeding Rev. J. L. Leonard.

The First church, Trenton, Mo., captures as pastor Rev. F. Y. Campbell, who lately resigned as pastor of the First church, Sedalia, Mo. Bro. Campbell has lately visited relatives in Tennessee.

We recently heard a Methodist preacher in conducting a children's service teach the little fellows to say that Jesus joined the church at twelve years of age. Right then we wanted to ask the brother to prove it, a thing he couldn't do before doom's day. The pitiful feature of it was that the fel-

low had sense enough to know better.

James W. Jelks has resigned the position of singing evangelist under the State Board of Missouri and has returned to Macon, Ga., to reside. He has traveled much with Evangelist J. H. Dew of Liberty, Mo.

Rev. Leslie Sanders has resigned the care of the First church, Edmond, Oklahoma, to enter a pastorate in Nebraska. His recent stand for alien immersion we thought would disqualify him at Edmond.

Rev. L. W. Marks of the *Word and Way*, has our thanks for the following complimentary words: "The best report we have read this year of the Southern Baptist Convention is in the BAPTIST AND REFLECTOR. It was written by Rev. Fleetwood Ball, the wide-awake news writer for that splendid paper."

Rev. H. E. Tralle of Carthage, Mo., ever and anon enriches the columns of the *Central Baptist* with what he naively calls "Trallegrams." He is a born newspaper man and never writes a dull line.

Rev. C. H. Mount, who lately graduated at Union University, Jackson, Tenn., receiving the highest honors, has been employed as evangelist under the State Mission Board of Louisiana. He will hold meetings with his brother, Rev. J. W. Mount at Jennings and Lake Arthur, La., during June.

Rev. J. S. Campbell was lately assisted in a revival at Bernice, La., resulting in 40 additions, 21 by baptism. Rev. E. K. Shults, of Ruston, La., did the preaching.

Dr. W. B. Earnest, for six years a State Evangelist in Mississippi, has been secured as pastor of the First church, De Quincey, La. Their's is the most Earnest pastor among us.

Lately Mt. Nebo church, Buena Vista, Tenn., where Rev. G. M. Workman of Martin, Tenn., is pastor, had a back-door revival, excluding six for disorderly walk. The church is nearer a unit than for years.

Dr. J. B. Moody, dean of the Department of Theology in Hall-Moody Institute, Martin, Tenn., suffered a break-down in health at the close of the term. His hundreds of friends wish for him a speedy recovery.

Rev. Robt. L. Cole, of Lufkin, Tex., has been invited by the Corinth church near Sharon, Tenn., to aid Rev. C. H. Felts in a revival beginning the fourth Sunday in July.

Dr. W. F. Dorris, of Palestine, Tex., is now an editor. His publication is known as the *East Texas Baptist*, and is an eight-page paper. It has an able editor.

Dr. Silas L. Morris, of Atlanta, Ga., who preached the Commencement sermon of Hall-Moody Institute, Martin, Tenn., recently was given the degree of Doctor of Divinity by the trustees of that institution.

Dr. J. W. Porter, editor of the *West-*

*ern Recorder*, and pastor of the First church, Lexington, Ky., delivered the Commencement address recently for the High School at Germantown, Tenn. We have heard echoes of it here. It must have been one of his greatest.

The trustees of Union University, Jackson, lately conferred the degree of LL.D. on Geo. W. Jarman of New York, and that of D.D. on Revs. N. E. Dodd of Louisville, Ky., W. H. Maloy of Covington, Tenn., and L. E. Barton of Westpoint, Miss. We are confident those letters signify, not Daubers of Divinity, but real Doctors of Divinity, for those on whom they are bestowed are among the best.

The monument erected by friends to Dr. M. B. Wharton and placed in front of the First church, Eufaula, Ala., was unveiled recently. Dr. J. A. French was master of ceremonies and Dr. Lansing Burrows, of Americus, Ga., delivered an address. Dr. Wharton's granddaughter and great-granddaughter removed the veil.

Prof. Chas. T. Ball, who has occupied the chair of Bible in Simmons' College, has accepted the chair of Missions in the Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Stetson University, DeLand, Fla., has made a Doctor of Divinity of Rev. B. W. Spilman. He is probably the biggest Baptist preacher in the South.

Rev. L. B. Padgett of South America has been called to the care of the First church, North Wilkesboro, N. C. He will likely accept.

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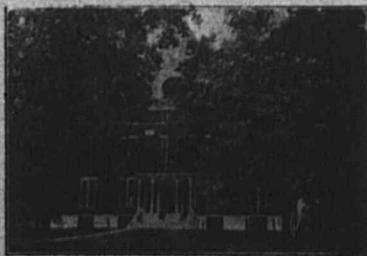
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