

ARTICLE 64

A Southern Pilgrim in Eastern Lands

By Edgar C. Folk, D.D.

VENICE, THE "QUEEN OF THE ADRIATIC."

It was with regret that we turned away from Florence. Our stay there was all too short. Instead of two days we could have spent a week or month with profit in studying the wonderful creations of art. Some art students spend years in Florence, studying and copying the masterpieces of the masters. Why cannot we Americans produce such pictures? Is it because we are in too much of a hurry to do so? Or because we have preferred to turn our attention to more practical matters?

And yet, interesting as was Florence, our next stopping place was a still more interesting city. On our way we passed through some beautiful mountain scenery, and dashed through 76

TUNNELS.

I do not know of another road where there are more tunnels to the same number of miles. By the way, speaking of tunnels reminds me: A couple were sitting together on the train. Just before they came to a tunnel the passengers noticed that there was a court plaster on her lip. When they reached the other side of the tunnel it was on her lip. Query: How did it get there? I should add that the couple were not members of our party. Again: Another couple were sitting together on a train—they have the habit of doing that, you know. They were approaching a tunnel. The station just on the other side was named Sawyer. As the train emerged from the tunnel, the brakeman called out, "Sawyer." The young man exclaimed excitedly, "I don't care if you did. We're married." Query: What did he mean?

But I beg pardon. This is by the way while on the way to Venice. Here is Bologna, famed for its sausage, Ferrara, the birthplace of Savonarola. And here is Padua. In the middle ages Antony of Padua preached to the largest congregations of any preacher in the history of the world—50,000. And so we come to

VENICE,

at the head of the Adriatic Sea. The approach to Venice is very much like the approach to New Orleans, through low marshy land. The city is built on 117 islands, which are separated by 147 canals and connected by nearly 400 bridges. Running through the city is the Grand Canal in the shape of the letter S, dividing the city about half in two. Its situation on these islands, and these canals, makes Venice the most unique city in the world. Its streets are made of water. Whenever anybody wants to go anywhere he steps not into a carriage or an automobile, but into a boat, called here a gondola, and is rowed, not driven to his destination. These gondolas are long canoes or skiffs painted black, with seats along the sides for passengers. They are propelled by a gondolier, who stands in the back of the gondola and rows with one long oar. It is marvelous, the skill he displays in manipulating the gondola, and the rapidity with which he can propel it through the water. It is rare fun to ride in one of these gondolas, gliding swiftly and noiselessly along. On the grand canal is a steam yacht. There is not a carriage or buggy or wagon or automobile in the whole city. Literally it is a one-horse town. There is said to be only one horse in the city. I do not know what use there is for him.

HISTORY.

Why should a city have been founded in such a place? The reason is simple. Upon the downfall of the Roman Empire, accomplished by the barbarians Alaric, Attila and Genseric, some of the inhabitants of Northern Italy, as a matter of self-protection against the barbarian hordes, settled on the low islands of the Adriatic Sea, believing that the barbarians could not well reach them there. At first it was simply a question of living. They supported themselves by fishing. Broadening their scope of operations they became accomplished sailors, then masters of the sea. Her position compelled Venice to build ships, which grew into a business on a large scale. The hire of these vessels in the 11th and 12th centuries to transport the Crusaders to Palestine filled her coffers with gold. Her ships then brought back from Syria and Palestine the silks and spices and jewels of the East. All this made Venice a rich commercial city. Manufactures were also established. The silk and glass

industries became especially famous and profitable. The glass industry still flourishes there, as we shall see later, and is now her chief source of support—that and the tourists.

With her wealth, Venice became ambitious politically. She began to extend her territory. She defeated the Turks in Syria, the Greeks in the Peloponnese, conquered the Ionian Islands, captured Constantinople in 1204 under Dandolo, the blind Doge of Venice, and conquered Cyprus in 1480. Venice was now mistress of the Sea and practically mistress of the world, as Rome had been in the olden days. But from the discovery of the passage to India by the Cape of Good Hope on the south coast of Africa by Vasco da Gama in 1498, Venice was no longer in direct line of travel for commerce with the East. Besides, the discovery of America in 1492 turned the tide of commerce largely to the West. Venice then began to decline in wealth and power and prestige. In 1797 it was conquered by Napoleon and annexed to Austria. In 1866 it was ceded to Italy as a part of the Italian kingdom. In 1172 the election of a Doge, or Duke, as ruler of Venice was vested in a grand council of 480 members. Later this number was reduced to a Council of Ten, and then a reign of terror began almost unparalleled in history. I shall speak of it a little later.

At present Venice is a city of perhaps 200,000 population, who are supported mainly by the manufacture of glass and by the tourists who visit the unique city year by year. But the glass works have rivals in the new country discovered by Columbus. Being off the regular line of travel by railroads—the method of travel first put into operation in that new country and now generally adopted by the world—Venice is falling into decay. The water seems to be undermining the foundations of the houses. The fall of the Campanile of St. Mark's Cathedral a few years ago only presages the fall of other buildings later. The paint, the famous dark Venetian red, as it is called, is wearing off the houses—or perhaps it would be more proper to say, it has worn off in many instances—leaving the city in a dilapidated condition. For this reason its appearance is very disappointing. To be most appreciated Venice should be seen by moonlight in a gondola ride.

TROUBLE WITH GUIDE.

While we were in Venice, for the first time on the trip, we had trouble with a guide. The one who had been engaged turned up in a drunken condition and demanded an exorbitant price. This Drs. Millard and Wicker refused to pay. It seems that they have formed a kind of guide trust in Venice, and he said if they did not employ him, they should not employ anybody. We had to have a guide. What should we do? Drs. Millard and Wicker solved the difficulty by employing a German who spoke Italian and English. He made a good guide. But the Italian guide and his friends were thoroughly displeased. They gathered around us while we were waiting in front of St. Mark's with angry and threatening looks and words. Trouble was narrowly averted. Those Italians are a dangerous set of people. They think no more of killing a man who gets in their way than they would of killing a snake. The Mafia, the Camorra, the Black Hand Society, are simply organized expressions of this sentiment. While we were in Venice a rich merchant was killed by an employee whom he had prosecuted for stealing. The man grabbed him, bent his head back, and in an instant cut his throat from ear to ear. What was done with the man? Oh! I suppose nothing. Murder is too common in that country to attempt to prosecute everyone who kills a man. It would take all the time of the courts, and it is not necessary to consume the time with consideration of a little thing like murder. By the way, what has ever been done with the Camorristas?

But at last we got started. The first place visited was the most interesting place in Venice, the center of the city religiously, and near the political center,

ST. MARK'S.

This is one of the most famous cathedrals in the world. It is located at one end of the letter S, while the depot is at the other end. It was founded in 828 A. D., burned in 976, rebuilt in the next century, consecrated in 1111, and made a cathedral in 1807. It is in the Byzantine style in the shape of a Greek cross,

each arm covered by a dome. It contains over 500 columns, mostly brought from the East, probably by Dandolo, the blind Doge—perhaps the one might be appropriately left off. The famous.

BRONZE HORSES

over the principal entrance stood successively upon the arches of Nero, Domitian, Trajan, and Constantine, in Rome. Afterward they were carried by Constantine to Constantinople, thence brought to Venice by Zeno, 1204; taken by Napoleon Bonaparte to Paris, 1797, and placed upon the Arc du Carrousel; and restored to Venice, 1815. The building contains over 40,000 square feet of

MOSAICS

in various ages, but all of the Byzantine style. The finest is a mosaic of Mark in pontifical robes, from designs by Titian. The most ancient is a mosaic of Christ, Mark and the Virgin Mary in the 10th century. It stands over the central door. The pavement is of tessellated marble, the columns of most costly marble, and the vaulting all of mosaic, upon gold ground. Beneath the high altar it is claimed repose the remains of Mark the Evangelist, for whom the church was named. How they got there is not explained. The altar piece is wrought in enamel and jewels upon plates of gold and silver. It is uncovered only on the occasion of some high festival. The treasury contains covers of the books of the Gospels from St. Sophia at Constantinople, a vase with blood of the Saviour, a silver column with a bit of the true cross, portion of the skull of John in an agate cup, and the episcopal chair of Mark—or, at least, it is said to contain these things.

THE BAPTISTRY

is a large bronze font of the date of 1545. Baptists will be interested to know that it is abundantly large for purposes of immersion. To the left of the altar are the head of John the Baptist and the stone on which he was beheaded, so it is claimed. John seems to have had several heads.

THE PIAZZA

is an irregular square 600 feet in length, 200 feet wide on the west and 300 on the east side. On the southern, western and northern sides are arcades, covering a broad sidewalk, along which are shops and cafes. In warm weather the piazza is filled with pleasure seekers from sunset to midnight, eating, drinking, laughing, chatting, walking, talking. One night when we were there in May they were so thick we could hardly get through the crowd. The piazza is covered with large flag stones, black and white, giving a pretty effect. It abounds with pigeons which are said to be fed at the city's expense. But some of them were fed at our expense. As at the Pigeon Mosque in Constantinople, we bought some seed and threw them out to the pigeons, which would come flocking around us to eat the seed. They were very tame and would get all over us. A little girl in the party enjoyed this diversion very much.

THE CAMPANILE,

or bell tower, was 42 feet square by 322 in height. It was begun in 911, and completed in 1590. A few years ago it suddenly collapsed, being undermined, it is supposed, by the water in the ground. It is now being rebuilt.

THE CLOCK TOWER

is surmounted by two bronze figures called Moors, which strike the hours upon the bell.

THE CHURCH OF THE FRARI

erected in 1250 is especially notable for a monument to the great artist Titian erected by the Emperor Ferdinand of Austria. It was completed in 1852. Titian lived to be 99 years of age. The monument consists of a Corinthian canopy, beneath which is a sitting statue of the painter crowned with laurel and uncovering a statue. Between the columns are Sculpture, Architecture, Painting, and Wood-Carving. Opposite the monument to Titian is one to Canova. The design was borrowed from Canova's tomb of the Archduchess Christina at Vienna. It is in the shape of a marble pyramid. On one side are Religion and Art as mourners. The figures are said to represent his two daughters. On the other side is the lion of Mark. A Gothic window drawn by an Italian in 1300 is quite handsome. On a piece of wood carving it is said that two monks worked for 37 years.

While nothing like the art galleries of Florence, still.

THE ART GALLERY

of Venice is a very good one. The three great painters of Venice are Titian, Tintoretto and Paul Veronese. Among their paintings at Venice are: By Titian, Presentation of the Virgin in the Temple, painted in

1530; Assumption of the Virgin, said to be Titian's greatest work; The Entombment, his last work, upon which he painted in his 99th year. After his death it was completed by a pupil, Palma. By Tintoretto: Virgin and Child; The Fall. By Paul Veronese, or Paul of Verona: Annunciation, Feast in the House of Levi, Holy Family, including the young John the Baptist, whose life like flesh, it is said, is scarcely surpassed in art; The Virgin in Glory, with Pope, Emperor, King, Doge and others. Several other pictures also are quite striking: Christ and the Samaritan Woman, Death of Rachel, Dives and Lazarus.

Some of the greatest works of art in Venice are in the

DOGE'S PALACE,

or Palace of the Dukes of Venice. This is a splendid structure adjoining St. Mark's. It was the combination White House and Capitol of the Venetian Republic, and afterwards of the oligarchy. It contains a number of paintings by Titian, Tintoretto and Paul Veronese, some of them very large. The entrance hall was by Paul Veronese. The ceiling of the first room was by Tintoretto. A striking picture is that of a doge bowing before Christ, with his crown removed, thus recognizing him as King of kings and Lord of lords. Two pictures express the pride of the Venetians in their victories—one of the Venetians entering Verona in 1439, another of the Persian ambassadors bringing presents to the Venetians in 1603. In the Reception Room for ambassadors the ceiling is by Paul Veronese and the sides by Tintoretto. The Senate Chamber was the hall where business was transacted. A painting on the ceiling by Tintoretto represented Venice as the queen of the sea. The sides were by Paul Veronese, who was a pupil of Tintoretto. Here is the Hall of the Council of Ten, afterwards reduced to a Council of Three, selected from the ten. The three were unknown. They would investigate charges against citizens. Their decisions were final. The door from this room led to the

BRIDGE OF SIGHS

spanning a narrow canal between the Palace and the Prison back of it. Over the entrance to the bridge was the inscription: "Leave all hope behind, all ye who enter here." For this reason the name Bridge of Sighs was very appropriate. I told about the American who said that we have a bridge of much bigger size than that at Brooklyn. In the room of the

COUNCIL OF THREE

the three stayed all the time, so that there could be no suggestions to them from the outside. Inside the room was a lion's mouth, connecting with an opening on the outside of the room. Any one who wished might drop in a note of information against any citizen. It required two keys to open the lion's mouth on the inside. It was opened three times a week, on Monday, Wednesday and Friday; the notes read and acted on. The person accused was summoned. He might not know who his accuser was. Seldom did he return to his family and friends, but was "passed back" through the Bridge of Sighs to prison—and thence to death. It was a reign of terror equal to that of the French Revolution. Napoleon had the lion chipped off.

THE ROOM OF THE GREAT COUNCIL

would seat 1,800. The painting by Tintoretto in 1437 running around the room is the largest painting in the world. It is 72 by 23 feet and has 375 faces in it. The battle of Chloggio, when Venice crushed Genoa, and the Conquest of Constantinople by Dandolo are both expressed in painting. The last of the Doges of Venice was put down by Napoleon.

A ride on the

GRAND CANAL

from one end to the other was very delightful. It is 1½ miles in length. Starting from the Doge's palace, we pass the royal library, the king's palace, the church of Salute, built in 1650, the house where Desdemona lived, the palace of the Merchant of Venice, Shylock, Robert Browning's palace, Napoleon's palace, where he stayed when in Venice, the Golden house built in the 14th century and decorated with gold, Byron's house, the house where Richard Wagner died. Spanning the canal is the famous

RIALTO,

a bridge 400 years old, on which are shops. The bouts easily pass under the bridge, which has a long span. A trip to the

ROYAL GLASS WORKS

was greatly enjoyed. They are situated on an island. The town is called Murano. It used to have a population of 30,000. Now the glass industry has

ALL THE WAY.

MARGARET E. SANGSTER.

When you come to a wearisome bit of the road,
Where the stones are thick and the path is steep,
And the back is bowed with the heft of the load,
As the narrowing way is hard to keep,
Don't stop just then for a wasteful sigh,
But challenge the worst with a steadfast cheer;
If nowhere else, there is help on high—
God's angel will hasten your pioneer.

When you reach a lonesome bit of the road,
Curtained about with mist and murk,
And you hear faint sounds from the dead above
Where shivering, grim hobgoblins lurk,
Just laugh to scorn their doleful cries
This is the place to whistle and sing;
Brush the fog from your fearless eyes,
And close to the faith of your fathers cling.

When you stand at a sorrowful bit of the road,
And a hand you loved has loosed its clasp;
When streams are dry that in sweetness flowed,
And flowers drop from your listless grasp—
E'en now take heart, for farther on
There are hope and joy and the dawn of day;
You shall find again what you thought was gone.
'Tis the merry heart goes all the way.

fallen off until there are only 6,000. They work 800 men. They are the same kind of works they had 600 years ago. Everything is made by hand. There are no machines. It was interesting to watch a man making a bottle. He had a pattern before him. And so Christ is our pattern, after whom we are to fashion our lives.

A VISIT TO THE GLASS STORE

of Rigo and Co. was very interesting. Here we saw the finished products of the glass factories, including Mosaic work, spun glass, blown glass, mirrors with Mosaic work around, a copy of Queen Marie Antoinette's room, etc. They carry a stock of \$1,000,000 worth of goods, mostly glassware. It was certainly beautiful. A number of our party bought handsome souvenirs. One of them bought a very expensive set of glassware for table use.

Altogether, Venice, while dilapidated looking, is very fascinating, one of the most fascinating cities in all the world, as it is the most unique.

Cleanness of Character in Christians.

BY REV. W. JAMES ROBINSON, PH.D.

Each Christian is saved to serve, and all should maintain a high order of character, remembering always that they are children of God. "Be ye clean, that bear the vessels of the Lord," is just as applicable to Christians today as it was to the priests when Isaiah addressed it to Israel's priesthood. "And hast made us unto our God kings and priests: and we shall reign on the earth." Harmony is the chief beauty of nature, music and art, while the chief glory of architecture is found in the symmetry of dimensions. Cleanness of character is in perfect accord with Christian labors, but iniquity makes a discord that reverberates against the gates of pearl. The church is the Lamb's bride and should reflect his characteristics, for when the church militant becomes triumphant she will be a "glorious church, not having spot or wrinkle, or any such thing." If so then, the least we can consistently do is to strive to make it so now. There is not the least reason for doubting that the gross inconsistencies on the part of individual members and the churches are the greatest barriers today to the kingdom's progress. The responsibility lies with pastors, deacons, laity and church until each has done his utmost to discharge his duty.

THE VESSEL-BEARERS.

Under the Old Testament the priests had special charge of all that pertained to the service of worship, and were under the necessity of keeping scrupulously clean when performing their functions. They had to maintain a purely ceremonial cleanness also which was typical of the purity of heart they were to possess.

We have one great priest, Jesus Christ, who ever liveth to intercede for us, and we are all made by Him priests unto God. Our Saviour's parting words clearly define our obligations. "Teaching them to observe all things whatsoever I have commanded you." This command recognizes no grades, but places us all

under the same bonds; all have the same blessed relation to the Father—sons; each begotten by the same spirit to the same lively hope; all are to have the same glorious character—"holiness without which no man shall see the Lord." Many earnest Christians are very much afraid of holiness because modern extremists have abused the doctrine, not the fact, through ignorance.

WHEREIN WE ARE TO BE CLEAN.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." The context shows clearly that the writer is prohibiting participation in gross sins, and companionship with men who are devoted to them. It is dangerous in the extreme for Christians to have close relations with evil characters. Our conduct at all times should be of such a nature as to be a flaming rebuke to immorality. Times come when we are duty bound to be aggressive in our attacks on evil and use every legitimate means to expose its wiles. It is grossly inconsistent under any circumstances to encourage evil.

Our deeds are the visible manifestations of our real character. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Nothing could be more inconsistent, or a greater scandal to a Christian's good name, than to render service unto the devil. Military law requires the death penalty to be inflicted upon all soldiers who desert and serve the enemy. "No man can serve two masters." James 4:4 says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." What could be severer? He is speaking of Christian men and women who have deserted their Lord for worldly pleasure, and not merely marital unfaithfulness.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "Evil communications corrupt good manners." "Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defleth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." "Where there is no talebearer, the strife ceaseth." These quotations are sufficient to impress on Christians the necessity of chaste conversation.

Cleanness of character necessitates wholesome thinking. "For as he thinketh in his heart so is he." Our thinking is the basis of our actions, determines our character before action is even possible, and is due largely to our environments. Care should be exercised to fill our memories with jewels of thoughts, wholesome mental pictures and all other such ideas as furnish food for elevating meditation. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Men of action must of necessity be men of thought and since the character of our thinking determines our actions we need to guard our thoughts with the utmost care; and since Christians are extraordinary men the world may justly look to us for the best sentiments.

No fountain can be any more wholesome than its sources. Our hearts are fountains sending forth streams of influence that work for the weal or woe of men, the glory of God or his dishonor, and accordingly lay up in eternity curses or blessings for us. It is possible by God's grace, to have our hearts so pure that they will be fountains of life. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." It is possible to hinder the flow of a fountain; and children of God can abuse themselves so shamefully as to hinder the flow of their "rivers of life." It is a burning shame that any should do so, but that many do is an unspeakable calamity.

The incentives to purity of heart are the highest. "Blessed are the pure in heart: for they shall see God." The subjective blessing here promised guarantees the consciousness of the presence of God with us, the abiding assurance of our acceptance with him, and holds out the hope of seeing the King in his beauty. "Out of the abundance of the heart the mouth speaketh." "Keep thy heart with all diligence; for out of it are the issues of life." It is clear from these passages that in keeping our hearts we are guarding all our interests. To harbor iniquity in our hearts is suicidal to ourselves and traitorous to every trust committed to our care. Who for the sake of nurturing a shame can assume such responsibility?

HOW TO DEAL WITH THE UNCLEAN.

This is a delicate question. So is every important question. To not deal with them at all is to run counter to many precepts of the Bible as well as positive commands. The first thing is to determine what is God's will on the matter, and proceed accordingly, regardless of who is involved. Many churches are afflicted with a Col. Gotrocks or a Mrs. Highly, who are too worldly minded to care for spiritual matters, and in not a few instances are even indecent, but because of their contributions and gracious manners they are able to surround themselves with satellites who are willing to do their bidding. Judas sold his Lord for thirty pieces of silver. Many churches have sold him for even less than that! Which is the worse, for Judas to make a clear cut deal and sell him, or for his professed bride to destroy his influence by a disobedience that professes to be obedience, for the sake of catering to the wishes of a few worldly-minded persons of wealth? It is an unpardonable shame for our Lord to be stabbed in the house of his friends.

We have an individual duty toward all erring brethren. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Negligence here is very dangerous to all concerned. It may cause the brother at fault to carelessly go on into such depths of sin as to become a reproach to the church, and also lead others into error. A few choice words kindly spoken at the right time often prevents serious results. Neglect here becomes criminal.

The purpose of discipline should be to win the erring brother back to the ways of righteousness, but when it is impossible to do this, our duty is very plain. I Cor., fifth chapter, deals with a case of gross immorality and allows nothing but exclusion. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Many similar passages could be quoted, but space forbids it. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." The context clearly shows that church fellowship and the Lord's Supper is what is meant.

It is just as orthodox to exclude certain characters from church fellowship as it is to receive certain others into it; and an error here is just as truly disobedience to the Lord as any where else. High standards of character will win for the Master, but lax discipline endangers all, especially weak brethren, and does no good for any one at any time. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

VALUE OF CLEANNESS.

James denounces worldliness (4:1-8) in the strongest possible language, but observation proves the justice and truth of his charges. Consistency is attractive wherever it is found, even being a power for the advancement of evil designs; inconsistency is a destructive, repulsive force wherever it exists. The truth of this statement may be found in lodges, schools, corporations, social clubs and particularly in churches. No man, who is truly in sympathy with a certain order, wants to affiliate with a body of men merely because they bear the name, but he wants men who wear it consistently. Self-respect demands this much.

Holiness is usually regarded as a quality, but it is much more, it is a power and pre-eminently so in church life and work. Sincere men look for it here and not finding it they turn away disappointed. The church that stands for deep spirituality and a high order of integrity in its members will as surely win as God lives, but the one that does not will dishonor God, ruin its members and see its candle wane.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These are good and profitable unto men."

There is not one reason to be assigned in favor of immorality; but all experience, observation and reason argue for integrity. Why, then, should not the professors of it, all Christians, and the special repositories of it, the churches of Christ, stand for it uncompromisingly?

Macon, Mo.

BAPTIST WORLD ALLIANCE.

(Continued from page 1)

and trusts that nothing will be wanting to establish at an early date a permanent arbitral court for the settlement of all questions among nations which cannot be disposed of by the ordinary methods of diplomacy.

Further, the Alliance, recognizing that it is the duty of the subjects of the Prince of Peace to lead in such pacific work, rejoices in the response made by our churches all over the world to these endeavors, and urges them to continue to pray for peace, to check everything in the press and in national life calculated to cause strife among the nations, to protest against the extension of the war field into the air, and to promote in every way possible the spirit of brotherhood and love."

The general subject discussed was "The Christianizing of the World." 1. In Non-Christian Lands. (a) The Open Door, by Dr. W. Y. Fullerton, of England. He said that "the reproach of the church of Christ is that in the twentieth century of the Christian era there are yet in the world non-Christian lands; her apology, that she is beginning to feel the reproach."

After a survey of the foreign field, in which he declared that the whole world is open to Christian missionary effort, barring a few States like Tibet, Afghanistan and some of the native Indian States, Doctor Fullerton answered an objection that is frequently heard against foreign missions. He said:

"The crisis of the world is the opportunity of the church. We cannot afford to regard the subject of missions any longer as the specialty of a few elect souls; we dare no longer speak of any part of the great work as a foreign mission. The church has no commission to any special country; where we ourselves find Christ is our first sphere, but it is not our final sphere. In every nation there are some who defy us and some who welcome us. And sometimes it is easier to reach our neighbor in India than in Indiana, easier to win our brother in Korea than in Canada, easier to save the perishing in Uganda than in Britain; but wherever we can reach men we must tell them of that Name which causes in our hearts such a nameless joy."

Doctor Fullerton announced that Korea bids fair to eclipse all other nations in its adherence to Christ. His word-picture of the phenomenal spread of Christianity in that country aroused the applause of the delegates.

"The Korean plan of contributing time as well as money is notable," he said. "The collection in one district amounted to no less than 67,000 days to be devoted to the definite service of Christ in evangelistic work, equal to the service of one missionary for about 300 years. Church members suspend their business, leave their homes, and travel far and wide to tell their countrymen of the wonderful news of Jesus; and there seems to be such a pervading power of God's Spirit that a thing almost unknown before happens—people receive the gospel the first time they hear it. Recently a business man came to his church with a confession that, having promised to give 180 days in the year, the inclemency of the weather prevented him giving more than 169 days, and he begged to be forgiven! We who give our spare hours and our surplus half-dollars to the spread of Christ's kingdom may well feel rebuked, even while we offer praise for this Pentecost in Korea."

"It only remains to ask what the Baptists are doing to reach these open lands. For to us, with our present privileges, it may be said as General Beckwith said to the Waldenses when their political restrictions were removed: 'Old things are passed away and new ones are beginning to open up. Henceforward you are either missionaries or nothing.' In the United States you set a worthy example; your ten missionary societies have an aggregate income of £1,000 a day—£365,000 a year. But, to quote Madame de Stael: 'You are the advance guard of the human race, you are the future of the world.' The English Baptists give about a third as much, and including Canada, Australia, Africa, Germany and Sweden, the total expenditure of the Baptists of the world on missions in non-Christian lands seems to be about £525,000 a year. Would it not be a worthy ambition to increase this amount to £1,000,000 a year?"

Dr. R. J. Willingham, of Virginia, addressed the Alliance on the topic, "In the Christianizing of the World What Co-operation Should We as Baptists Have in Foreign Mission Work?" He said in part:

"The missionaries co-operate by conferring together about vexed questions which they must all

meet in foreign lands. They co-operate to a certain extent in publishing much-needed tracts and books. Much literature which can be used in common is already being published. The foreign nations are reading more than ever.

"The question is, Shall they be supplied with the books of skeptics, atheists and infidels, or shall we who love the Lord put Christian literature before them? Of course, we regret that we cannot have greater co-operation in this important matter, but the principles which we hold keep us at times from entering into more hearty co-operation. In China other denominations have insisted on translating baptism—'washing ceremony.' In Japan they have insisted on translating baptism—'sprinkling.' These are simply examples, but they show our people plainly why we cannot enter fully into co-operation in the publishing business, and the necessity of our having our own plants."

The Alliance sermon was preached by Rev. Thomas Phillips, pastor of Bloomsbury Chapel, who is carrying on a splendid institutional work in the slums of London. Doctor Phillips took for his text the 11th verse of the 84th Psalm: "For the Lord giveth grace and glory." He said:

"All that is noblest and best in life is due to Protestantism. Grace always means glory; the Cross always means victory. At the present time the church is not at its best. It is passing through an eclipse. It is diffident, hesitating; it hasn't the attitude of a conqueror. There is daylight, but no sunshine; influence, but no glory. We have lost sight of the everlasting hills.

"If we are to regain the glory we must receive the grace. If we understood grace better we would understand God better. Christian men think of God as the indwelling God, the immanence of God, of a God of character and the God of Calvary and the Cross. Grace is what gives the glory to each of these conceptions. Without they are failures."

The sermon was deeply spiritual and was greatly enjoyed.

The Alliance was addressed by Dr. William Henry Roberts, Stated Clerk of the Presbyterian General Assembly, who brought the greetings of his denomination and of the Federal Council of Churches of Christ in America. The Presbyterian delegation included Dr. John R. Davis, Dr. Robert Hunter and Dr. W. Scott Nevin.

Doctor Roberts said that he believed in co-operation, but not in the organic union of the Protestant denominations, adding: "The New Testament brings the Baptists and Presbyterians close together; closer than you may have knowledge of. I bring greetings to you from 25,000,000 Presbyterians, and wish you success in your efforts."

Doctor Hunter and the others brought the greetings of the Presbytery of Philadelphia. In the

AFTERNOON

the women of the Baptist Alliance held their meeting for consideration of world conquest. Mrs. A. G. Lester, President of the Woman's Baptist Home Mission Society, presided, and Mrs. Andrew MacLeish, President of the Woman's Foreign Missionary Society, read the Scripture.

Prayer was offered by Miss Harriet Stratton Ellis, Home Secretary of the Foreign Missionary Society.

Mrs. Marie C. Karry, of London, gave an interesting address on "The Foreign Missionary Work of the British Baptist Zenana Missionary Society." She declared that changes had occurred among the women of the British Isles since the World Alliance Convention five years ago.

"They are more eager to enter public work," the speaker said. "Their consciences have been quickened. Great changes have also taken place in the Far East, where the movement for the education and uplift of downtrodden womanhood has had a great impetus.

"But we need more workers for the foreign field. There is a sad lack of volunteers for this work among the young women of Great Britain. In my country we feel that the influences of the women's colleges are not favorable to the missionary cause. Girls are not offering themselves. We could use 150 if they would come forward."

Mrs. Karry spoke of the progress made in India by the Baptist women's missionary societies of Great Britain. She told of the beginning made in medical work, of the two centres where women and girls were trained in useful occupations, and of the training college for native women teachers which the Baptists have established, in co-operation with four other denominations, in Calcutta.

Mrs. Russell James, of London, whose theme was

"The Work of Baptist Women in the Home Churches of England," told of the organization and work of the British Baptist Women's League, which conducted the home mission propaganda in England, declaring that the league opened new and larger fields of endeavor to the women. She said that some ministers across the water at first saw no use for organizing the league.

They declared they were satisfied with conditions as they existed," said Mrs. James. "But they missed the point altogether. The question was not whether they were satisfied, but whether the women were satisfied."

Mrs. James told of the league's "hostel for working girls" in London, which is similar to a Young Woman's Christian Association, and their Deaconess Home, whose workers have been spoken of by Doctor Meyer as "the Florence Nightingales of the slums of London." She told of the numerous underpaid ministers in Great Britain, some of whom receive salaries of \$350 per year, and how the league was helping these worthy men and their families. Mrs. James related how a gigantic campaign was being organized by the church women of Great Britain in behalf of these poorly-paid ministers, the object being to raise a fund of \$1,250,000 for them. The women plan to raise the money by "a simultaneous system of bazaars throughout all England."

Madame Yasnovsky, of St. Petersburg, Russia, told of her efforts to interest the women of her native city in Baptist work, and the gradual extension of the faith throughout the great empire. Miss Fetler, of St. Petersburg, pleaded with the women of America to be "big sisters" to the women of Russia, and Madame Doycheff, of Tchirpan, gave a recital of how a Russian mob attacked her husband and herself when they conducted a service on a street corner. On that occasion, Mrs. Doycheff said, stones were thrown, her husband's foot was injured and her body was covered with bruises.

Mrs. R. S. Gray, of Christ Church, New Zealand, told of the country where women have equal suffrage with men.

"The women of New Zealand take a great part in political affairs," she declared. "You know, we can vote, and we are much interested in downing drinking and gambling, and keeping our cities clean."

Mrs. John Firstbrook, of Toronto, Canada, President of the Women's Baptist Foreign Mission Society, East, said she was too busy with God's work to think of woman's rights. She held that the home was the place in which woman should assert her rights, making sure that it was a Christian influence she exerted there.

Miss N. H. Burroughs, of Louisville, Ky., Corresponding Secretary of the National Baptist Convention, told of the ambitious work of the negro Baptists of the South among their own people. Miss Burroughs, who is an eloquent negress, said there were 2,800,000 negro Baptists in her territory.

"There are more than 2,000,000 colored women in Baptist churches, nearly all of whom are poor in this world's goods, but rich in faith," said Miss Burroughs, "and two-thirds of the money given for charity among negro Baptists is given by the colored women of the South."

Miss Della D. MacLaurin, of Chicago, Field Secretary of the Woman's Baptist Foreign Missionary Society of the West, told of the \$1,000,000 which the women of the West were raising for the women of Eastern lands. Of this sum, \$900,000 was pledged, she said, and the remaining \$100,000 was to be raised by an "every woman canvass" in the churches next October.

Other speakers were Miss Fannie E. S. Heck, of Raleigh, N. C., President of the Woman's Missionary Union, and Mrs. Scott, of Scotland. At the close of the meeting the 3000 women in the audience stood and recited the following pledge to the women of Eastern lands:

"We send you our abiding love. We are one; one in God, one in Christ, one in faith, one in doctrine and one in love to one another."

WEDNESDAY EVENING.

Mr. Herman Marnham, a rich Baptist layman of England, presided. The devotional services were conducted by Rev. Ferre Gnesta, of Sweden. The general subject of the Christianizing of the World was continued. "The Influence of Foreign Missions on the Home Field" was discussed by Prof. J. H. Farmer, of Canada in an admirable address. Rev. J. E. Roberts told of "The Evangelization of the City," and Dr. J. B. Gambrell of Texas, told of "The Evangelization of the Rural Districts." When he asked all who were born in the country to rise more than two-thirds of the vast assemblage stood up.

"That demonstrates the need of carrying the Gospel into the country districts," said Doctor Gambrell. "Nearly all of our preachers, statesmen and leaders in finance and industry come from the country. See to it that the country boys and girls have the Gospel."

He insisted that the same gospel which saves in the city can save in the country. As usual, the "old Commoner" struck twelve. His speech was much enjoyed.

Dr. Bruce Kinney, of Kansas, spoke of the evangelization of the Frontier, giving many interesting and startling facts and figures.

THURSDAY MORNING.

The house was filled early, for it was expected that this would be the greatest day of the Alliance. Dr. F. B. Meyer was the special chairman. The general subject was "The Christianizing of the World—Eastern Europe." The introductory address was by Dr. H. Newton Marshall of London. He first uttered a note of warning as to the danger of Europe receding from Christianity as former Christian lands, such as Palestine. He spoke also of the opportunity for the Baptists. Baptists in these countries are growing rapidly. In fact, they are growing faster than the population. Dr. Marshall then challenged the Baptists of the United States to give to these "Knights of the Knout," as he very aptly termed them, their sympathy and support. Rev. A. Udvanoki, of Budapest, who spoke for Hungary, said the Baptists of Hungary, had 17,000 members, but only 65 organizations, with 75 mission stations.

They need a Seminary, which will cost \$10,000 and \$5,000 for its maintenance. Rev. N. Copek, of Brunn, spoke for Moravia and Bohemia. He said that those who say the Catholic Church is as good as any have never lived in a Catholic country. Catholicism, with its ignorance and superstition and spirit of persecution, is worse than heathenism. The Moravians and Bohemians want one missionary for every 1,000,000 of the population. They now have only one to every 3,000,000. They need also Baptist church houses and that the church house in the land of John Huss shall be saved from sale.

Rev. Charles T. Byford told of the New Reformation in the Eastern countries of Europe. People got hold of a Bible, and became Baptists. They waited 17 years, for some one to baptize them. They were reduced to the necessity of putting an advertisement in the paper, asking that if there were any one in all the world who believed in the baptism of believers would please come and baptize them.

There are 30,000 Baptists in Siberia. They believe in prayer and in the Word of God. One of them was asked to stop preaching Baptist doctrines. He declined. He was told that he was not asked to stop believing the doctrines, but to stop preaching them. He took the paper which he was asked to sign and tore it up, saying that he would rather rot in prison than sign it. Rev. V. Pavloff, of Odessa, Russia, was received with much honor, the audience rising and waving handkerchiefs. Briefly, he told the story of his remarkable life. Converted at the age of six, he began preaching at 16. As he could not obtain a theological education in Russia, he went to Hamburg, Germany, for that purpose, where Pastor J. G. Oncken took him and instructed him. This was in 1875. In 1876 he was ordained by Dr. Oncken. He returned to Russia in 1880, where he found a church of 40 members, among whom were his father and mother. He spent several years in preaching and baptizing. At first he was recognized as a Baptist preacher. But afterwards he was imprisoned many times, then exiled, he and his family, he paying his own expenses. While in exile he lost his wife and four children, having only one boy left. But he preached the gospel and was instrumental in the conversion of about 100 souls. They must have a college for the education of their preachers. They need also a fund for the erection of their "prayer houses," as they are called. They need also a publication society for the publication of Baptist literature. The Russian exiles were then introduced by Dr. J. H. Shakespeare, Secretary of the Alliance. Dr. Shakespeare was greeted with three cheers by the delegates. He spoke of the sufferings of the Baptists of Eastern Europe, of eyes dug out with swords, of backs blistered by whips, of men strung by the thumbs, of fathers separated from wives and families to be cast into prison or banished from the country.

"We had thought that the days of the Christian heroes were past, but they are still with us," said Doctor Shakespeare.

He called the present meeting of the World Alliance "the greatest council since the days of Nicea." He

told of the difficulties met with in getting the Russian pastors out of Russia; how, when \$2,750 bail was furnished for Fetler's release, another charge was immediately filed against the leader of the Russian Baptists; how Pavloff was summoned at the last moment to appear in court, but telegraphed, "I think the Lord needs me in Philadelphia." Doctor Shakespeare said the names of these men, and others in the Russian delegation, "will be remembered as we remember Bunyan, Cromwell and Roger Williams.

"I present to the Alliance these men who, like the Apostles, have lost everything for their faith," continued Doctor Shakespeare. "And the end is not yet. Russia can only find salvation by suffering. But when Russia becomes the greatest Baptist country of the world, outside of America, the Czar will discover the Baptists are among his most loyal subjects."

Dr. Shakespeare then brought forward the Russians, Roumanians and Bulgarians, one by one, and briefly told the story of their labors and sufferings and sacrifices.

"These men," said Doctor Shakespeare, in introducing the exiles, "form a spectacle to angels and to men. They have suffered all things. They have marched in convict gangs to Siberia. They left their wives and children along their via Dolorosa. But the end is not yet. The progress of the world is over the mangled frames and the bleeding bodies of heroes and martyrs, and not until Russia becomes the most Baptist country in the world, except America, will it succeed in making the progress it so sorely needs.

"We say it with all respect to the czar, who is one of the most enlightened monarchs of Europe: Do not fear the Baptists. In every country in the world they are the most loyal subjects. We say to the statesmen and the rulers of Europe: Do not fear the Baptists. If you want a sober, industrious, peaceful people, here they are. We say to the prelates of Russia: Do not fear the Baptists. We are the only people who, like you, since ancient days, kept true to immersion."

The following is a list of those presented:

Simon Stepanoff, Madame Yasnovsky, Vasilja Pavloff, Mrs. Vasilja Pavloff, J. Rothmayer, Hungary; Joseph Vince, Paul Datcho, Mr. Balichin, Pavlienko Zanolvy, Evan Savelleff, Andreas Erstratenko, Varsilla Ivanoff, Levuchkin, Feodor Kostromin.

Some of Doctor Shakespeare's most dramatic introductions follow:

"This is Madame Yasnovsky, daughter of a baron. She gave up society, home, friends, and chose poverty and hardship to become a Baptist."

"This man has baptized 1,500 converts, generally in the forest at dead of night."

"This pastor was exiled five years. He has been in prison many times and returns to prison when he goes home."

"This minister was exiled to Siberia, where he was chained to a thief in a gang of criminals. He has worked in a tread-mill. While in Siberia he preached the gospel to the convicts, and baptized 2000 of them, often cutting holes in the ice to perform the ceremony. He has been imprisoned 31 times. He is 41 years old. Look at him."

"Here is a Baptist pastor who fought against the Turks in the Crimea. He was banished for 16 years, beaten, scourged and for nine years was not permitted to see his wife and children. During his first term of imprisonment he converted 50 criminals. He has spent nearly the whole of his life in prison—and has baptized more than 1000 converts."

"Let me present to you this man, who has baptized more than 2000 persons while exiled in Siberia. He often cut holes in the ice in order to baptize the converts."

"This man baptized 1600 converts in Russia, usually doing it in the dead of night to escape arrest."

These are a few of the records of suffering and strife and triumph which the presenter recounted to the Alliance. Some of the Russians held up wrists which bore scars from their chains of exile. All of them wore faces of iron, with lines deep cut, with eyes which told of an infinite, deep sorrow, but with the dream of a far-off vision now and then flashing into their faces as they gazed upon the men and women who greeted them, often with a silence that spoke a deeper reverence than the loudest applause.

Three Russian men and women came to tell a story by their very presence, and they came to plead for the support of the World Alliance of all Baptists throughout the world who live and are willing to clasp hands with the little army which is slowly,

(Continued on page 8)

Mission Directory

STATE BOARD.

J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn.

W. M. Woodcock, Treasurer, Nashville, Tenn.

HOME MISSIONS.

Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.

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Rev. W. J. Stewart, Nashville, Tenn., Secretary, to whom all communications should be addressed.

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ASSOCIATIONAL MISSIONS; HOW DONE.

By J. W. GILLON,

Corresponding Secretary.

To many it would seem altogether useless to discuss this subject. We have so long been familiar with the methods now in use that it would seem impossible to say anything new on them. These methods have been so long pursued that they seem to be a fixture in our church policy. So much has been accomplished that it would seem a sin to some to suggest any change. In spite of what seems to be true and fixed, I want to say some things on "How to Do Association Missions."

I. First, I want to call attention to the old, or present methods. All present methods have grown out of an interpretation of the term "missions." Up to the present, when we speak about missions, the thought at once turns to the preacher, occupying a station that would not be occupied but for the support of some church or group of churches. We have interpreted mission work to be to furnish preaching to places that are unable to support the preacher. With this interpretation, it has been inevitable that we work within the bounds set by the interpretation. This has been the interpretation adhered to by Association Boards, State Boards, and City Boards. The Home and Foreign Mission Boards have wisely expanded the interpretation.

What kind of work has this interpretation grow

1. It has furnished mission pastors for many weak churches that would not have had pastors but for the help gotten. It has been meager, insufficient help in many cases. It has not been sufficient to command the right kind of men in many instances. In many cases it has put the best of men in embarrassing situations, and has greatly hampered them by its meagerness. But when all of this has been said, it remains to be said that a great and worthy work has been thus accomplished. Many strong churches have been started and developed by this system. Many of the mighty men in the Kingdom have gotten their start in the ministry, and have gotten training and experience which has helped to fit them for their after leadership and power.

2. Following the leadings of the interpretation, men have been employed, who have been designated "Associational Missionaries." These men have been directed to hunt out the promising places of total destitution, and establish preaching stations and dates, and thus lay the foundation for churches, and future permanent work. They have been expected to do both the work of the pastor and the evangelist. These men have generally received very meager support. In the main, they have been good men, who have tried to be true to God and their generation. They have not known much but the Gospel. Their salaries have been too small to allow them to purchase books, or take periodicals. They have not grown through the years in the breadth of their information, but they have grown in grace, and in favor with the people. They have wrought wonders with their meager equipment. It is largely through their work that the Baptists have become numerically the strongest people in our Southland. They have worked mainly in the country, and in the country we have our main strength. Much of this strength has been, and is due to their labors. Great praise is due them, and we all give them unstinted praise for what they have done. Shall we praise the product and not the system? Surely the tree deserves praise for its fruit.

3. Following the interpretation, in some cases colporters have been employed by the Association Board to sell books and Bibles, and to give Bibles where necessary, and to do such preaching as opportunity permitted. By this means, many homes have gotten their first taste of good literature, and many promising boys and girls have gotten their first inspiration for a future usefulness, and life of blessedness. Eternity only will reveal the great good that has thus been accomplished. So much for the past and present method.

II. A new interpretation of the term "missions."

Mission work is the doing of anything that will carry the gospel to men in the most efficient way possible.

1. If this is true, Christian education is mission work. By Christian education I do not mean literary education in a school run by Christian men, nor do I mean literary education in a school operated by some denomination. This does not make Christian education. It may, in some cases, guarantee that the opposite of a Christian education is not given, but it does not always mean that even. When I speak of Christian education, I suppose the existence of at least three things; first, a Christian atmosphere and environment in which to be educated. Second, the teaching of Christian truths in the class room as a part of the curriculum, and necessary to

graduation and a degree. Third, the actual learning and practicing of such Christian truths by the taught.

If this is Christian education, and mission work is the doing of anything that will carry the gospel to men in the most efficient way, why is not this mission work? We not only need the highest class of trained educated preachers, but we need the highest class of educated, trained laymen, in order to get Christian truth to men in an efficient way.

To carry out this idea in Association Missions, we must not merely support such colleges and universities as may be doing mission work by Christian education, but we must in each Association, where our strength is sufficient, organize and support academies, that will be under denominational control, and will actually do the work of Christian education. Money spent this way is as really spent in mission endeavor as the money spent to furnish a preacher for the slums of the city, or destitute places of the country, or the heathen in foreign lands.

It not only means greater efficiency in the workers thus produced, but it means that the men and women of each new generation will be an improvement on the old in generosity in giving.

If saving a man is first saving his immortal spirit, and then saving his life, powers and faculties, why is not Christian education real mission work?

2. If our definition of "missions" is to stand, Sunday school work is mission work. This is true if you confine yourself to the teaching work in the so-called "mission Sunday schools," but it is true also when you widen it to the larger field, such as is covered by the Field Force of our Sunday School Board, or such as is done by our State Mission Board through its field man. The proper organization and grading of Sunday schools, and the training in Teacher-training classes, mightily helps in the getting of the gospel to men in an efficient way.

In many a present developing Sunday school teacher is the future great preacher, Bible woman or missionary. In the pupil being taught is the great leader of another generation. Why is not this then mission work, and why is not money spent for this as much money spent for missions as any other money spent? If this position is correct, and the thought is allowed to work out its legitimate fruitage, every Association that is able will have its trained Sunday school field man, who will make it his constant business to develop the Sunday school work in the bounds of the Association.

3. If the definition of "Missions" stands, the equipping of churches is mission work. By this, I mean, first, the furnishing of adequate houses. What can a man do with a preaching station, and what can a preaching station do with a man without a place in which to meet? With all of our modern church methods, in country, town and city, the meeting place is an important factor. If the convenience, utility, adequacy and comfort of the meeting place will add to the numbers who will attend, why will they not add to the efficiency of the congregation and preacher in getting the gospel to the people? If they do add to this, does it not appear that according to our definition, the building of meeting houses is mission work? If we so do mission work as to include the furnishing and equipping of buildings, we must change our present inadequate way of getting funds. We must insist that Christian men are under obligation to practice God's financial plan, which is the giving unto the Lord a

title of the income as a minimum.

But in addition to this, we must adopt some large, sensible business-like plan for getting the funds needed, and for dispensing the funds when gotten. In almost every Association there can be found some such blessed man, whom God has given great wealth and a generous heart, who can be induced to give some large sum to be used for building purposes, provided the churches of the Association will raise a stipulated sum to be loaned to churches with which to build houses. In this way the liberality of the people will be appealed to, and the fund can be raised. When the fund is raised, it can be understood that it is a loan fund. A small interest can be charged, and such payments exacted as will not make it hard for the congregation to return the money. By making such loans on condition that a certain kind of house shall be built, and a certain amount of money shall be raised, all of the financial strength of the church being helped can be appealed to and commanded. The hour has struck, it seems to me, when this must be done, as a part of our mission work.

If equipment is mission work, it is evident that the furnishing of a proper preacher is part of the equipment of a church. The better, the stronger the preacher in each case, the better. It ought to be the business of the Association Boards to see that the weak churches have the best preachers that can be commanded. There ought not to be any hesitancy in demanding that the men called be qualified to do the work the field needs. When the right man is called, there ought not to be any miserliness in the salary offered by the field and the Board. He ought to be given a living, and a small sum with which to purchase new books, besides, and when this is done, if he does not do the work, he ought to be let to pass on, and another man secured in his place.

In order to get the right man, the churches ought to be grouped, and induced to furnish a home, and, at least, five acres of land at some point convenient to the churches, when the churches are in the country. In this way men can be secured, and real men can be kept when gotten. One of the great banes of our country work, as well as of our town and city work, is short pastorates, and short pastorates are most often produced, where the men are worth keeping, by the inadequacy of the provision for their needs.

If the furnishing of a preacher is mission work at all, why is not the furnishing of the best kind of preacher the best of mission work?

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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.

OUR MISSION FIELDS.

We are sure that an opportunity to help the Union bear the expense of publishing *Our Mission Fields* will not be unwelcome. As it costs as much as the salary of three missionaries to publish and send free to all Societies, they are requested to send to the Secretary of their State Union a voluntary subscription, 20 cents, for their copy.

For fuller information, please apply to your State Secretary. Each Society and Band will receive a notice of this request through their State Secretary, and many will be glad to respond as an appreciation for this valuable help.

W. M. U. OF CUMBERLAND ASSOCIATION.

The W. M. U.'s of Cumberland Association held a very interesting and profitable all-day meeting with the Springfield W. M. U. Thursday, June 8. Miss Mary Northington was with us and added much to the success of the meeting with her bright and interesting talks. Miss Josie Winn of Clarksville, who is giving much of her time, without remuneration, to the W. M. U. work of Cumberland Association, was present and added much to the meeting. We would like to say to the churches of the Association, if Miss Winn comes your way, receive her kindly; she will do you good.

It would be impossible to even mention all the splendid speeches and papers of the day. Dinner was served at the church, and altogether the day was very pleasant and profitable to the work. The ladies were so pleased with the success of the day that they decided to have the meeting quarterly in the future. What church wants the next meeting? We would be pleased to hear from you.

Mrs. L. S. Ewton,
Secretary.

THE CHURCH'S DUTY OF EVANGELISM.

By Rev. Arthur H. Allen.

This title spells *obedience*. Jesus said, "Go." The obedient Christian goes. Preaching, or living, or both, he testifies to the power of his Master to save and keep every soul that trusts Him. By evangelism we mean the proclamation of the power of Jesus

Christ to save men from the guilt and power of sin. That is the Gospel, the good news of the Gospel. A genuine acceptance of this invitation will be followed by social service, by an heroic effort to improve the condition of the poor, to stem the intruding tide of civic corruption and political chicanery. All humanitarian philanthropy will fall into line in the creed and program of the loyal Christian, but he shows his loyalty by putting Christ and the proclamation of His Gospel, first.

This is the duty of the church, the whole church, not of the preacher only, but of all who hear his message, and have obeyed his summons to enroll their names in Christ's army.

Why?

1. This is the command. The risen Jesus said, "Go ye into all the world, and preach the Gospel to every creature." And a few weeks before, on the Resurrection evening, He had given that marching order, "As my Father hath sent me, even so send I you." So the ratio is proportionate between the mission of Jesus from the presence of His Father's glory and the mission of His disciples, who go forth from His presence, breathed upon with the gift of the Holy Spirit. In that power it is not surprising that the Saviour's words have been fulfilled, and greater works than His have they done, who believe on Him.

2. So the apostles understood it. Paul said, "Woe is unto me, if I preach not the Gospel." Peter and John unite in saying, "We cannot but speak the things which we have seen and heard." But not the apostles alone. After the persecution that arose about Stephen, the apostles remained at Jerusalem, but the rank and file of the disciples were scattered abroad, and they went everywhere preaching the Word. As Jews they were used to the practice of exhortation in the synagogues, where any stranger was invited to speak. Witness the labors of Priscilla and Aquila, and of their eloquent pupil, Apollos.

3. So the church has understood it in her most flourishing days of revival. Wyclif, with his new love for the Bible, sent out through England his poor preachers, and John Wesley his lay preachers. Then the Salvation Army was called of God to preach the Gospel broadcast, which others had forgotten to do. So the Haldanes preached Christ in Great Britain and on the Continent. So through this country Godly Christians are holding up the crucified Redeemer in open air services and rescue missions, and for this we give honor to the National Bible Institute. The Episcopal Church recognizes the need and in its lay readers, and the Brotherhood of St. Andrew, it seeks to meet that need. Bishop Hare wrote to a friend: "To reach the great, independent, self-sufficient working-class, we need preachers, distinctly not scholarly (this class does not like scholarship), not refined in diction or manner or dress, but men of the people, off-hand in speech and manner, occupied not with the refinements of thought, but with great general truths, and in dead earnest."

4. This evangelism is the capstone of the Christian temple. The Christian life has been defined as the spiritual experience of communion with God through Jesus, which bears fruit in character and conduct. The crowning conduct in that life is personal testimony for Jesus, based on a Christ-like character. This testimony has had brilliant success. The witness of the Christian laymen appeals to his comrades. His faithfulness is honored, even if his appeals are not always

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BEST AND LONGEST

obeyed. In the shop amidst his mocking associates, on the street in the hearing of the crowd, his testimony is not in vain.

Does your heart decide now to bear your witness to Christ as your Redeemer, whose redemption awaits for all? Do not say, "I am overburdened now with Christian precepts, and this is the last straw." No, rather it is the overflow of a great loving heart, as it sings, "Christ has redeemed me. His love has changed the world for me. This is the message that I bring, 'O be ye reconciled to God.'"

SUICIDE—ITS CAUSE AND CURE.

Statistics show that the number of suicides in the United States increases annually; whereas, in olden times, suicide was a rare thing. Men of authority claim that the majority of suicides are from madness, or insanity. Now, what causes this madness, and why is it so prevalent in this day and time? The first step towards suicide is a blue, depressed feeling, caused by an inactive liver or some minor stomach trouble probably. In ancient days men and women were strong, robust and healthy. They considered their physical condition first of all, and as a consequence, they had no blues, no depressed feeling and few suicides. It is the same with the present-day generation; if a body is in good physical condition, it never sees the gloomy side of life, but rises superior to the largest obstacles and fights the battle of life bravely and successfully to its natural end. Therefore, look to your health. See to it that your body is as sound as a dollar, that your physical condition is nothing short of perfect, and the best, quickest and most satisfactory way to accomplish this end is by drinking Harris Lithia Water. It puts the liver and kidneys in the proper condition to perform their important duties accurately; cures indi-

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Baptist and Reflector

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BAPTIST WORLD ALLIANCE.

Continued from page 5.

painfully building up the church in the land of persecution.

By that time the American, English and Canadian delegates were almost hoarse with cheering. The Russians filed off the platform while the audience sang "Soldiers of the Cross." Men's hearts were mellow. They had had a glimpse of Calvary in the Twentieth Century.

Dr. A. J. Vining, who had been traveling in the interest of the European Seminary, spoke eloquently urging the importance of contributing now to the Seminary.

"Few understand the language of their lips, but we all understand the language of their scars," said Dr. Vining.

Dr. F. B. Meyer stated that it was hoped the Seminary would be located in Russia, and that he and Dr. Conwell were going to St. Petersburg to see the Czar and try to secure his consent to the location of the Seminary in Russia. Dr. Meyer then asked for \$100,000 to build the Seminary. Before adjournment, they raised about \$66,000, and \$5,000 more at night, making \$71,000. This was the greatest day of the Alliance, the climax, the mountain top. It was good to be there; yea, it was worth going thousands of miles to be there. Never perhaps will one again have the opportunity of witnessing such a scene.

In the afternoon the Alliance, by invitation, made a visit to the Crozer Seminary. The institution has seven professors and 96 students. The grounds are beautiful. At the

NIGHT SESSION,

Dr. R. S. MacArthur presided, and made a brief, but stirring, address. The Secretary of the Nominating Committee read the report of the committee. Dr. R. S. MacArthur was unanimously recommended for the presidency, and was elected, as also were Secretaries J. N. Prestridge and J. H. Shakespeare. The following is a full list of those nominated and elected:

The full report of the Nominating Committee was as follows:

President—Robert S. MacArthur, D.D., of New York.

Secretaries—J. N. Prestridge, D.D., Kentucky; J. H. Shakespeare, M.A., London.

Treasurer—E. M. Sipprell, St. John, N. B.

Treasurer for Europe—Herbert Marnham, London.
Vice-Presidents—Bahamas, Mornay Williams, New York; British Honduras, R. Cleghorn, Belize; Germany, B. Weets, Bochum; Jamaica, P. Williams, Bethelton; National Baptist Convention, A. R. Robinson, Chester, Pa.; Russia (Open Baptist), I. S. Prokhonoff, St. Petersburg; South Wales, Hugh Dixon, Sidney; New South Australia, H. S. Ramford, J. P., London; Tasmania, C. Palmer, Latrobe; New Zealand, Alfred North, Ponsonby.

Each contributing Union or Convention is empowered to nominate a Vice-President in addition to these.

Executive Committee—British (five members), W. E. Blakefield, B. A., D. D., Rawdon; D. Wittom Jenkins, Salendine Nook; Herbert Marnham, London; Newton H. Marshall, M. A., Ph. D., London; W. T. Whitley, M. A., LL. D., Preston.

American (seven members), L. A. Crandell, D. D., Minnesota; George E. Horr, D. D., Massachusetts; John Humpstone, D. D., New York; W. W. Landrum, D. D., Kentucky; E. C. Morris, D. D.; Arkansas; R. H. Pitt, D. D., Virginia; Hon. E. W. Stephens, Missouri.

Canadian (two members), A. P. McDiarmid, D. D., Manitoba; S. J. Moore, Toronto.

For the following countries one each:

Australia—Westmore G. Stephens, J. P., Melbourne.

Chinese—J. T. Proctor, Shanghai.

Germany—J. C. Lehmann, Kassel.

Indian—C. E. Wilson, B. A., London.

Japanese—Y. Chiba, Tokio.

Russian—L. Brauer, Riga.

The nomination of Dr. MacArthur was received with enthusiastic applause and he expressed his appreciation in a few well chosen words. The subject of the Christianization of the World was continued. The first speaker of the evening was Rev. J. G. Lehman, of Kassel, Germany. He told about how his father was baptized by Oncken, the great German Baptist, and afterward suffered persecution. There are now 204 Baptist churches in Germany and 41,500 members. In the past ten years the increase of population was 14 per cent, while the Baptist growth was 36 per cent.

Dr. Domenico Scalera, of Naples, Italy, had prepared a paper which was read for him.

He gave some very striking illustrations to show that Roman Catholicism is simply paganism in a Christian garb. He thought that future history would set it down that among the chief agencies for the destruction of the papacy were Pope Pius X and Cardinal Merry del Val. Modernism is among the young and promising priests.

Rev. C. E. Benander, of Stockholm, Sweden, read a very interesting paper. There are five and a half million people in Sweden. Of these 52,500 are Baptists, making one Baptist to every 105 of the population. There are 600 churches.

Dr. F. B. Meyer took the floor to raise the balance of the amount of \$100,000, asked for for the European Seminary, and \$5,000 additional was subscribed, making \$7,000 altogether.

FRIDAY MORNING SESSION.

The special chairman was Sir George MacAlpine, of England, a fine looking Englishman, with mutton chop whiskers.

The Christianizing of the World was continued. Mrs. Andrew McLeish, of Illinois, discussed "Woman's Work" in an admirable paper.

"Woman's part in the Christianizing of the world," declared Mrs. McLeish, grows directly out of her obligation to Christianity. Only under the Christian beliefs is woman's place recognized on the level with man's." She read statistics which showed that up to 1909 a total of \$3,328,840 had been given by women in the United States and Canada for the work of women missionaries.

"The two-fold evil of child marriage and the seclusion of women that produces so much suffering in the East offer the Christian medical women a wide field for work. The number of Christian women doctors and nurses should be multiplied over and over again."

"Woman's part in the Christianizing of the world grows out of her special obligation to show women of the world Christian womanhood. Under Mohammedanism, Buddhism, Hinduism woman is in bondage.

"That is what caused our early missionaries to realize that men missionaries could never succeed in bringing aid to the women, but that it must be accomplished by one of their own sex. Efforts made in 1830 to organize a woman's movement for mission work met with failure, but in 1860 such an organization was effected. In 1908 over \$3,000,000 was expended

in the work with thousands of workers. This work is not one of human achievement. The first subscriptions asked of the women was 2 cents a week. The greatest assets of this work has been the unpaid work of devoted women.

"The progress of missions in foreign lands demands that the missionaries should be educated, that they may educate these women. They realize that no nation can rise higher than its mothers. The power of a heathen wife makes it almost impossible for the father or son to remain a Christian. The girls must be trained in the truths of Christianity.

"Women doctors and nurses must treat women in some foreign lands, and native women must be educated for this purpose. There is only one solution for this problem, and that is the unmarried woman missionary. Mission work offers a grand field for every Christian woman in the church. We are a part of a vast army that must move as one."

On the subject of "Medical Missions" Rev. C. E. Wilson, B. A., of England, Secretary Baptist Missionary Society, told of the increase in the number of people devoted to the work.

"Nearly one thousand doctors are now engaged," said Dr. Wilson, "in work on foreign stations. Ten years ago there were seven hundred medical workers. Mission hospitals have increased in number and much more rapidly than mission schools. There are 550 Protestant hospitals in non-Christian lands.

"While the number of students in mission schools has increased 28 per cent., the patients treated at hospitals have increased 75 per cent. Christianity is the best religion in the world for physical health and happiness.

"Medical work is but one of the many forms in which Christian missions are serving the material interests of the people among whom they are established. Mission hospitals and dispensaries never lack patients; they always need workers and funds. Last year there were 164,000 in-patients and 4,000,000 out-patients treated. Each patient must be treated individually in the mission service. The success of the medical missionary cannot be doubted. The first baptized Hindu converts, Krishnu Chandra Pal, was won by the setting of an arm he had broken, the operation being performed by Dr. William Carey and John Thomas in Bengal."

The Negro Work for the Negro was discussed by Rev. E. C. Morris, President of the National Baptist Convention, in a strong paper, which received enthusiastic applause.

"The colored people, as a rule, prefer to maintain their own racial identity," said Dr. Morris. "In the forty-five years of their freedom more than one hundred high schools and colleges and 27,000 church-houses, valued at \$40,000,000, have been erected. There are 25,000 ordained ministers and more than 10,000 men and women teachers in schools. They represent one-third of all the Baptists in the world, with 2,261,000 communicants. Fully 50 per cent of the entire race in the country are enrolled in the Christian church. Colored people of the United States are the leaders of their race in the world. The best results in mission work are obtained in house-to-house work.

"Until the time shall come when all barriers, including that monster race prejudice, shall be broken down, the logical man to bear the message of redeeming grace to the colored people is the colored man."

"To make a successful missionary the start must be made among the youth," said Rev. Dr. George B. Cutten, president of the Acadia College, Nova Scotia, in speaking on "The Training of the Young in Mission Endeavor." Dr. Cutten is a Yale man, and during his college course took an active part in athletics. Afterwards Dr. Cutten went to Columbus, Ohio, and eighteen months ago accepted the position in Canada.

"From the standpoint of economics, the training of the young rather than of adults is the ideal," he said. "The church-school, not as it is now, but as it should be, is the solution of this great problem.

"Proper instruction is the second requisite for proper training of the young. We must have graded classes and trained teachers. The proper training of teachers is a serious problem in all forms of religious education. The church must undertake it. Specialists in certain branches as in the public school system, and each child and youth taking missionary study for perhaps a year at a time would be the ideal. Occasional missionary lessons are not to be approved. The work of missionary instruction must not be left to late years, and it must not be delegated to any supplementary society. If the young are to be trained in missionary endeavor the church-school should be the agent to accomplish this task. Our main need is to awaken individuals, churches and denominations

as to the vital need of missionary endeavor for the sake of salvation for ourselves and others. The need recognized, the way will be found."

A. P. McDermid, president of Brandon College, of Manitoba, presented the subject of "Laymen and Missions." He said:

"All redeemed men and women alike are solemnly obligated to the service of Christ. Each should serve in the sphere in which the service will count for most.

"Is the 'layman' less obligated to serve Christ in the cause of Christian missions than is the minister?"

"What is the service demanded through missions for the Christianizing of the world? The first step is the conversion of the individual.

"The wealth of the world is increasing with a rapidity never before known. The peril is that there will be a corresponding increase in haughty pride, extravagance and wastefulness. This issue wrought the ruin of ancient empires. It works the ruin of human life. The first need of the world is to know Jesus Christ. Laymen as well as preachers should consecrate their service to God. The lack of workers is painfully felt. If parents will show by their work to their children that there is a righteous cause the young will become infected with the desire to do the work. We need prophets in the pulpits today, men of heavenly vision. The same kind of men are needed in our schools."

Dr. Cotten emphasized the importance of extensive development and not simply of intensive development. If Christianity is to continue it must be missionary. He did not believe in the Laymen's Missionary Movement as a permanent institution. He recognized the good work which the movement has done and is doing. But he thought an ounce of prevention is worth a pound of cure. It is better to keep a man awake rather than to let him go to sleep and then have to wake him up.

Dr. E. Y. Mullins presented some resolutions from the Southern Baptist Convention, recommending that the European fields be divided among the Boards of the Northern and Southern Baptist Conventions and the British Baptist Union. The Alliance adopted the recommendation.

On Friday afternoon the Alliance by invitation visited John Wanamaker's mammoth store, and the University of Pennsylvania.

NIGHT SESSION.

Col. E. W. Stephens, of Missouri, was the presiding officer and gracefully introduced the speakers.

The first speaker was Rev. J. H. Rushbrooke, of England, on "Individualism a Basis of Church Organization." Individualism and brotherhood imply one another. A Baptist church of Christ is a congregation not of sprinkled infants, but of faithful men. Jesus Christ laid down no details of organization. But He laid down principles which govern all organization. Peter was strangely blinded to the fact that he was a pope. Individualism is on trial and congregationalism is on trial.

Dr. R. H. Pitt, of Richmond, spoke on "Limits of Individualism in the Church." There are principles of co-operation as well as of individualism. There must be an irreducible minimum of principles. If a person finds himself out of harmony with his brethren then in truth and honesty he ought to leave them.

Dr. Pitt's address was one of the most discriminating of any delivered before the Alliance.

Dr. Booker T. Washington, of Tuskegee Institute, Alabama, spoke on "Baptist Polity and Good Citizenship." He began by saying he was proud of being an American, a Southern man, a former slave, and a Baptist. The first negro Baptist church was organized in Williamsburg, Va., in 1776. Dr. Robert Ryland was pastor of a colored Baptist church for many years, while president of Richmond college. There are now 2,261,000 Baptists in the United States, and 10,000,000 negroes altogether. The negroes own one-twenty-fourth of all the property in Virginia, and \$600,000,000 in the United States. They own and operate 10,000 dry goods stores and grocery stores, 2,000 drug stores and fifty-six banks. Fifty-eight per cent. of the negroes can read and write against a very small per cent. in Italy, Russia, Spain and Portugal. The negroes have 35,000 Sunday schools, 32,000 churches, 35,000 ministers and \$56,000,000 in church property.

There are two classes of persons in the South—one that curses the negro, another that blesses him. The people of foreign lands hear of those who curse the negro, not of those who bless. Nowhere do those who have black skins and those who have white skins live side by side so harmoniously as in the South. No one can keep another in the ditch without staying in

the ditch with him. Some races have been where they are going and have turned back. The negro has not yet got there. The white man and the negro will solve their problems and both arrive together at their destination.

The last speaker of the evening was Dr. J. T. Forbes, of England. Dr. Forbes is a deep thinker, has a splendid voice and a fine delivery. He was unfortunate in coming after the witty and eloquent speech of Washington, but he held the audience with his splendid thought.

(Concluded next week.)

Pastors' Conference

NASHVILLE.

First—Assistant Pastor M. E. Ward preached at both hours. Had one addition by baptism.

White House—P. E. Burroughs preached at both hours. Awarded diplomas to S. S. normal class.

Centennial—Pastor Poe preached at both hours on "The Solid Foundation," and "Profits and Losses." 30 in S. S. Good congregation at night.

Seventh—Pastor Wright preached. Reviewed the S. S. lesson for quarter. Prayer service will be held each night this week, looking forward to a free will offering next Sunday.

Cheap Hill—Small congregation in morning. In the afternoon the pastor spoke at Beech Grove. Good congregation. Good night service.

Central—Fair audiences. Subjects: "Gratitude," and "Weighed and Wanting." Good S. S. and B. Y. P. U.

Rust Memorial—Pastor Hutcheson preached on "Five Great Things," and "Jesus a Friend that Sticketh Closer than a Brother." Fine congregations.

Grand View—Pastor Padfield preached to a good congregation in the evening. Good B. Y. P. U.

Mt. View—Rain prevented a memorial service which was to be held for Deacon Green Moore and Bro. Charley Green. Service will be held next Sunday. Pastor preached at night.

South Side—Pastor Savell preached on "Pure Religion," and "Pilate's Great Question." One baptized. Good S. S.

Howell Memorial—Pastor Cox preached on "A New Song," and "Two Ways of Meeting Trouble."

Judson Memorial—Pastor J. N. Booth preached on "The Sixth Article in the Confession of Faith—the Freeness of Salvation," and "Glorying in the Cross." Corner stone laid Saturday afternoon. Speech by Dr. Edward Judson. Building progressing nicely.

North Edgefield—Pastor McPherson preached on "Six Reasons for Coming to the Lord's Table," and "The Three Hebrews in the Fiery Furnace." Good congregations. One for baptism.

Grace—Pastor Creasman preached on "The Living God," and "Suffering and Rewards." Good congregations. Splendid S. S. in spite of rain. Friday night the church gave the pastor a reception. He went to what he thought was a choir practice, and found the church full of people. There was a delightful program of songs and recitations, after which Rev. W. L. Wheeler of the Cleveland Street Presbyterian Church, made an address of welcome, followed by similar addresses by Rev. W. C. McPherson, of the North Edgefield Baptist church, and Rev. Jas. M. McLeskey, of the Arrington Street Cumberland Presbyterian church. The addresses were enjoyed by all and much appreciated. The pastor closed the service with a few remarks. Refreshments were served. The pastor deeply appreciated the welcome which he received, and feels very much at home.

KNOXVILLE.

Island Home—Pastor Dance preached in the morning on "My Task." Pastor preached at Broadway at night.

South Knoxville—Pastor Bolin preached on "Life's Heritage," and "The Preaching of Jesus." 188 in S. S.

Lonsdale—Pastor Lewis preached on "The War of Truth and Righteousness," and "The Revelation of the Unseen." 293 in S. S.

Bell Ave.—Pastor Sharp preached on "The Baptist World Outlook," and "The Bartered Birthright." 300 in S. S.; one baptized.

First—Pastor Taylor preached on "Work of the Baptist World Alliance," and "Personnel of the Alliance." Good S. S.; one baptized; one received by letter. Pastor in Philadelphia.

Deaderick Ave.—Pastor Waller preached on "The Church and Its Worship," and "Choosing My Life Work." 547 in S. S.; one baptized; fine congregations.

Ferry Street—Pastor Wells preached on "What I Have Written I Have Written," and "Make Thee an Ark." 97 in S. S.; two received by letter.

Antioch—Pastor Hodges preached on "The Church—What Is It?" and "Justification for Membership in a Church." One received by letter. Preached in the afternoon at a near-by school-house. Five professions.

Beaumont Ave.—Pastor Williams preached on "The Providence of God," and "Do Your Best." 158 in S. S.; three received by letter. Good B. Y. P. U.

Mt. Olive—Pastor, G. W. Shipe. Children's Day observed in the morning. B. Y. P. U. service at night. 145 in S. S. Good day.

Third Creek—Pastor, A. F. Mahan. S. S. Review by pastor. W. A. Masterson preached at night on "God's Question to Eve." 120 in S. S.; one for baptism.

Fountain City—Pastor Atchley preached on "The Marks of a Disciple." No preaching at night.

Lincoln Park—Pastor M. C. Lunsford preached on "The Stormy Life of Jesus." Rev. Basmajian spoke at night. 65 in S. S. Pastor resigned.

Gillespie Ave.—Pastor Webster preached on "God's Promise to the Faithful," and "The Wicked in Great Power, yet He Paved a Way." 124 in S. S.

Immanuel—Rev. Basmajian spoke in the morning on "A Call to Help." No night service. 126 in S. S. Good morning service.

Grove City—Pastor King preached on "World-wide Vision," and "The Sinner on Trial." Good S. S. and B. Y. P. U.

Smithwood—Pastor Shipe preached on "The Secret of Power," and "A Badly Mistaken Man." 67 in S. S.

Calvary—Pastor Cate preached on "A Surrendered Life," and "Word of Life." 70 in S. S.

MEMPHIS.

First—Pastor Boone preached on "Ageless Hymns," and "The Only Safe Journey." Two received by letter. A very fine day.

Central—Pastor White preached at both hours.

Bellevue—S. S. promotion exercises in the morning. Pastor Hurt preached at night on "Crowning Day." Two received for baptism. Three received by letter.

LaBelle Place—195 in S. S. Pastor Ellis preached at both hours. Good interest.

Seventh Street—Pastor Strother preached on "The Joy of a Faithful Christian," and "The Disappointment of the Ungodly." 161 in S. S.

Central Ave.—Pastor Davis preached on "What Think Ye of Christ?" and "I Am Not Ashamed of the Gospel of Christ."

Boulevard—Pastor Couch preached in the morning. Children's exercises in the evening. Revival continues, E. L. Watson preaching. Ten professions. Four received by letter; one approved for baptism.

McLemore Ave.—Pastor Ross preached at both services to very good congregations. Church was pleased with good attendance of S. S. Union at 3:30 p. m.

Rowan—Rev. Edgar Eoff preached at both hours. Church has called Rev. O. A. Utley, and he has accepted, and will be on the field next Sunday.

Union Ave.—Pastor Watson preached at both services. Good day.

Blythe Ave.—Pastor Bearden preached on "How We Know We Are Saved," and "Losses and Gains."

Binghamton—Bro. Motley preached at both hours. Two baptized; two received by statement; two by letter. Meeting closed. Bro. Motley has done us some fine work.

Egypt—Pastor preached on "Have Faith in Christ," in the morning.

Raleigh—Pastor preached in the evening on "The Blood of Atonement."

CHATTANOOGA.

Tabernacle—Pastor Fort preached on "The Lordship of Jesus," and "The Third Commandment." 365 in S. S.

St. Elmo—Pastor Vesey preached on "Fifth Saying of Christ on the Cross," and "Healing of the Paralytic."

East Chattanooga—Pastor Baldwin preached in the morning on "The Security of the Saints," and Rev. Chunn preached at night on "Who Are These?" One baptized; one received for baptism. Good day.

Alton Park—Pastor Rose preached on "One Lord, One Faith, One Baptism," and "Ordination of the Two First Missionaries." 78 in S. S. Had fine attendance at night.

Ridgedale—Pastor Chunn preached on "Pure Religion." Rev. Baldwin preached at night. Good B. Y. P. U.; 100 in S. S. Good congregations.

The Home

GOD'S BEST.

God has his best things for the few
Who dare to stand the test;
God has his second choice for those
Who will not have his best.
It is not always open ill
That risks the Promised Rest;
The better, often, is the foe
That keeps us from the best.
There's scarcely one but vaguely wants
In some way to be blest;
Tis not thy blessing, Lord, I seek,
I want the very best.
And others make the highest choice,
But when by trials pressed,
They shrink, they yield, they shun the
cross,
And so they lose the best.
I want in this short life of mine,
As much as can be pressed,
Of service true for God and man;
Help me to be my best.
I want to stand when Christ appears
In spotless raiment dressed;
Numbered among his chosen ones,
His hollest and best.
I want among the victor throng
To hear my name confessed;
And hear my Master say at last,
"Well done: you did your best."
Give me, O Lord, thy highest choice,
Let others take the rest;
Their good things have no charm for
me
For I have got thy best.

—Anonymous.

ROY'S MISSIONARY BOX.

By MRS. SUSAN M. GRIFFITH.

Roy turned the little pasteboard church round and round in his hand and read slowly and carefully what was printed on the four sides.

"God loveth a cheerful giver." "He that giveth to the poor lendeth to the Lord."

"Bring your tithes into the storehouse and I will pour you out a blessing." "Freely ye have received, freely give."

"What's it for?" he whispered to Jimmy Brown so loudly that every one in the Glendale mission band covered their mouths to keep from giggling right out loud.

Miss Allen, the leader, heard, too, and smiled also. But she was ready to explain.

"That's a missionary box, Roy," she said, looking kindly into the eager little face. "This is the first time you've been here, so, of course, you don't know about it. You see, it is a little, tiny church house with a steeple, just like so many churches you see, and it is covered with texts out of the Bible. That's because it belongs to the Lord, you see, and is to be filled with the Lord's money. We take these little boxes home with us, and try to fill them with pennies and nickels and dimes to help support the missionaries to teach the people who don't know about Jesus, the beautiful story of His love, and to buy Bibles to give them, so they can read about Him for themselves, and, by and by, we have a nice meeting, and open the boxes, and the one that has the most money in his or her box, gets a lovely red ribbon honor badge. Now, will you carry your little box home and see how full you can get it in the next three months?"

"Yes, I will," said Roy. "I'll—I'll get it full clear to the steeple!"

This made Jimmy Brown say: "Ho, Mr. Smarty, I'd like to see you do it!" and every little girl and boy laughed again, this time without covering their mouths, and aloud, too. But Miss Al-

len patted him on the shoulder and said she believed he could do it and would do it, and, after that Roy didn't care a bit for the laughing, for he meant every word he said—every single word!

And did he do it? Did he fill that missionary box? Well, yes, he did. And, of course, you want to know how he did it. I'll tell you.

When he got home that day he held up the little pasteboard church, and called the attention of the entire family to it.

"See this?" he said, "It's the Lord's little church house to fill full of money for the folks who don't know about Him, so's they can learn out'n the Bible. See these texes? 'God loveth a cheerful giver.' That means He don't want you to give 'les you want to—'less you jus' love to. Miss Allen says so. And lookee here. See this: You loan money to Jesus when you give to poor people, and Miss Allen says He pays interest—bigger interest than you get to the banks. Yes, sir! And this is 'bout tithes. Them's tens; like when you have a dollar you count out ten cents for the Lord, and when you have a dime you give a cent. Then this tex' says, you've been give to all your life, and, now, it's your time to give. That's the way Miss Allen 'splains it. How much you want to put in this little church house, now?"

Well, of course papa and mamma and Rob and Mary all had to put some money in the little box, and then Roy visited Uncle James and Aunt Em, and his friends, the Scotts on the corner, and the grocery and drug store, and he carried it out and showed it to the milkman, and he took it to school and told the story to all the teachers, and he got everybody so interested in that missionary box, that two or three times some one stopped him on the street and told him they wanted to help fill it; so that before two weeks Roy had his little pasteboard church filled "full to the steeple."

Don't you think the Lord must have loved this little boy very much? Because, you see he was such a "cheerful giver," he gave his heart to the work.

—Christian Observer.
Chattanooga, Tenn.

SEA-BIRDS.

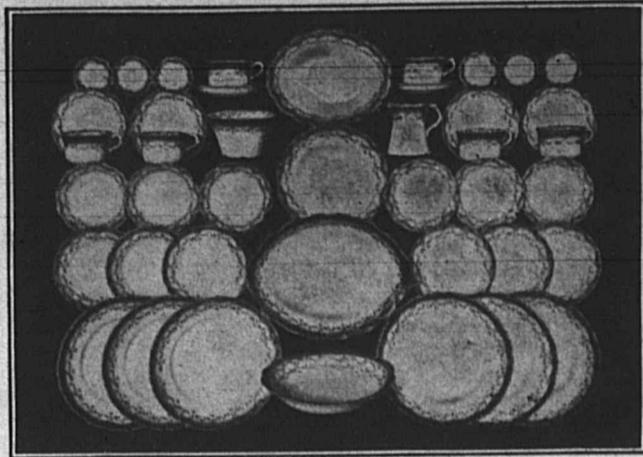
You love to watch your canary as he poises for a minute on the edge of his bathing-dish, then, with a vigorous flirt of his wings, is off to the highest part of the cage with a burst of song. But a contributor to "Boys and Girls" tells us of sea-birds which, she thinks, fully as interesting as those on land—of their sleeping at night on the ocean with their heads tucked in their wings, and floating peacefully on the water. But we will quote from her story:

"They feed on fishes and small animals they snatch on the surface of the water. They go on shore to raise their young, choosing the most desolate places—lonely islands and steep cliffs. Thousands of families are raised on the bare rocks, and mingle their shrill screams with the roar of the ocean.

"The gulls are abundant the world over. With their strong wings they fly gracefully over the sea. Often on seeing a tempting morsel under the water they suddenly dive for it. They meet to raise their young on the rocks or sand at the mouths of rivers or bays. These beautiful, graceful birds do not venture far out from shore.

"Another bird is the stormy petrel, which lives far out on the ocean. A very small bird it is, the smallest of all web-footed birds. It is no larger than a swallow, but quite brave, flying with ease over the rough waters, rising and

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



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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.

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sinking with the waves, as if in sympathy with them. They are sometimes called 'Mother Carey's chickens;' and are one of the pleasures of a sea-voyage, as they hover over the vessel from day to day.

"The largest bird that swims is the powerful albatross. It has a snow-white body and black wings. It seems to delight in fierce gales, and has been known to follow a ship in mid-ocean for many weeks. It flits over the sea, free as the air, once in a while swimming on the water.

"There is an elder-duck which is a real sea-bird, living in winter in large flocks on the Arctic seas. In spring these birds mate and swim off to the shore. The female builds a nest of dry

grass and straw, and lines it with the soft down from her breast. Her eggs are pale green, and are usually from six to ten in number. When she leaves her nest in search of food, she carefully covers her eggs with down.

"Every one has heard of elder-down, and knows of its soft, light qualities. It is a distressing manner in which our elder-down is obtained. The natives rob the nests, and take the down. The eggs are valuable, as well as the down. The mother bird, in great distress, builds another nest, the male stripping the down from his breast. This second nest is not taken, as the natives fear the birds would leave the shore entirely."—Northern Christian Advocate.

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, 309 West Seventh St., Chattanooga, Tenn.

Mission topic for June: "Mexico and Italy."

There are excellent studies about Italy and Mexico in "Our Mission Fields." I hope you are using them. You cannot fail to have an interesting, profitable meeting, either for grown-ups or children, if you arrange beforehand a program from the pages devoted to June in the little quarterly.

For a year or two, the ladies in Baltimore have been allowing me to distribute twenty-five of these useful and delightful helps, giving one to each Band, and I have been often assured by the leaders what great aids they were.

But I have something sad to tell you about today. Read below what Miss Crane has to say about "Our Mission Fields":

You like it, do you not? It is helpful to your Society's work.

We have been sending it free of charge for five years, and now have an edition of over 10,000 free copies sent to societies, besides the subscriptions. The printing and postage of this costs more than enough for the salaries of three missionaries for a year.

But if each society president will voluntarily send 20 cents to her State Central Committee in return for the four copies for the year, the expense will be greatly lightened. Will you be one to forward this amount promptly to your State headquarters? We are not cutting off your supply of literature, but asking if you appreciate its helpfulness that you will co-operate with us in lessening the publication expenses of "Our Mission Fields."

Now, will you prove your appreciation of the kindness the W. M. U. has shown us in the past by sending 20 cents to me, at 309 W. Seventh Street, and allowing me the pleasure of ordering for you "Our Mission Fields" hereafter? It will come to you four times a year by mail and be an invaluable aid in studying the fields, either in Bands or Societies, or as individuals.

I am sure the Young South is profoundly grateful to the W. M. U. for the copies received and used in the past. I feel as if I must have it, and will send my two dimes in the first list I send. Get yours ready at once, so you will not miss the July number, which will give you all the information you can use in July, August and September.

Let me hear from you at once. Give correct address. L. D. E.

COME.

Come, for the Saviour calls you!
Come, for the work is great!
Come, for the hours are hastening!
Come, ere it is too late!
Come, and be burden-bearers
With Him, your glorious Lord,
Come and be happy sharers
In His most blessed reward.—Sel.

BENITO.

(A True Story.)

Benito was not happy, although he lived in a little Mexican village where all the people were his relatives and

where all loved him. A new Christian school had just been started in a valley five miles away, and he wanted to go, but had no money. His father had no money; in fact, the whole village was poor. But before Benito could go to school he must have clothes and books and the school fee must be paid.

When his father brought the fish in for dinner, the boy said to him: "Padre I will go to school."

"I should like it, my son," said the father, and sighed. "But where is the money?"

"I shall earn the money," said Benito.

Soon Benito and a friend, who had never done a hard day's work in their lives, set out to walk to Colorado, 300 miles. On arriving they found work as shepherd boys. Day in and day out, under the scorching sun, they tended their sheep. Up and down mountains they plodded, and they led their flocks through long days in search of pasture and water. When they had saved up enough money they went back to the little adobe village.

One morning two men walked over the mountain road towards the school to make arrangements for four boys to enter the school.

They met the teacher and confidently asked their question, but the teacher's face looked troubled.

"I am so, so sorry," said the teacher; "but the school is full and I can take no more children."

The joy went out of the fathers' faces. They pleaded that if she could not take four she take two. Benito's father told her of how bright and eager the boy was, and the earnestness of the boy and his companion appealed so strongly to the teacher that she finally relented, and the two fathers went joyfully home with the news that she would take Benito and his companion.

Benito was very bright, and he surprised his teacher by his desire to get ahead and by his quickness at his studies.

When Christmas time came an English Bible was given to Benito; and from all the pretty words in the Spanish language (and there are many) Benito could not find enough to thank the teacher. Then Benito found a Spanish Bible, and, asking the teacher its price, quickly bought one, and his companion followed. These two boys pored over the four books together, and carried them back to the little village whenever they went.

When the time came for Benito and his friends to work in the fields instead of in the schoolroom, an invitation came to the teacher to visit his village.

"I shall be delighted to go, Benito," said the teacher, and soon they were welcomed royally in the lonely little village, where at every doorway the people were standing to welcome their own boys, and the visitors as well.

Benito's home was filled with neighbors late into the night. Benito, putting a little catechism into the teacher's hand, asked if she would hear him what he had learned. He had had the book only a week, but not until she had reached the fiftieth question did the lad falter.

When the neighbors had gone, the mother, assisted by Benito, prepared for the night. From the one bed many beds were made, parts being taken off and spread on the floor for the evangelist's wife and children, part for her own boys in the corner, part for the teacher, and soon all were settled for the night. But after all were asleep save the teacher, Benito slipped in and, taking down his books,

studied for an hour or more before going to sleep.

There are hundreds of boys just as hungry for study as Benito, and there are many schools for Mexican children that have not sufficient teachers nor sufficient money. There are many more Benitos if we can but find them and help them. This can be done through any of the mission schools. Let us hope that many of Benito's brothers and sisters in the land to the North will read his story and help through their mission bands to give to the other Mexican boys and girls the opportunity that Benito and his father forged for themselves.—Our Mission Fields.

CORRESPONDENCE.

A few of you have been thinking of our summer work this week, more than last week. I am so glad of that, for hot and dry as it is, the Young South goes right on. Stop fanning long enough to realize we must take up the burdens resting on our shoulders.

The blackberries are ripening, too. Won't you go out and fill your buckets? They will find ready sale. The "earned pennies" will come in so well. With no peaches, or June apples, the berries are doubly precious this year. Put on your oldest clothes, dear boys, and don't mind stains or rents. I wish I knew some of you, as we want to make lots of jam for next winter.

Now, that the showers have come, I'm sure there is much garden work to do. Offer your services to mamma or some of the neighbors, and put in a good offering to our missionary or the Baby Cottage. Just have the "will" get in your soul, and the "way" will come.

Read what Jackson has to say:

"Enclosed find \$3.35. Use the \$1.35 where you think it is needed most. This comes from our Sunbeam Band. Next Friday afternoon we are going to serve ice cream and send the proceeds to the Baby Cottage, and on the fourth Sunday in June our Sunday school is to take a special collection for this good cause. Our Band is becoming greatly interested in the Young South page. We are hoping to enlist many of the children. For \$2 send eight "Foreign Mission Journals" to the eight persons named below. This is from the Second Baptist Church."—Mrs. Ruby Johnson.

Oh, for a host of such churches. Please thank every one, Mrs. Johnson.

Let's see about the \$1.35. Suppose we give \$1 to Mrs. Medling's salary, and 35 cents to the work of the Home Board. Will trust you to send us a fine offering soon for the Cottage. Let me know if any of the Journals fail to come. You encourage our hearts very much, as you have often done before.

Be sure to order "Our Mission Fields" so as to keep up the fine interest your Band shows. May God's blessing rest on the Second church Band.

The "Journal" is in favor today. Read what Etowah has to say:

"I am enclosing \$1 for the 'Foreign Mission Journal,' to be sent to the following three ladies, and the 'Home Field' to Mrs. M. E. Parkinson, all at Etowah, Tenn."—Mrs. Ed. Williams.

No better use could be made of \$1, and I trust the magazines will come to you promptly. I hope Mrs. Williams will add her subscription to "Our Mission Fields."

Dayton is next with more subscriptions:

"Enclosed find 50 cents, for which send the 'Foreign Mission Journal' to Mrs. John R. Hazelwood and the 'Home

Field' to Mrs. G. W. Woollen at Dayton, Tenn. May God bless the Young South and may it live long to help the cause of righteousness."—Mrs. John R. Hazelwood.

Nothing pleases me more than to order these splendid helps at the first of the Conventional year. Don't fail to put in 20 cents for "Our Mission Fields" next time. Then you will be "fixed" to teach Missions in the best way.

And now hear from Baker's Gap: "Enclosed please find

FIVE DOLLARS

for Foreign Missions from Pine Grove church. We wish you all success."—J. S. Farthing, Church Treasurer.

We thank the church from our hearts, Mr. Farthing. They are always so good to use the Young South. We appreciate all they have done to help us in the past, and especially this offering today.

Shall we send \$1 to Mrs. Medling, and give \$1 to the chapel they are building in Japan and \$1 to the baptism they need so much? Then shall we give the \$2 to Italy and Mexico?

That will scatter seed far and wide. Say to the church how grateful we are for the privilege they give us.

The postman has just brought this last letter from our good friend in Arkansas:

"I passed my 74th milestone on May 18, but could not send my pennies then. I send them, though, now with thanks to my Heavenly Father that I have them and for the daily blessings He vouchsafes to me and a prayer for the Young South. James Barksdale sends the remaining 26 cents for the orphans. William sends also 10 cents for the orphans."—Mrs. W. H. Barksdale.

We give you sincerest congratulations on your birthday, Mrs. Barksdale. You do not say to what cause your 74 cents must go, but I'll give it to Mrs. Medling's salary, if you don't object.

Thank the dear boys for their help to the orphans. They are most kind. I am always so glad when boys help us.

Wishing you a fine ending for June, I am Fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

1st, 2nd weeks in June, 1911...	\$61 84
1st, 2nd, 3d and 4th weeks in June:	
For Foreign Board—	
Second Church Sunbeams, Jackson	1 00
Pine Grove Church, by J. S. F., Treas	5 00
Mrs. Barksdale, Ark.	74
For Home Board—	
Second Church Sunbeams, Jackson	35
For Baby Cottage—	
Glen and Mina Harr, Tenn.	20
James Barksdale, Ark.	26
Mrs. Barksdale, Ark.	10
For Foreign Journal —	
12 subs.	3 00
For Home Field—	
2 subs.	50
Total	\$72 99

Received since May 1, 1911:	
For Foreign Board	\$41 82
" Home Board	4 35
" Baby Cottage	19 27
" Foreign Journal	3 75
" Home Field	50
" S. S. Board	1 00
" Mt. Schools	1 00
" State Board	1 00
" Postage	30
Total	\$72 99

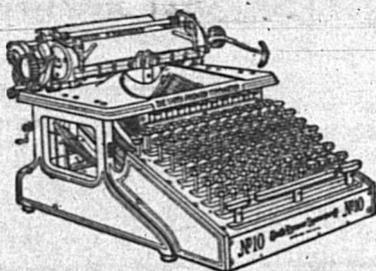
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COTTON SEED MEAL AND HULLS AS FEED.

By DR. A. M. SOULE.

The failure to develop the beef industry more rapidly up to this time is largely due to a lack of appreciation of the true feeding value of cotton seed meal and hulls and other forms of roughness which may be used advantageously for this purpose in the South. It has often happened also that many who have attempted to feed cattle have not selected the animals with care as to breeding and desirable qualities, kept them free of ticks or fed them under rational conditions. There is a right way to do everything, and the more nearly it is done in accord with the dictates of nature the greater the returns to the farmer.

The meal and hulls should be mixed by weight and put in the trough every morning and evening. The rate of feeding will depend on the condition of the animals and the length of the feeding period. Start with a small ration of meal and hulls and increase it steadily throughout the feeding period. If one contemplates feeding four months, and this as a rule will be necessary in order to put a sufficient finish on the grade of cattle available, combine the meal and the hulls in the ratio of one pound of the former to six to eight of the latter. In other words, for the first two weeks do not feed over two or three pounds of meal with as much hulls as the animal will eat up clean. Towards the end of the feeding period one will probably be giving six to seven pounds of meal per 1,000 lbs. of live weight. As much as eight pounds have been fed with satisfaction. There will be a tendency for the consumption of hulls to decrease, and if some form of roughness, such as clean bright straw, nicely shredded corn stover, a little grazing on a rye patch, or a small amount of silage be available, it can be added to the ration with most excellent results, as it will give variety and palatability to the food supply.

One should never forget that in feeding beef cattle the idea is to secure the largest consumption of food without getting the animals off fed. Rock salt should be kept where the animals can get it and the feeding trough should be cleaned out night and morning if any food is left therein. If the animals fail to eat up their ration clean, cut down the supply at the next feed. This is a very important matter. Thousands of cattle are annually fed in the South on meal and hulls. It is an excellent ration, easy to handle, and one that will give results where care and attention are exercised in the feeding and management of the animals. The meal and hulls should be mixed together and not fed separately, as the animals are liable to gorge themselves on the meal and cause sickness. Let every farmer utilize some of the splendid by-products of his cotton seed in feeding the stock he already has on his farm. Let him purchase a few beef cattle and feed them this winter and so supply in part the local demand for the fresh meat. He can do this at a profit and at the same time secure as a by-product several tons of yard manure which will enable him to grow better corn and cotton next year. By developing this industry the export of cotton seed meal with its rich supplies of plant and animal food will be prevented and the soils of the South made more fertile through the utilization of the splendid concentrate at home.

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Rev. J. A. Lee, with the assistance of Profs. E. O. Excell, Gabriel and others, has just brought out this wonderful book, containing 400 songs. Bro. Lee furnished a great book when he brought out "Lasting Hymns," but "Greatest Hymns" is certainly the wonder of song book accomplishments. It is published in both round and shaped notes and the price is within the reach of all, 18c and 25c in lots of 50 or more. Sample copy, cloth-bound binding, 35c. leatherette muslin, 25c. Send today for copy, addressing The Baptist and Reflector, Nashville, Tenn.

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Obituaries

We will publish 200 words of obituaries free. For all over 200 words a charge of one cent a word will be made. Before sending in an obituary notice, count the words in it, and you will know exactly the amount of money to send with it, if any.

LEWIS.—Mrs. Dr. Lewis was born 52 years ago last January, died May 19, 1911; was married to Dr. M. J. Lewis about eleven years ago. They were very devoted to each other. She was converted when quite young, and united with the Concord Baptist church when she was about 12 or 14 years of age. About eleven years ago she moved to East Chattanooga, and became a member of the East Chattanooga Baptist church, of which she was a consistent member until her death. She is gone from us to rest under the shade of the trees. She will be missed from the home, from friends and from the church, but our loss is her gain. May the good Lord comfort and console the bereaved ones and guide them through this world of sorrow into the heaven of eternal rest, when they shall meet to part no more.

E. J. BALDWIN.

CARLTON.—Rev. John A. Carlton was born Feb. 22, 1837, and died May 15, 1911, aged 74 years, two months and 23 days.

Brother Carlton was married three times. He was first married to Miss Louisa Hains on the 26th of August, 1856. This union was blessed with 14 children, 10 of this number are now living, four having gone on to join their mother, who died Sept. 25, 1887. of Brother Carlton that made him a great man. First, he lived in sweet fellowship with his Lord; second, he was familiar with his Bible; and third, he had a passion for lost souls, and these three things combined made it possible for him to rank among the great preachers of the age.

Brother Carlton was a very strong man, physically, working on the farm to support his family, and at the same time going for miles to hold special meetings and do his work as a pastor, receiving very little for his work as a minister; yet he did not become discouraged, but toiled on trusting the Lord to lead him in his work in the church and at home, and the Lord so guided that Brother Carlton could and did feel proud of his work in raising his children to be men and women of honor and Christian integrity.

May the dear Lord come to the bereaved ones in this their sad hour of bereavement, and help them to look up to the God of their father, who will

March 7, 1889, Brother Carlton took as a life partner Mrs. Lucinda Crier, but after becoming the mother of seven children, God took her to Himself, and May 31, 1899, Brother Carlton buried his second wife, and was left with 17 motherless children, and Jan. 1, 1901, he was married to Miss J. A. Lamb, who is left to mourn the death of her husband, who had been so faithful and true as a husband and father.

Brother Carlton professed conversion at the age of 15, and united with the Methodist Church, but soon after his

first marriage he united with the Baptist church, and remained a faithful member of the church until death came and called him from labor to refreshments. There cannot be too much said as to Brother Carlton's ministerial life. He was ordained to preach the gospel in the year 1866, and there was no man in this whole section of country who did more to lead souls to Christ than did Brother Carlton; like a great many men, he failed to keep a diary of his work, and eternity alone can reveal the work of his life while here on earth.

There were three things in the life safely guide them to the shores of the Heavenly land, where sorrow nor death can never come.

May Heaven's choicest blessings rest with the widow and may she be safely guided to the shores of the beautiful land.

A. W. DUNCAN,
His Pastor.

Eagleville, Tenn.

BLEDSON.—William Lee Bledson was born Aug. 25, 1873; died March 30, 1911. At the early age of eight years he professed faith in his Saviour, and joined the Hannah's Gap Baptist Church, in which he lived a consistent life until the date of his death. Bro. Bledson was a kind husband and father; true to his many friends, and beautifully devoted to his mother. Just a while before death came he prayed a benediction upon the family, and then gave his family and friends the sweet assurance that he had nothing to fear. "Blessed are the dead who die in the Lord, from henceforth they rest from their labors and their works do follow them." Surviving him are his wife, Mrs. Callie Bledson, little son, Georgie Lee, two sisters, Ella and Mrs. T. E. Moore, and his old mother, Mrs. Sarah Elizabeth Bledson, with a host of friends to mourn his death.

F. W. MUSE.

MAXWELL.—James Homer Maxwell was called to meet his Lord at an early age, being 14 years, eight months and 34 days of age. Homer gave his heart to the Lord at the early age of eleven years, and united with the Mt. Pleasant Baptist Church, and was true to his Lord until death came May 16, 1911.

Homer's mother, who had left him for the glory land only nine days before, was waiting to welcome him home to the beautiful land. It is sad for this young life to be blown out, and especially so when we know how sad it will be in the home with the father and one brother left behind, and three of the dear ones having crossed the river within so short a time—only nine days—but we would admonish the bereaved ones to look up, not down, be cheerful, not sad, knowing that all the faithful ones will meet again on the eternal shores where we will never again say good bye.

Rest, thou dear one, soon God will call the sleeping body from the dust, and fashion it after the glorious body of the dear Saviour, and give all who love Him their prepared mansion in the new Jerusalem.

A. W. DUNCAN,
Pastor.

TENNESSEE ASSOCIATIONS.

JULY.

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

AUGUST.

Concord—
Murfreesboro, 9 a. m., Friday, Aug. 4.
Sequatchie Valley—
South Pittsburg, Thursday, Aug. 10.
Little Hatchie—
Ebenezer, Friday, Aug. 11.
Holston—
Erwin, Tuesday, Aug. 15.
Sweetwater—
Athens, Wednesday, Aug. 16.
Nofachucky—
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.
Tennessee Valley—
First Baptist Church, Dayton, Thursday, Sept. 7.
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.
Union—
Doyle Sta., Friday, Sept. 22.

Beulah—

Davis Chapel, near Hickman, Ky., Tuesday, Sept. 26.
New Salem—
New Macedonia, Wednesday, September 27.
Sevier—
Beech Springs, Wednesday, Sept. 27.
Providence—
Union Chapel, Roan County, Thursday, Sept. 28.
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—
Meadverville, 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.
West Union—
Time and place unknown.
No minutes for the last three.

Morgan School Not Better than Some Others.

Morgan School has no better building, the health of the school and town is not superior to some, the Dormitory and Gymnasium are not better than some others in the State.

ALL THESE ARE GOOD ENOUGH.

But the standard of character and scholarship is equal to the best and superior to many.

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In Col. Bingham's new Catalogue he offers:

A FREE ROUND TRIP Ticket from anywhere within 1500 miles of Asheville to any parent who, after a careful inspection, is not convinced that, except for mere show, the Bingham \$80,000.00 Plant is the BEST and SAFEST such parent ever saw.

You Look Prematurely Old

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

"THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR."

By Mrs. William Ragon.

This commandment is not so generally held before people as some of the others, but it touches closely the lives of all with whom we come in contact. It may not be the one that lives next door, it may not be a friend, it may be from another nation that we wound and kill by bearing false witness against. It is such a subtle, easy thing to do and how it behoves us to guard our lips. In bearing false witness one does not necessarily have to speak in thunder tones. A look, a whisper light as a summer breeze, taken by the world as proof strong as Holy Writ, and the harm is done.

"Boys flying kites haul in their white-winged birds,
But you can't do that when you are flying words."

Matthew 10:28: "And fear not them which kill the body, but are not able to kill the soul." "Thou shalt not bear false witness against thy neighbor." To bear false witness is a sin; it is so great a sin that God in giving the law and commandments to Moses on Sinai, wrote it upon the tablets of stone, as one of the ten commandments, "Thou shalt not bear false witness against thy neighbor." Who is our neighbor? In the tenth chapter of Luke, in the conversation between Jesus and the lawyer, the lawyer says to Jesus, "And who is my neighbor?" Jesus answered him in the parable of the man that went down from Jerusalem to Jericho and fell among thieves and was sorely wounded, and a man from another nation of people succored him; so we see by this that the man that lives next door is not our only neighbor. To bear false witness is, in plain language, to tell a lie; a lie is always productive of harm, and is prompted by the devil, who is the father of lies.

To bear false witness hurts not only our neighbor, but ourselves. Just so much as we lose our hold on God, just so much are we a child of the devil. Many a man has lost his life by some one bearing false witness against him. The greatest case of bearing false witness the world has ever known was when Judas Iscariot betrayed the Lord; the soldiers were sent to Gethsemane, and He was taken before Caiphas, the high priest, and the priest and all the council sought false witness against him that they might put him to death; "But found none, yea, though many false witnesses came yet found they none; at the last came two false witnesses."

In 1 Pet. 10:3, we read, "For he who will love life and see good days, let him refrain his lips that they speak no guile," and Solomon tells us in Prov. 12:19, that "the lip of truth shall be established forever, but a lying tongue is but for a moment."

It is a beautiful and brave thing to always tell the truth, and yet, sometimes it is kinder to keep silent, unless by silence we seem to bear false witness.

"The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?"

To bear false witness against our neighbor is a grievous sin, yet infinitely greater than that is the sin of bearing false witness against, and to the

HEALTH BRINGS HAPPINESS— BULL'S HERBS AND IRON BRINGS HEALTH

THE CAUSE To properly treat any disease, it is first necessary to ascertain the cause, to get at the root of the trouble. The cause ninety-nine times in a hundred is poisoned blood, for every part of the body receives its nourishment from the blood; therefore, if you have impure blood in your veins, those impurities are distributed throughout your whole body, causing sickness and disease.

THE EFFECT Sluggish, impure blood is the most disastrous thing the system has to contend with. It breeds disease; retards digestion; causes constipation; heart palpitation; dizziness; headaches; nervousness and wrecks the whole body generally. It produces that tired, indifferent, good-for-nothing feeling, brings on the blues and makes you feel as though life were not worth the living.

THE CURE W. H. Bull's HERBS and IRON is an ideal combination of medicinal herbs and Pyrophosphate of Iron, which makes it invaluable in all cases of liver, kidney and stomach troubles, and is especially recommended to women suffering from female weaknesses in any form. W. H. Bull's HERBS and IRON makes pure, rich, red blood and strengthens heart action. Invigorates the nerves and restores the organs to normal health; cleanses the bowels and insures perfect digestion; creates a hearty appetite and eliminates uric acid from the blood. Mrs. T. Dilworth, Aberdeen, Miss., writes: "I have tried your Herbs and Iron and can vouch that it did me a great deal of good, especially in cleaning up my system and in putting new life and energy into my body."

THE GUARANTEE W. H. Bull's HERBS and IRON is sold by all druggists. Here is our Guarantee. Get a bottle, take two-thirds of it, and if you are not satisfied that it is improving your health, take the remainder back to your druggist and he will refund your money—every cent of it. If your druggist's supply is exhausted ask him to order it for you from his jobber.

JACOBS & Co.

Holy Ghost as we read in Acts 5:10, in the story of Ananias and Sapphira, what a terrible price they paid!

Great truths are dearly bought, the common truth,

Such as men give and take from day to day,

Comes in the common walks of easy life,

Blown by the careless wind across our way.

Bought in the market at the current price,

Bred of the smiles, the jest, perchance the bowl,

It tells no tales of daring or of worth, Nor pierces even the surface of a soul.

Great truths are greatly won, not found by chance,

Nor wafted on the breath of summer dream,

But grasped by the great struggle of the soul,

Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;

Not in the merchandise of gold and gems;

Not in the world's gay hall of midnight mirth;

Not 'mid the blaze of regal diadems;

But in the day of conflict, fear, and grief,

When the strong hand of God put forth in might,

Plows up the subsoil of the stagnant heart

And brings the imprisoned truth seed to the light.

Wrung from the troubled spirit in hard hours

Of weakness, solitude, perchance of pain,

Truth springs, like harvest from the well plowed field,

And the soul feels it has not wept in vain.

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, 655 Association Bld'g, Indianapolis, Ind.

WHY?
Tennessee Baptist Girls in Tennessee College.

The only real college for women in Tennessee.

Let me say first of all, not merely because it is a Baptist college. The first reason for patronizing any school should be the merit of the school. I appeal to parents of Baptist young women to patronize Tennessee College in the first place because it is the best school for young women in the State. Best in location, best in faculty, best in standards, best in religious influences and home surroundings.

Location.—This is as near ideal as one could ask, in a delightful hometown of 6,500 people, with all city conveniences, and an hour's ride from the city of Nashville, without the city expenses and attendant distractions.

Faculty.—The most important feature of any school is the faculty or the men and women who are to mould the character. We have six men and nineteen women, all consecrated, earnest Christians and of the highest training and culture. Men and women of prayer and real devotion, who live their religion daily before the students. They have been trained in nine American and six European universities.

Standards.—This is the only real college for young women in this State. You may wonder at this, but it is absolutely true. A college means a school that is doing college (not High School) work. This is the only college for women in this State with a full four-year college course based on 14 Carnegie units for entrance, thus having the same requirements and giving the same academic course as at Vanderbilt or any standard college in the United States. I know it will take some time for that to get possession of your mind. When a young woman has finished High School or the average girls' school called a college, she is then ready to enter the Freshman class of Tennessee College, and it will require four years for her to get her A. B. degree.

The only real college for women in Tennessee.

In addition to the four years of college work, however, we are at present

offering four years of High School, Academic or Preparatory work for those not ready for college.

Religious Influences.—The truest type of Christian woman is practically not theoretically upheld seven days (not one simply) in the week.

The atmosphere in the school is such that worldliness and damaging influences cannot thrive. The home training is continued and supplemented in a very practical manner.

Home Surroundings.—The bed chambers are splendidly equipped, the companions are carefully selected, the table comforts are in keeping with the best homes as to quantity, variety and quality, as well as atmosphere.

The sick are carefully looked after, the well are required to take regular exercise. Our fees for medicine and medical attention the past year were practically nothing. Why should any young woman of Tennessee leave the State for college work when she can secure the very best course right in her own State and at less expense? Then why should a Baptist young woman in any State attend a so-called college or a nondescript school that has no recognized standards when there is such a high-grade, standard college as Tennessee College, owned and controlled by the Baptists?

Then, above all, why should any Baptist young woman in Tennessee attend any school except Tennessee College?

It is the best, and the prices are reasonable and are even cheaper than some so-called colleges; and last, but I trust not the least in its appeal to a Baptist, the college is Baptist, owned and controlled by the Tennessee Baptist State Convention. Surely, no stronger appeal than the above is necessary.

This school is set for the coming of the kingdom. Thorough, honest, high standards are maintained, and only by such can real character be developed. Send us that splendid, charming daughter, and we will by the help of our Heavenly Father, aid you in making of her a noble, useful, helpful, well-rounded Christian woman.

What more could you ask?
Faternally,
J. HENRY BURNETT,
Tennessee College, Murfreesboro.

Among the Brethren

By Rev. Fleetwood Ball

The Kentucky Baptist Summer Assembly is to be held at Georgetown, July 3-8. Corresponding Secretary T. J. Watts is largely behind the movement, assisted by Rev. J. Theo. Bowden, the State Secretary of the Baptist Young People's Union.

The historic old First church, Mayfield, Ky., of which Dr. W. M. Wood is pastor, is taking rapid strides forward during his administration. A large pipe organ is to be bought at once.

The honorary degree of LL.D. was recently conferred by Georgetown College, Georgetown, Ky., on Dr. A. T. Robertson, of the Seminary at Louisville. That school has put a feather in its own cap.

Dr. Geo. B. Leavell of Oxford, Miss., brother of L. P. Leavell, Field Secretary of the Sunday School Board, and Rev. J. B. Leavell of Indianola, Miss., goes as a medical missionary to China under the Foreign Mission Board. He is a recent graduate of the Louisville Medical College. Blessings on him!

Evangelist Weston Bruner of Atlanta, Ga., lately assisted Rev. W. M. Vines in a revival at the First church, Asheville, N. C., which resulted in 140 professions and 75 additions. Pastor and people are delighted.

The *Western Recorder* says Dr. C. Aked is amusing. He evidently thinks that, since he has gone West, the East will tip up.

Dr. W. M. Wood of the First church, Mayfield, Ky., writes: "Who told you King George was to be crowned? I regret that I did not know it in time so as to be there. And yet there is some estrangement of feeling between us that dates back to Revolutionary time. I still remember the little episode we had with some fellow by the name of George III." Bro. Wood writes like he was present when the older George was cutting his capers.

Rev. A. F. Mahon has resigned his position as bookkeeper for two large firms at Jackson, Ga., and will enter the Seminary at Louisville Oct. 1.

The First church, Gainesville, Ga., is rejoicing over the induction last Sunday of Rev. J. E. Hampton of Moberly, Mo., as pastor.

Rev. G. E. Jones surrenders the pastoral care of the Second church, Waycross, Ga., Sept. 15. It is not known where he will locate.

The First church, St. Joseph, Mo., has secured as pastor Dr. W. M. Vines of the First church, Asheville, N. C. He is a son of Tennessee.

Rev. T. Bertrand Frary has accepted the care of Grand Avenue church, St. Louis, Mo. He is a recent gifted graduate of Shurtleff College.

Rev. U. A. Ransom, wife and daughter, of Dyersburg, Tenn., went to the World's Baptist Alliance in Philadelphia. His class of young men paid his way.

In the recent revival at Union church, Dyersburg, Tenn., in which

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 241, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today, if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Rev. Frank Y. Campbell of Sedalla, Mo., assisted Rev. U. A. Ransom, there were nine additions.

Rev. E. T. Thorn is being assisted in a revival at Boswell, Okla., by Rev. I. N. Penick of Martin, Tenn. They are undoubtedly hearing strong, gospel preaching in those parts.

The Penick-Bogard debate on Mission Methods will be ready in about thirty days. It will no doubt have a wide reading.

Rev. O. A. Utley of Camden, Tenn., has been called to the care of the church at Caruthersville, Mo. He has resigned Bird's Creek and Oak Hill churches near Paris. His removal is no small loss to Southwestern District Association.

Rev. C. L. Rhodes of Martin, Tenn., is to hold a meeting at Phillipi, Tenn., beginning July 16. Rev. J. P. Crisp of Martin will do the preaching.

Rev. L. J. Crocker of Martin, Tenn., is to assist Rev. T. F. Moore of Fulton, Ky., in a revival at Little Obion church, beginning July 23. A gracious gathering is expected.

W. R. Story says in the *Baptist Flag*: "The Southern Baptist Convention is now making love to the Northern Baptist Convention and we may expect a marriage to take place between them." One thing is true to a dead moral certainty, and that is that Bro. Story and his Gospel Missioners are not making love to anybody, not even each other. They are fuss-makers, not peace-makers.

Dr. O. L. Halley of Corsicana, Tex., will deliver two lectures at Blue Mountain, Miss., July 12-15, and then will assist Rev. J. F. Halley in a meeting at Amory, Miss., beginning July 16.

Rev. H. B. Woodward, formerly pastor at Jefferson City, Tenn., is now laboring in Linnville, Ala.

Rev. I. J. ISENHOWER has resigned as pastor at Hearne, Tex., becoming effective Aug. 1.

Geo. B. Eager, Jr., aged 23, son of Dr. Geo. B. Eager of the Seminary, Louisville, has been elected adjunct professor of law in the University of Virginia.

Dr. J. W. Phillips of the First church at Binghamton, N. Y., is on the field as pastor of the First church, Mobile, Ala.

Palm Avenue church, Tampa, Fla., has called Rev. F. H. Watkins of Live Oak, Fla. He is a remarkably strong man.

While at Dawson Springs, Ky., this summer, Dr. J. B. Moody of Hall-Moody Institute, Martin, Tenn., will finish two books on which he is working. His Moody disposition evolves something worth while.

Dr. W. P. Throgmorton, of the *Illinois Baptist*, and Elder J. R. Dally, of the Hardshell Baptists, will hold a debate at Marlon, Ill., beginning Tuesday, July 25.

Rev. A. H. Wynkoop has resigned as pastor of the First church, Albermarle, N. C., and will close his work Sept. 1.

In a revival at Silver City, N. C., in which Rev. B. Townsend was assisted by Rev. F. D. King of Jonesboro, there were 42 additions.

President A. H. Strong, aged 75, has signified his wishes to retire from the presidency and chair of systematic theology of Rochester Theological Seminary in 1912.

Dr. J. I. Ayres of Jackson, Mo., has been elected financial secretary of Will Mayfield College, Marble Hill, Mo.

Rev. T. M. Hunter, a recent graduate of the Seminary at Louisville, has resigned the care of the church at Lebanon Junction, Ky., and has gone to Oklahoma City, Okla.

Leon Gambrell, son of Rev. D. E. Gambrell, of the First church, Tahlequah, Okla., has entered the ministry and preached his first sermon June 4. There are some powerful preachers in the South bearing that name.

After a career of thirty-seven years as financial secretary and treasurer of Richmond College, Richmond, Va., Dr. Chas. H. Ryland retires from those positions, but remains identified with the institution as librarian. When he took charge the institution had \$75,000 endowment. Now it has \$640,000.

Evangelist W. A. McComb, of Clinton, Miss., lately assisted Rev. F. H. Funderburk in a revival at Prentiss, Miss., resulting in many conversions and additions.

Evangelist John M. Anderson of Morristown, Tenn., will assist Rev. G. A. Ogle of Rutherford, Tenn., in a revival at an early date. He will also do the preaching in a meeting at Obion, Tennessee, soon.

During July Evangelist H. A. Hunt and wife of St. Louis, Mo., will assist Rev. R. L. Bunyard in a revival at Magnolia, Miss. The church has recently installed a \$500 organ.

Evangelist Sid Williams of San Antonio, Texas, began a meeting with Rev. Geo. W. Riley at Houston, Miss., last Sunday. Considerable improvement has been made on the church recently.

Dr. J. C. Massee of the First church, Chattanooga, Tenn., is assisting Rev. T. L. Holcomb in a revival at Yazoo City, Miss., which began last Sunday. W. B. Scholfield is leading the singing. They are hearing strong gospel preaching.

Rev. R. J. Williams of Ridgeley, Tennessee, has planned a meeting at that place to begin Aug. 20. We regret that a previous engagement prevented accepting an invitation to help.

One of the most brilliant campaigners in the fight for State-wide prohibition is Patrick J. Murphy, priest of the Catholic church, Dalhart, Texas. He is hitting the whiskey devil sledgehammer blows.

Gordon, oldest son of Dr. E. M. Poate, president of Furman University, Greenville, S. C., has decided to enter the ministry, and will go to the Seminary at Louisville in October. He is a full graduate of Furman University.

Rev. A. T. Ford has resigned the care of the church at Lordsburg, N. M., becoming effective next Sunday. He goes to his old home in Aspermont, Texas.

Revs. Andrew Potter and T. B. Holcomb of Paris, Tenn., are in a tent meeting at Chicaw, a suburb of that town. Splendid crowds attend the services. Dr. W. H. Ryals of the First church, preached Sunday night.

THE BAPTIST FORUM, ATLANTA, GA.

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The Forum is just beginning a discussion of "Women in the Churches," by two of our good brethren, who hold opposite views on this subject. The August number will be an issue on Baptist Doctrine.

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Rained out at Hillsdale Sunday. The rain, however, was worth millions to Tennessee. I have preached the funerals of W. J. Edgans and Mrs. Anna Wheeler and assisted in the funerals of Mr. S. McRoy and Bro. J. B. Horsely. The funeral of Bro. Horsely at Friendship was largely attended, and one of the saddest I ever witnessed. I am now leaving home for the bedside of my only living sister. A message by 'phone says she cannot live longer than midnight. I am sad but full of hope and sunshine for heaven is made sweeter and brought nearer every day. We have profound reasons to thank God and take courage.

J. T. OAKLEY.

Hartsville, Tenn.