

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶The *Western Recorder* states that a Baptist evangelist in Roumania has baptized more than six thousand converts in the last twenty years. Is there a Baptist in this country who has baptized that many in the same length of time?

¶One, apologizing for the avowed disbelief of some who refuse to accept the gospel account of the life and works of our Lord, said, "Well, it must be conceded that these records were penned a generation after the events had transpired." "Does that impugn their credibility as faithful records?" was the quick reply. "I am reading now accounts of the Civil War, written not only one generation, but a full half-century afterward, written, as were the Gospels, by active participants in the occurrences. Do I refuse to believe these historical accounts because of the lapse of time? Do I not the rather feel that this very lapse of time enables the historian to write the more dispassionately of what he saw and knew?" And the apologist had nothing to say.

¶It is stated that the value of agricultural products of nine Southern States in 1899 was \$485,481,000, whereas for 1910 the figures are \$1,042,614,000. These totals for the two years do not include the States west of the Mississippi River. With Louisiana, Arkansas, Texas, and Oklahoma added, no doubt the showing would be even more favorable, for all have prospered, and during 1910 Texas came into first place among the States in the value of agricultural products. Among the nine States named, Georgia shows the largest percentage of increase, one hundred and eighty-eight per cent, for eleven years. South Carolina has gained one hundred and seventy-three per cent.; North Carolina, one hundred and twenty-nine; Florida, one hundred and twenty-six; Alabama, one hundred and nineteen; Tennessee, eighty-one; Mississippi, seventy-nine; Virginia, seventy-two; Kentucky, sixty-nine. How much of this wealth is in the hands of Southern Baptists?

¶The following from the *Watchman* is very pointed: "\$5,000,000 and 5,000 lives a year is what Chicago pays for the social evil, according to a report of a commission which has made a careful examination. And it is claimed that Chicago is morally better than other cities of its class. The population of Chicago is more than 2,000,000 and the population of the larger cities of the country is more than 40,000,000. If we figure the cost to them in the same proportion, the cost of the social evil to the larger cities of the United States is \$300,000,000 and 100,000 lives each year, not to mention the cost to the smaller towns and rural districts, which it is estimated would bring the total cost to the country to more than \$500,000,000 and more than 150,000 lives every year. The money cost is not so large as the drink bill, but the cost in human lives is many times larger. It is fifty per cent. larger than the deaths from consumption, and is the most prolific cause of disease and death." It is time we were opening our eyes to the enormity of this evil.

¶According to Dr. H. A. Porter, of Walnut Street Church, Louisville, who travelled over Europe last year interviewing Baptists and studying the religious conditions at first hand, the time is ripe to swing Central Europe to the faith as delivered in the New Testament. He says: "Hungary can hardly be called a Roman Catholic country. In the seventeenth century the faith of Calvin and Luther appealed so strongly to the democratic spirit of Hungary that the Calvinistic was actually known as the Hungarian church, and Romanists numbered only one-seventh of the people. Today the Catholics have the predominance of the population, but liberal sentiments prevail. It is difficult to estimate the present Baptist strength in Hungary, for I was told by Brother Louis Preuss, pastor of the German Baptist Church in Budapest, that Baptist churches are springing up like the gold nuggets from the sowing of Cadmus. I heard that in the neighboring Balkan States there was in progress a great revival, which was mainly taking the form of a Baptist movement. It looks as if the day spoken of by Isaiah had come, when 'a little one shall become a thousand, and a small one a strong nation.'"

¶We beg Prof. J. E. Bailey's pardon. We spoke of him as being "four-score and ten" years of age. We meant to say four score. As was stated, he is an octogenarian. He is not yet, however, a nonogenarian. But we hope he will be some day.

¶"Dear Clara," wrote the young man, "pardon me, but I'm getting so forgetful. I proposed to you last night, but really forgot whether you said yes or no." "Dear Will," she replied by note, "so glad to hear from you. I know I said 'no' to some one last night, but I had forgotten just who it was."

¶The *Central Baptist* and the *Word and Way* announce that Dr. W. M. Vines, pastor of the First Baptist Church, Asheville, N. C., has accepted a call to the pastorate of the First Baptist Church, St. Joseph, Mo. He will assume the pastorate on September 1. Dr. Vines is a Tennessee boy, and his many friends in the State will be glad to know of his call to so important and influential a pastorate.

A RECIPE FOR SANITY.

Henry Rutherford Eliot.

Are you worsted in a fight?

Laugh it off.

Are you cheated of your right?

Laugh it off.

Don't make tragedies of trifles.

Don't shoot butterflies with rifles—

Laugh it off.

Does your work get into kinks?

Laugh it off.

Are you near all sorts of brinks?

Laugh it off.

If it's sanity you're after,

There's no recipe like laughter

Laugh it off.

—Century Magazine.

¶The following taken from an exchange is given as an illustration of the power of the press: "Owing to the overcrowded condition of our columns, a number of births and deaths are unavoidably postponed this week." What besides the press could have such power as that?

¶The twelve apostles have been thus aptly characterized: honored Peter, privileged James, loving John, faithful Andrew, friendly Phillip, devotional Bartholomew, humble Matthew, confessing Thomas, discriminating James, silent Thaddeus, zealous Simon, betraying Judas.

¶As Madame Yasnovsky, of Russia, passed through London to Philadelphia to attend the Baptist World Alliance, the editor of the *Baptist Times and Freeman* had an interesting interview with her. He says: "We naturally asked Madame Yasnovsky about the progress of Baptist principles in Russia. She was enthusiastic on the subject. In all parts of the Empire, she said, north, south, east and west, Baptists were making astonishing progress. Converts were being baptized by hundreds. In answer to a further question as to the cause of this remarkable revival, she remarked that the times were singularly favorable. People were unsettled in their minds. They had lost faith in the Government and in the church. Their minds were like a chamber swept and garnished, waiting for a tenant. They were ready to accept almost any nostrum, political, social or religious. Now Baptists had such an opportunity in Russia as they had never had before and would never have again, if they failed to seize it." This is the Baptist opportunity in Russia, as it is everywhere else.

¶The *Christian Observer* of Louisville says that the 51st Assembly of the Southern Presbyterian Church just closed, approved and sent down to the presbyteries "for their advice and consent," a proposed change in chapter ten, section three, in the Confession of Faith, so that it shall read: "Infants, dying in infancy, are regenerated and saved by Christ through the Spirit who worketh when and where and how he pleaseth. So also are all others who are included in the election of grace, and who are incapable of being outwardly called by the ministry of the Word."

¶Says the *Religious Herald*: "Is not the time at hand when the Baptists of the South ought to consider deliberately and carefully the important question of reorganization? To all practical men it must be apparent that our present plan of annual conventions for the tremendous sweep of territory is unsatisfactory in the highest degree. We ought to be able to so divide our territory as to provide for several, perhaps three, annual Conventions, and then once in three years have a Triennial Convention with a more limited representation. It is high time that our leaders in the South were addressing themselves to this situation." But have we not now a Southern Baptist Convention, a Northern Baptist Convention, a General Baptist Convention, and the Baptist World Alliance, besides various State Conventions and Associations? Do we need any more? We do not believe that the time has come for them.

¶To the following "endless chain" *Word and Work* calls attention: Richard Gibbs wrote a tract entitled "The Bruised Reed." A tin peddler gave it to a boy named Richard Baxter; through reading it he was brought to Christ. He wrote: "A Call to the Unconverted." Among the thousands saved through it was Phillip Doddridge, who wrote "The Rise and Progress of Religion in the Soul." It fell into the hands of William Wilberforce, the emancipator of the slaves in the British colonies, and led him to Christ. Wilberforce wrote "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote "The Dairyman's Daughter." Before 1849 as many as 4,000,000 copies were circulated, and it has testified for Christ in over fifty different languages. Look at this! Not a flaw in the chain! Richard Gibbs, Richard Baxter, Phillip Doddridge, William Wilberforce, Leigh Richmond.

¶We had accepted an invitation from Pastor John A. Davis at Erwin to preach for him Sunday, June 25, and lecture Monday night. We found, however, that Brethren Culpepper, Methodist evangelists, were holding a meeting in town, having come somewhat unexpectedly, and it was thought best that our engagement be postponed. So, after tea with Brother Davis, and a night in the home of Bro. A. R. Brown, both of which we enjoyed, we came back to Johnson City to take the train home. While waiting we attended the services at the Central Baptist Church. The Sunday school celebrated Baptist World Alliance Sunday. Being just home from the Alliance, and being full of the subject, we were glad to give a talk on the subject. In the absence of Pastor Stivers, who was attending the meeting of the Alliance, Prof. Ruble preached an excellent gospel sermon. We were glad to take a meal with our friends, Bro. and Sister R. C. Hunter. Bro. Stivers took charge of the church only a few months ago. Already he has taken a strong hold on the hearts of his members, and promises to do a fine work there. A new lot has been bought and it is contemplated erecting upon it a handsome house of worship. Some complications have arisen with reference to the title to the old lot, which had been sold. The matter is now in the courts, which will probably delay the building for awhile. But altogether the cause in Johnson City is in better condition than it has been in for some time. We had expected to leave for home that afternoon, but a telephone message from Jonesboro asked us to remain over to assist in the funeral services of our friend, Rev. W. H. Osborne, of Tampa, Fla., at Jonesboro, which we did. We make mention of him elsewhere. We enjoyed taking a meal with our friend, Rev. C. A. Ladd, pastor of the church. He has a delightful field, and is doing a noble work there.

ARTICLE 65

A Southern Pilgrim in Eastern Lands

By Edgar C. Folk, D.D.

VENICE TO MUNICH.

It was a fine ride we had from Venice to Milan, along valleys, over hills, through orchards and vineyards, and in sight of snow-capped mountains. On the way we passed through Verona, from which the great painter, Paul Veronese, came. A great crowd was gathered. It seemed to be a gala day. What was the matter? We learned that the aviator Paulhan, was to fly that afternoon. From art to airship—how the tastes of the people had changed! I started to say degenerated. Or, should I say risen?

MILAN.

There are three things of interest about Milan: 1. The city itself. It is an old city founded about 600 B. C., 153 years after Rome. It was made the seat of the Empire frequently under the late Emperors. It was totally destroyed by Frederick Barbarossa in 1162, but was soon rebuilt. By 1500 it became the Paris of Europe, controlling its styles and fixing its name upon the craft of those who make styles. A milliner is simply a Milaner. It now has a population of over 300,000, making it the largest city in Italy, next to Naples, even if it does not now surpass that city in size. It is a beautiful city, quite modern in its style, with broad, well-paved streets and nice looking houses. It seemed more like a Western city than any we had seen since we left New York, and we enjoyed it. 2. The object of greatest interest in the city is

THE CATHEDRAL.

The original church founded in the fourth century on the ruins of a temple of Bacchus was destroyed by Attila; rebuilt, it was burned, 1075; rebuilt, and destroyed by Fred. Barbarossa, 1162. The present building was commenced, 1386, under the direction of Heinrich von Gmund, and is not yet completed. The plan of the cathedral is a Latin cross; it is 480 feet in length, 183 wide; height of vaulting, 155 feet; from the pavement to the top of the tower, 360 feet. It has 98 Gothic turrets, and has seating capacity, it is said, for 30,000 persons. Only, you understand, there are few seats. People stand or kneel for the most part. Inside are 450 statues with room for 150 more. On the outside are statues estimated from 2,000 to 3,700 of the 4,500 required, according to the original plans. These are placed on spires and pinnacles all over the roof of the church. The church is built in pure Gothic style, severely simple, but massive. The pillars, 52 of which support the roof, are plain, without capitals, but they impress one with their strength and solidity. They are eight to 12 feet in diameter. At the door are two monoliths, 44 feet high. There was an international contest for the painting of the church. Four arches were painted by as many nations, Italian, German, French and Spanish. All are beautiful. It is hard to tell which is prettiest. Ambrose, one of the early church fathers, is the patron saint of the Cathedral, as Mark is of St. Mark's at Venice. He was elected Bishop of Milan and made, on the whole, a very creditable record.

THE TREASURE HOUSE

of the cathedral is said to be "the most remarkable room in Europe." It contains solid silverware used in communion service at high mass, congealed blood, bones and hair of the eleven apostles (so claimed), a cross designed by Michael Angelo, mitres, etc., used by one of the popes—all worth, it is said, about 9,000,000 francs, or \$1,800,000 though I must say I would not give that much for them. An image of the Virgin Mary which is shown it is claimed stayed the plague in 1567. Offerings of silver and gold to her are changed each year. The stained glass windows in the cathedral are, I believe, the most beautiful I ever saw anywhere. On each pane are represented various Bible scenes.

THE STATUE OF ST. BARTHOLOMEW

is quite striking. He was said to have been flayed alive and he is represented with the skin off of his body, and as carrying it around with him. It is certainly quite realistic. A

CLIMB TO THE DOME,

or Pinnacle, was difficult, but well worth the trouble. There are nearly 500 steps, and you are out of

breath long before you reach the top. But if you start, keep on. Let your motto be "excelsior," higher and higher still, until you reach the top. When you do, you will be glad you practiced the doctrine of the perseverance of the saints, and not that of falling from grace. A magnificent view greets your eye. In plain view are the Alps, with the peaks of Monte Rosa, the Matterhorn, St. Bernard and Mt. Blanc. At your feet lies the large and beautiful city, while right under your eyes is the cathedral, with its forest of turrets, pinnacles and statues, presenting perhaps the most striking picture ever presented by any building and making it look almost like a city in itself. Standing on that pinnacle, I could appreciate the temptation which came to our Saviour as he stood on the pinnacle of the temple in Jerusalem and the devil tempted him to throw himself down. Those who have climbed to high peaks know the almost irresistible impulse which comes to cast themselves down headlong. 3. The third object of interest in Milan is

THE LAST SUPPER

by Leonardo da Vinci. This is in the Refectory or dining room adjacent to the church of Santa Maria delle Grazie. In giving the list of the great painters of the world I stated that Dr. Millard put Leonardo da Vinci at the head. His claims to that high honor rest mainly on this painting. It is generally conceded to be the greatest painting in the world, though some would accord that distinction to the Transfiguration by Raphael. The following history of the painting is given:

This wonderful picture was executed in 1496-98. It suffered constantly from the smoke of the adjoining kitchen, and, in 1500, the room appears to have been flooded. Even as early as 1642, Scanelli says it was difficult to discover the subjects. In 1652 the monks opened a doorway through the wall, cutting out portions of the central part. In 1726, Bellotte, "an indifferent artist," and in 1770, Mazza, "a wretched dauber," restored (?) the picture. In 1796, the cavalry of Napoleon (against his express order), occupied it as a stable; in 1880 it was again flooded; in 1807, Viceroy Eugene took effective measures for the preservation of the picture. Nothing, however, prevents its gradual flaking off the walls. It has been retouched and restored so often "that little or nothing remains of Leonardo, save the composition and the forms generally." "Of the heads there is not one untouched, and many are totally ruined. Fortunately, that of the Saviour is the most pure, being but faintly retouched."

It will be of interest to study it more in detail. The disciples are divided into two groups of three each, on either side of Christ. On his right the first person is John, with head bowed and clasped hands. Next him is Judas, in profile, with the money bag in his right hand, and the overturned dish of salt against his arm, his left hand approaching the dish, which Christ also is about to touch. Behind Judas is Peter, with his hand between Judas and John, and his hand on John's shoulder. The next group is of Andrew with both hands raised in astonishment; James the Less, with likeness of face to Christ as indicating relationship, with his hand on Peter's shoulder; and lastly Bartholomew standing, and leaning forward with both hands resting on the table.

On the left of Christ, first is James the Greater, who extends both arms in amazement, and behind him is Thomas, with his fore-finger raised as if in menace. The third of this group is Philip, with both hands at his breast, and with a mildness of face akin to John's. The next, with both arms extended toward Christ, but looking toward the end of the table, is Matthew, who, with Thaddeus, is intently speaking to Simon sitting at the end of the table, with both hands raised.

Of Christ it may be noticed that his left hand is open, as if in supplication, while his right—that toward Judas—is reversed as if in distrust or aversion.

It seems strange that so great a picture, the greatest in the world, or ever in the world, should have been painted on the walls of a dining room. But of course when he began Leonardo da Vinci did not know what a masterpiece he was going to produce.

It is a tremendous pity that this masterpiece of the world's art should now be gradually fading away, and after awhile must be lost entirely to the world. But fortunately numerous copies and photographs of it have been made, so that it has been reproduced in hundreds of galleries and thousands of homes. And this is better than that there should have been one picture in one place. Fit emblem of the way Christ multiplies Himself! A similar emblem of reproduction may be seen in the monument which he directed his disciples to erect to him, a monument not of marble or of brass in one place, but a monument of bread, of wine, to be erected continually in every place where he has followers, in remembrance of him, the broken bread and poured out wine symbolizing his broken body and shed blood, and constituting a perpetual memorial to him, showing forth the Lord's death till he come.

From Milan to Lucerne we had what was probably the

FINEST RIDE IN THE WORLD.

Passing in sight of the Italian Lakes, Como and Lugano, we enter Switzerland with its mountains and lakes and mountain torrents. It is the latter part of May, but the mountains are snow-capped. Some of the peaks are snow-capped the year around. Despite this fact, there is vegetation almost to the top. The sun shines bright. The snow reflects back its sheen. The grass grows luxuriantly. Trees are in abundance. Villages are frequent. Cottages may be seen on the mountain side. We are climbing the Alps. To us "Beyond the Alps lies"—not Italy, we have just left Italy behind us, but Switzerland, Germany, etc. Above us, towering high in the air, are mountains, precipices and peaks and crags. Below us are gorges and crevices and valleys. Around us are trees and rocks and waterfalls and cataracts. What magnificent scenery! I have crossed the Blue Ridge range of mountains any number of times, and in various places. I have crossed the Rocky Mountains by way of the Royal Gorge, where there is just room for the train between the river and the precipice towering 3,000 feet above. I am a patriotic American. But candor compels me to tell the truth and say that I never anywhere in America saw such splendid scenery as that of the Alps between Milan and Lucerne. It is worth crossing the ocean to see.

The air is getting cooler. We are rising in the world, rising pretty rapidly. Ahead of us is a range of mountains. It looks formidable. How are we going to get over it? These are the same Alps Hannibal crossed on his way to Italy in 218 B. C., splitting the rocks with vinegar to make a passage and losing about 30,000 men. These are the same Alps also which Napoleon crossed with his army in 1800, after enduring the greatest hardships. How could we cross them? Well, the problem had been solved for us. We are living, be it remembered, not in the third century B. C., or in the 18th century A. D., but in the 20th century A. D. We did not attempt to go over the Alps at all. We just went right straight through them. At a height of 3,868 feet we entered the

ST. GOTHARD TUNNEL

at Airolo on the Italian side of the Alps, coming out at Gueschenen on the Swiss side, 3,600 feet high. The length of the tunnel is nine miles. It required about half an hour to go from one end to the other. The distance from Airolo to Gueschenen by carriage road over the Alps is 22 miles, and would require about six hours to make it. What a saving of time do these modern inventions bring! Nor is St. Gothard's the only tunnel through the Alps. There are now two others, and they are talking about cutting a fourth. But since we crossed the Alps by tunnel, a still better way to cross them has been found, and that is to fly over them. This feat was accomplished by a French aviator only a few months ago, and it is not at all impossible—or shall I say improbable—that in ten years from now the tunnel will be as obsolete as Hannibal's vinegar, and we shall be crossing the Alps in flying machines. How the world moves! It is moving forward. Is it moving Godward?

LUCERNE.

Situated at the Western end of Lake Lucerne, said to be the most beautiful of Alpine lakes, in the midst of the finest Alpine scenery, on both banks of the River Reuss, Lucerne is one of the most popular of Swiss resorts. It is surrounded by walls surmounted by nine towers erected in 1385. The morning after our arrival we witnessed the

PROCESSION OF CORPUS CHRISTI.

What is said to be the body of Christ is taken from

the Cathedral, borne aloft, followed by priests, monks, nuns, men, women and children to the number of several hundred, while spectators by the thousands look on. This is an annual event. We happened to be in Lucerne on the anniversary of its celebration. It reminded me very much of parades of various kinds in this country, and made me feel a good deal at home.

The most interesting object in Lucerne is the

LION OF LUCERNE.

This is a monument in memory of 800 Swiss who died in defense of the Palace of the Tuilleries, at the beginning of the French Revolution in Paris in 1792. It was designed by Thorwaldsen, and was chiseled out of the solid rock in the side of a precipice. It represents a dying lion 28 feet in length, with his paw upon the Bourbon shield, his side still retaining a part of the fatal spear which ended his life. The lion is intended to symbolize the 800 Swiss. The monument is dedicated to "Helvetiorum Fidel ac Virtuti"—To the Fidelity and Bravery of the Helvetii, as the Latins called them, or the Swiss.

An inscription in Latin informs us that the event commemorated occurred on the tenth day of August and the second and third of September, 1792. It gives the names of 26 officers who were among those who died. The second of these names is Bachman. As I was sitting in front of the monument looking at it with two other members of the party, a young gentleman walked by and remarked out loud: "This is very interesting to one whose ancestor was in the battle." "What ancestor?" I asked. "Bachman," he replied. I looked up. It was my friend, John D. Cox, of Jonesboro, Tenn. I knew that his mother was a Miss Bachman. He thought he recognized me, but was not certain, and took this method of attracting my attention. It was, as you may imagine, a pleasant meeting, and all the more so as he traveled with us for the next several days.

THE CAPELBRUCKE

crosses the River Reuss obliquely. It has over 150 paintings on the roof representing the lives of the patron saints of the town. There are on the bridge a number of shops where several of us bought some interesting little souvenirs.

A visit to

MT. RIGI

was very enjoyable. We went by boat on Lake Lucerne, or the Lake of the Four Cantons. We are in the country of William Tell. The very air seemed redolent with his memory. I had read Schiller's William Tell, had read it in the German. But I bought an English copy in Lucerne, and it was quite interesting to read it again while the scenes of which it speaks were fresh in my mind. The scenery around the Lake is certainly beautiful. It reminds me of the Sea of Galilee, only it is larger and there is much more vegetation on the banks. Mt. Rigi is 5,905 feet high. It commands a view which covers an area of over 7,000 square miles, and includes such Alpine peaks as the Jungfrau, 12,828 feet high. Instead of having to climb the mountain on foot, with guide and alpen-stock, as in the case of most mountains in Switzerland, the ascent now is by inclined railway. On the way up we got some beautiful glimpses of the scenery, which only heightened our pleasurable anticipation of the magnificent view that was awaiting us at the top. But alas, we were doomed to disappointment. The mists had gathered and completely obscured the sun. And so we were like the King of France. Having marched up the hill, there was nothing to do but march down again. As a memento of our visit, though, we bought some

EDELWEISS

flowers, which grow amid the snow and ice of Alpine mountains, and are fit emblems of immortality. Leaving Lucerne we passed Zurich, crossed the Bodensee and stopped for a day at

MUNICH.

This is a city of about 250,000 population. It is situated on the River Isar, which reminds me of a school boy speech:

"On Linden when the sun was low
All bloodless lay the untrodden snow,
And dark as Erebus was the flow
Of Isar rolling rapidly."

And sure enough here it is rolling rapidly, reminding me a good deal of the River Abana at Damascus. Munich is said to be a rich and beautiful city. We meant to see something of it and took a "Seeing Munich" car, with guide. But we had not gone far before the heavy rains drove us to the shelter of our hotel.

IN GALILEE.

T. M. EASTWOOD.

I met my Lord in Galilee,
And saw his riven side,
The hands that felt the piercing nails,
The wounds that opened wide,
But now the crown of thorns was gone,
The bleeding wounds were healed,
He, once as "man of sorrows," known,
Was risen king revealed.

Before we met in Galilee,
My heart was lone and sad,
My every hope in him now gone
And nothing made me glad,
I saw naught through my blinding tears,
But sorrow and dismay,
But when we met in Galilee,
My darkness turned to day.

Since I met Christ in Galilee,
My faith grows great and strong,
For me the grave has lost its sting,
My heart bursts forth in song
I know that I shall rise again,
And all death's terrors flee,
For I have met the living Christ,
In distant Galilee.

O ye who mourn departed friends,
And journey on in pain,
The dear ones who have passed away,
You'll surely meet again,
There's hope for every saddened heart,
Good cheer for you and me,
For we have met the risen Christ,
In blessed Galilee.

—Baptist Commonwealth.

BAPTIST SUNDAY SCHOOL UNION—DR. EDWARD JUDSON SPEAKER.

The City Baptist Sunday School Union met Sunday afternoon at 3 o'clock in the First Baptist Church of Nashville. President J. H. Wright presided over the meeting. Dr. Rufus Weaver read the Scripture. The schools represented were as follows: First, 36; Immanuel, 15; Central, 2; Centennial, 4; Judson Memorial, 15; Belmont, 14; South Side, 6; Howell Memorial, 5; Calvary, 5; Third, 15; North Edgefield, 22; Grace, 6; Edgefield, 11; Lockeland, 25; Rust Memorial, 5; Seventh, 11; Grand View, 1; Third Mission, 1; Overton Mission, 1; Hyman Street Mission, 1.

A full house assembled to hear Dr. Edward Judson, the speaker of the evening. Dr. Judson is pastor of Judson Memorial Baptist Church in New York City, the son of Adoniram Judson, the first American Baptist missionary. Dr. Judson was introduced by Dr. I. J. Van Ness. Dr. Van Ness was converted under the ministry of Dr. Judson, and was baptized into the church at Orange, N. J., of which he was pastor.

Dr. Judson's theme was "Centennial of Adoniram Judson's Entrance on His Mission to Burmah." He stated that this is only the beginning of the celebration of this anniversary, since it was two years after he went out before the work as Baptists actually began. Dr. Adoniram Judson went to India under the Congregational church, of which he was a member, and of which his parents were members, his father being a Congregational preacher of New England. On his arrival in India he entered into discussion with English Baptist missionaries, and himself became a Baptist, thus cutting himself loose from any support. But God was faithful, and after awhile the Baptists of America took hold of the work. Judson's work was the beginning of American Baptist missionary work.

Dr. Edward Judson emphasized the absolute necessity of world-wide missionary work and spirit. He said there is no other thing as an American Christianity. It is only by the way of India and China that America will be evangelized. He said that charity that begins at home only usually stops before it begins. The faith that will prevail at home is the faith that reaches around the world. He said that foreign missions is not a fad. The foreign mission spirit is all inclusive—at home and throughout the whole world, and just so far as a nation has gone into foreign mission work so far has spirituality at home grown and centralized. "Religion is that kind of commodity that the more of it that is exported the more we have at home." He said that true Christianity in one's own country is measured by the interest

he has in the evangelization of the world.

Dr. Judson said that Christianity owes something to the missionaries and their children when they come back home.

He said he had often been asked why he did not go as a foreign missionary, and take up his father's work, and that he had often asked that question himself, but up until his mature years he was withdrawn from missionary environment and influence. When he was less than a year old, his mother left Burmah for America on account of her health, and died on the voyage near the Island of St. Helena, and was buried there. His father with the three oldest children came on to America, leaving the three younger in Burmah. In America he married the second time, and returned to Burmah. When Dr. Edward Judson was six years old, his father died, and was buried in the Indian Ocean, and his step-mother brought the children back to America, where she soon died, and Dr. Edward Judson and the other children were adopted, and thus drawn away from missionary life. But somehow Providence brought him to give his life to missionary work here at home, and this he is doing with all his might, and will continue to do as long as he is spared. He said that geography did not make a missionary; one must have the missionary spirit before God can really use him.

Dr. Judson said that he came to Nashville at Dr. Tillett's invitation reluctantly, but that he was glad he came. He expressed his deep appreciation of the hospitality and kindness that has been shown him while in the city.

Dr. Tillett urged the audience to hear Dr. Judson in the four remaining lectures at Vanderbilt, which close Wednesday, and spoke in high terms of commendation of his work here, and made mention of the influence that the life of Dr. Adoniram Judson had had over him. He said that the Island of St. Helena was made famous by Napoleon, but the Island would always be sacred, because the ashes of the wife of Dr. Adoniram Judson would keep it so.

The next meeting of the Union will be held at North Edgefield Baptist Church, August 6, at which time Dr. R. L. Lemons, of the Third Baptist Church, will discuss "The Highest Standard of Church Membership."

The closing prayer was offered by Dr. Judson.

THE ANTI-SALOON LEAGUE CONVENTION.

The fourteenth National Convention of the Anti-Saloon League of America will be held in Washington, D. C., Dec. 11-13, 1911. Beginning on Dec. 6 and continuing until the 11th, a superintendents' and workers' conference will be held in the same city, which will be attended by League officials and workers from every State in the Union. This conference will partake of a school of methods, and those who are interested in studying the temperance question from a practical standpoint will be welcome.

Arrangements are already under way which it is expected will make the Convention the most important temperance event held in America thus far. The constitution provides for a large representation from every denominational and reform organization, but friends of the temperance cause will be welcomed. It is desired that the religious press shall give publicity to this great convocation of temperance workers.

The present extra session of Congress is not likely to give any consideration to general legislation outside of the program agreed upon by the Democratic caucus of the House. Plans are at work, however, to bring the interstate liquor question, as embodied in the Curtis bill (1523) to the attention of Congress at its regular session next December. This measure has been endorsed by not only scores, but hundreds of church bodies and reform organizations. It has also had the endorsement of three Legislatures the past winter. This measure is the same as the Miller-Curtis bill of the last Congress, and if enacted into law will place every interstate shipment of liquor within the power of the State to operate upon it as soon as the shipment enters the State to which consignment has been made. This will enable every State to carry into effect its policies relative to the liquor traffic without interference by Federal regulations. Meanwhile the friends of temperance reform should study this question deeply and from now on by resolution, by letters to Congressmen and by personal interviews the importance of Congressional action should be impressed fully. It is time for the National conscience of the Nation to speak out upon this question in no uncertain tones.

S. E. NICHOLSON,

Secretary and Legislative Superintendent,
Washington, D. C.

Baptist World Alliance

By the Editor

(Concluded.)

I was compelled to leave Philadelphia Friday night, and so I must depend on others for the reports of the Alliance on Saturday and Sunday.

The subject for

SATURDAY MORNING

was "The Church and Education." The first speaker was Dr. H. T. Musselman, Educational Secretary of the American Baptist Educational Society, who emphasized the thought that a considerable portion of the religious education must be done through the Sunday schools.

Rev. F. Goldwin Smith spoke on "Religious Education Through the Family."

Church, child, home—three great words of the language. He considered what a home should be, its influence on the child from the beginning, and the long and loving teaching of years. He explained the Baptist idea of the church, in contrast to that of Romanism. Yet our churches must always count first on home influences for the education of the rising generation, and their teaching must help parents to fit themselves for the work laid upon them.

The Church and Education "Through Schools, Colleges and Seminaries," was spoken to by Dr. E. M. Po-teat, President of Furman University, S. C. He said in part:

"There are many definitions of the Christian task. I define it today as the enthronement of Jesus as the King. Our commission is not yet completed. There are places and phases that have accepted him. There are interests everywhere that mock his claims. Religion without education was supposed to be enough. This mistake was easy on account of our profound views of divine grace. Baptists have \$75,000,000 invested in educational property. The individual is made of complex qualities. Wake up one and you wake up all the rest. The need of an education wakes up at regeneration. All these qualities are God-given and should be trained. Our fierce democracy would strip royalty of all its royal trappings down to the bare humanity, in need of a Saviour. Is higher learning prejudicial to the Baptist belief? I think not. Laboratories of science are sanctuaries of God. A great scientist, when about to perform an experiment, said: 'Silence, gentlemen, we are about to ask God a question.' Every man has a right to give away his money as he wishes, but Christian institutions have no right to denature themselves to get pensions for old teachers. We must rally to the educational arm of our great Baptist giant.

"No rich man has the right to ask us to desert our principles for the sake of an old-age pension. I deny the right of Mr. Carnegie to impugn the competence in the field of education of my college or of any other sectarian institution."

In the afternoon, by request, Dr. Russell H. Conwell delivered his famous lecture on "Acres of Diamonds" in the Temple. Despite the fact that he has delivered the lecture over 4,000 times, more than once probably in the Temple, and that an admission fee was charged, the house was filled. I have heard the lecture. It is a very helpful one.

"The Church and Industrialism" was the general theme for

SATURDAY NIGHT.

Several strong, practical speeches were made. Dr. R. S. Gray, pastor of one of the largest churches in New Zealand, spoke on "The Church and the Working Man." This was said to be an "epoch making speech."

"Evangelical methods will not reach the working man," declared Dr. Gray. "The religion we have given him is not fit to meet the hard knocks of daily life. We have shown him that there is one church for the poor and one for the rich, and he has left us, and not till we purge ourselves and put back the ethical content of the gospel will he come back."

Dr. Frank M. Goodchild, of New York, discussed "The Church and the Working Woman." He dwelt largely on the low wages paid woman, forcing them to live immoral lives. He said the church was largely responsible for these conditions for it could remedy them if a concerted effort was made. The speaker said that this country was one of the last in the world to fully recognize the position of women in passing just laws for her, saying that her rights were not

given and that she needed a vote for her protection. He contrasted the two classes of women—the rich and the poor—showing in relation the women who play with their dogs and the multitudes who earn their living, saying that dishonor was almost necessary for the latter due to the economic condition of the age.

He said he believed the church was merely bewildered at this time, not knowing exactly what method to adopt to attack these evils, but that the church has always stood for the downtrodden, and would continue to do so in the future. He said there was too much talk, and too little work and that the church must arouse itself and honestly grapple with the questions.

The last subject of the evening was "The Church and a Social Crisis," by Dr. Walter M. Rauschenbusch, of New York, author of "Christianity and the Social Crisis."

He charged the church with being decidedly behind the times and in danger of losing her strong position unless other tactics were pursued. He said that the Catholic church was formed in a time of political oppression, and that Protestantism had grown up in a time of advancement, but that a new stage of advancement was at hand and a grave crisis faced it as to whether it could adapt itself to the needs of the present.

"The church must bear the flaming sword and carry on high the banner of democracy, if it is to be the church of the people."

SUNDAY MORNING.

This was Alliance Sunday.

At 11 o'clock a. m. Dr. E. Y. Mullins preached in the Grace Temple on "The Lordship of Jesus." His text was Acts 2:36, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." He said in part:

"Is Jesus be not divine, when, where and how did He wrest from God divine power?"

"The Physical Scientist who denies the actuality of the spiritualist is the John Jasper of modern thought. John Jasper, you know, said: 'I know the sun moves around the earth, because I can see it rise in the east in the morning and set in the west at night.'"

"True, the ethics of Jesus do not contain the last ruling of the Supreme Court or of the Interstate Commerce Commission. God forbid. If they did they would have been antiquated long ago. The teachings of Jesus are timeless things; they are as old as God.

"Before Jesus reigns, we must have an end of graft in politics, an end of predatory interests, an end of sweatshops, an end of divorce. Great tasks these. We have been content with our smug comfort, our easy-going Christianity. Jesus didn't come into this world to bring down rabbits; he was a lion hunter. We have not accomplished big things because we have not had the vision."

On Sunday afternoon there was a consecrational service with addresses by Drs. P. T. Thompson, of England, M. P. Fikes, of Michigan, and Len G. Broughton, of Atlanta. Dr. Broughton said in part:

"Consecrate you now, fill your hands full—full of service to God. Moses had gone away into the mountain of God. The people grew restless because their pastor was away so long. So they made a calf for a pastor, who would stay at home. We are to depend on God to do for us only what we can not do for ourselves. Consecration is not something that leads one to do foolish things. It rather leads us to make large gifts for missions. One may find himself in a position when it is no time to pray, but a time to do something heroic. Service is as essential as sanctification."

THE CLOSING SERVICE

of the Alliance was held that night. Dr. John Clifford, of England, presided. Dr. F. C. McConnell, of Waco, read the scriptures.

The general subject for the evening was "Baptists and the Coming of the Kingdom." 1. In Non-Christian Lands, by Dr. John Humpstone, of New York. It was a splendid address. Dr. J. W. Ewing, of England, told of the coming of the kingdom in Europe. He dwelt upon the decadence of the Catholic church in Italy, Spain, Austria, Portugal and France, and the headway which is being made by Baptists in those countries.

"It is a critical moment in the life of the nations of Europe. Those nations are just awakening from a long period of lethargy beneath spiritual and political tyranny. It is a time of universal unrest and discontent, both spiritual and political. There is a cry going up for political and creedal liberty, a cry for reality, for goodness and for God.

"This spirit is found in all the lands of Europe. The Roman and the Greek orthodox churches are both failing to fill the demands of the people for what they think is the true gospel of Jesus. God is calling to us through his children in the nations of Europe to answer this pathetic cry for freedom and liberty, and the great Baptist church is peculiarly fitted to take up the task. All over the world lights are beginning to shine out from the windows of little Baptist churches, which are bringing the first ray of hope to many lands. The opportunity of the ages is waiting for us now to carry the evangel to all the lands of Europe. Will we seize it?"

The final address of the Congress was delivered by Dr. George W. Truett, of Dallas, on the subject, "The Coming of the Kingdom in America." He said in part:

"America is to be redeemed today from manifold evil before the kingdom of God can reign. Hope should not be blind. We feel today beneath the thin crust of our civilization the rumblings of mighty fires. We are menaced with mighty menaces. There is the menace of our great cities. The cities must be won if the country is to be won for God.

"There is the terrible menace of the saloon power, that archfiend and arch-criminal, that anachronism which is sucking the life blood of our nation and which is linked with the power of the scurvy politician.

"To an awful degree we are suffering from the evils and menace of a vampire. By no means all of our press is venal, but to a great degree it is without serious moral purpose or lofty patriotism.

"America is suffering in many places from an overdose of freedom and the freedom of the press is one of them. We wouldn't muzzle the press nor censor it; and yet, how the press has misused its liberty in many instances! It goes through the sewers and cesspools to fill its columns with stuff which our children should never see. It exploits the doings of rich fools and suicides and women whose names ought never to be mentioned.

"Then there is the peril of the immigration problem of the vast aggregations of our wealth, with all it brings in the way of colossal political graft. Our homes are menaced, lawlessness stalks in the land like a pestilence, the chasm yawns between labor and capital.

"It is no time for soft complacency in America. The church has its work to do, and it will do it nobly."

Dr. Truett's address was enthusiastically received.

Dr. J. H. Haslom spoke a final farewell message of God-speed to the delegates.

President John Clifford responded appropriately.

Resolutions of thanks were read by the Secretary, Dr. J. N. Prestridge.

Mr. Will D. Upshaw read an original poem on the Alliance.

Dr. J. H. Shakespeare expressed the thanks of the visiting delegates for courtesies.

The song, "Blest be the Tie that Binds," was sung, the delegates standing and joining hands, and the greatest Baptist meeting in the history of the world since the Day of Pentecost, as I said last week, came to a close. I am only sorry that every reader of the BAPTIST AND REFLECTOR could not have been present to hear the magnificent speeches delivered, to hear the strong Baptist note sounded and to catch the spirit of enthusiasm which prevailed.

I have done my best in this report to make up for their absence, but it is a poor best, at most. The next meeting will be held in Berlin, Germany, in 1915.

The following was the registration and attendance, including the attendance from the Northern Baptist Convention. Many of these delegates remained over to be present at the Alliance:

Northern Baptist Convention—	
Total registration	6,684
World's Baptist Alliance—	
Delegates from the United States	2,394
Foreign delegates	385
Visitors	1,046
Total	10,509
Not less than one thousand paid for tickets for one service, making the	1,000
Grand total	11,609

ALLIANCE NOTES.

BAPTISTS IN THE WORLD.

	Churches	Members
North America	51,582	5,569,640
South America	117	7,368
Europe	4,560	583,118
Asia	1,442	181,328
Africa	123	14,785
Australasia	311	27,594

The Associated Press dispatches gave almost no space to the reports of the Alliance. If some man had murdered his wife, or if there had been a fist fight between a white man and a negro, or if some Catholic official had held a celebration, then the Associated Press would have given column after column to the event. But as this was only a meeting of the Baptists of the world, it was hardly thought worthy of attention. Even the Philadelphia papers had very inadequate reports of the meeting. At first the reports were very meagre in all the papers, but in a short while some of them seemed to begin to realize the bigness of the Alliance and gave fairly good reports of it, though so mixed up and confused that it was difficult to make anything out of them.

SOME FACTS ABOUT THE BAPTISTS.

(From Bulletin of Baptist World Alliance.)

Among the Protestant denominations of the United States, numerically, the Baptists rank first. They number 5,383,944.

The Baptists of the United States raised last year for church work \$25,978,911.

They own and control 93 universities and colleges, valued at \$31,694,976, with an endowment of \$29,697,019.

They have 34,099 students in their colleges and universities. This means that about one-seventh of all the university and college students in the United States are in Baptist institutions.

They own about one-eighth of all the college and university property in the United States, and control one-ninth of the endowment funds.

Besides their universities and colleges, the Baptists own and control eight secondary schools, valued at \$5,281,408, with an endowment fund of \$1,883,481. They have in these schools 14,844 students.

The Baptists of the United States have nearly \$75,000,000 invested in educational work.

In the year 1800 there were about 50,000 Baptists in the United States. In 1910 there were 5,383,944.

The fifteen Southern States, comprising the territory of the Southern Baptist Convention, have within their borders about 2,150,000 white Baptists.

The thirty-three other States, comprising the territory of the Northern Baptist Convention, have within their borders 1,374,524 Baptists.

Besides this there are about 1,800,000 negro Baptists.

There are 49,753 Baptist churches and 35,368 ordained Baptist ministers in the United States.

There were 398,985 additions by baptism in the United States last year.

When George Washington took his oath of office as the first President of the United States one person out of every ninety-four was a Baptist. Now one person in every seventeen is a Baptist.

The Grace Baptist Temple, in which the meetings of the Alliance were held, cost \$370,000. Dr. Russell H. Conwell has been pastor of it for over twenty years. It was the first institutional church in this country of any note. The following beautiful story is told of the beginning of the great house: "The pastor started the church was 57 cents that was left by a little girl who died at seven years of age. She was turned away from the old church one Sunday morning, with many others, who could not be admitted for lack of room, and on her way home said she would save her pennies to help build Mr. Conwell a bigger church so that there would be room for her. She died in a short time, and in her little purse was found 57 cents, which she had saved. These pennies were sold to the members of the congregation, some of them bringing more than a thousand dollars, and in this way the fund for the new building was started. The Baptist Temple seats 3,500 people."

The Baptists of Philadelphia have 102 Baptist churches with a membership of 45,000. If adjoining counties and the city of Camden, N. J., just across the river, are included there is a Baptist membership of 70,000, whose aggregate contributions last year were \$840,000. The value of Baptist church property in the same section is \$9,000,000. In the city itself

the proportion of members to population is one to every thirty-four. Within the city and its suburbs there are at least 150,000 people in touch with Baptist interests.

It was interesting to compare English and American speakers. Of course there were differences due to individual characteristics, but as a rule Americans had much stronger voices than the English, and much better enunciation. On the other hand, though, the English were, I believe, better prepared with their addresses. They had evidently been thoroughly thought out and written out and committed to memory. Speaking more extemporaneously, the Americans were disposed sometimes to go over their time, but the English would come right up to the limit of their time, and not a minute over.

Pastors' Conference

NASHVILLE.

Third—Children's Day in the morning. Subject, "The Life of Christ in Story and Song." The program was prepared by Mrs. Ginn and Miss Leatherwood of Edgefield church. Bro. W. J. Stewart was with us at the morning service. Collection for Orphans' Home. Pastor spoke at night on "The Baptist World Alliance and Its Significance." Good congregation.

South Side—Pastor Savell preached on "Heavenly Citizenship," and "An Invitation to Jesus to Spend the Night." Offering of \$30 taken for the Orphans' Home.

Union Hill—Pastor Bragg preached at night on the first verse of the 29th chapter of Prov. S. S. observed Children's Day. Fine success. Collection of \$7.75 taken. Our W. M. U. gave to State Missions \$10, and also \$10 to the Orphans' Home.

Centennial—Pastor Poe preached on "A Broken Covenant," and "Soldiering for God." 100 in S. S. Observed the Lord's Supper in the morning.

Howell Memorial—Pastor Cox preached on "Count Your Blessings," and "When God Laughs." Two received by letter. One by experience.

Alexandria—Church without a pastor. McHenry Seal preached. Good and impressive services. Good S. S.

First—Pastor preached at both hours. Observed the Lord's Supper. One baptized at night. Out of a membership of 42 in our B. Y. P. U. we had 40 present, and the meeting was fine.

North Nashville—Pastor Marsh preached in the evening on "The Many-Sided Love of God as Seen in Malachi." Pastor gave a thirty-minute report of the Baptist World Alliance in the morning. Communion observed in the morning.

Seventh—Pastor Wright preached. Lord's Supper in the morning. Took collection for the new church. Night subject: "A Call of the Sinner for Help." Fine day.

Edgeneld—Pastor Lunsford preached at both services. Fairly good day.

North Edgefield—Pastor McPherson preached on "Peter on the House-top," and "The Origin and Personality of the Devil." 211 in Bible school. Two baptized.

Lockeland—Pastor Skinner preached on "The Holy Spirit Our Teacher," and "The Disease of Sin." Good services all around.

Grace—Pastor Creasman preached on "Three Voices," and "The Ghost of a Good Man." Good S. S. and congregations. One addition by letter.

JACKSON.

First—Pastor Virgin preached on "From Time we Begin Life." One addition. Fine crowd, 259 in S. S.

Second—Pastor Hall had two good services. Good S. S.

South Royal—Good service at night. One addition. Took a collection for Home Missions.

Holly Grove Church—Pastor Poag preached. He will begin the erection of a new house of worship. Two good services.

Medina—Pastor O. F. Huckaba preached on "Our Accountability to God." Fine service.

West Jackson—Pastor Early had two good services. One baptized. Good S. S.

HARRIMAN.

Trenton St.—Pastor Brooks preached on "Does Jesus Believe in Me?" One addition by enrollment. Spiritual service.

Walnut Hill—Pastor preached in the afternoon on "The End of the Righteous and Wicked." Several stood for prayer.

ETOWAH.

Pastor Singleton preached on "Church Covenant," and Luke 19:40-41. Two additions. Splendid mid-week prayer service. Six baptized. 234 in S. S.

CARTHAGE.

Preaching at both hours by Pastor Hurst on "The Indwelling Spirit," and "Grieving the Holy Spirit." Fine services. Rain interfered with S. S.

Spent Sunday at Niagara. Am on the Hudson today, and sail Saturday for Glasgow. My church is giving me a first-class European trip. I may also visit Palestine. God bless you and the dear brethren of Tennessee.

HARRY LELAND MARTIN.

We are getting on fairly well at Blountville. We ought to do better. The second Sunday was a great day at Muddy Creek. Many more people than could get in the house. Dr. S. W. Tindell preached on "Prison Reform," and other reforms. Then we observed the Supper. Rev. Roy Grigsby preached in the afternoon. Had dinner on the ground. Baptizing next Sunday.

N. J. PHILLIPS.

SUNDAY SCHOOL AND COLPORTAGE WORK.

One of the great departments of our State Mission work is the Sunday School and Colportage work. Nothing that we are doing will yield more desirable results in the future years than the work done here.

July is set apart for collections for this work. Let the brother who sees this note call attention to the work and urge his church to do something worthy of the cause. Get as large offering as possible and send it in to J. W. Gillon, the Corresponding Secretary, at once.

Sincerely,

J. W. GILLON.

THE NEW ORPHANAGE BUILDING.

The new buildings are going up as rapidly as skilled workmen can construct them. But the money is coming in alarmingly slow. Many of the largest and wealthiest churches in the State have not been heard from by the Secretary. The month of June—to be observed as Orphanage month—has passed. If you have not taken your collection, do so at once, and let all church treasurers send to W. M. Woodcock, 710 Church St., Nashville, Tenn., all monies on hand for the Orphanage, that the work may go on to completion. Brethren, do help, and help now.

Yours for the Orphans,

W. J. STEWART.

2141 Blakemore Ave., Nashville, Tenn.

THE FIRST ASSOCIATION TO MEET.

The Shelby County Association meets with the church at Bartlett, twelve miles from Memphis on the L. & N. railroad, on Wednesday, July 12, at 9 o'clock a. m.

Pastor J. W. Lipsey and the good people of Bartlett will furnish ample accommodations for all who are interested in the Master's work. It is devoutly hoped that this meeting shall be a great blessing to the community, and may it prove a great inspiration to the other Associations which shall follow.

I. N. STROTHER.

Memphis, Tenn.

P. S.—The Woman's Missionary Union meets at the same time and place, and they have the promise of the presence of some sisters who are well known and able leaders. The meetings will be held in separate buildings.

We have just entered upon our work as pastor at Russellville, half time, and Cedar Creek and Three Springs—two fine country churches within easy reach on a splendid road. These churches are thoroughly awake to the many interests of the denomination, and when our work is a little better organized we are expecting some fine results.

Mr. Hudgins was with us two days this week. Wheat harvest and several other things kept many of the workers away, but we feel that great good was done. Plans were put on foot to grade and thoroughly organize our Sunday school work here.

Every Sunday school ought to have the benefit of Mr. Hudgins' lectures. The man's very presence is inspiring.

Brethren, pray for us that God may use us for much good in this new field.

ROY B. BOWERS.

Russellville, Tenn.

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.
Rev. W. H. Major, Covington, Tenn., Vice-President for Tennessee.

FOREIGN MISSIONS.

Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.
Rev. C. D. Graves, Clarksville, Tenn., Vice-President for Tennessee.

SUNDAY SCHOOL AND COLPORTAGE.

Rev. J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.
W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

ORPHANS' HOME.

C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent.
W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent.
Rev. W. J. Stewart, Nashville, Tenn., Secretary, to whom all communications should be addressed.

MINISTERIAL EDUCATION.

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

MINISTERIAL RELIEF.

C. A. Derryberry, Chairman, Jackson, Tenn.
T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

STATE MISSIONS.

By J. W. GILLON,
Corresponding Secretary.

The hour has come when every wide awake, Kingdom loving pastor and layman in the State is thinking of State Missions. Many are not merely thinking, but they are praying about State Missions. All such are anxious to get all the information possible. I want in this article to call attention to some important things.

STATE MISSIONS: A DEFINITION.

First—Notice the present definition or interpretation.

1. We now have State Missions defined to mean to furnish a preacher for a preaching station. In keeping with this definition, we have worked for years. Most of our effort has been along this line, and most of our development has come from this method applied.

In keeping with this interpretation, we are during this Convention year furnishing 89 preaching stations with preaching. In some cases these churches are very weak, and will not yield much results for some years. In other cases the field is fine, the churches already possessed of considerable strength, and will, in a brief time, yield large returns for the money invested. Some of the present largest beneficiaries of our State Mission work will in the near future be among the largest and most progressive helpers. This is true in country, town and city.

The work we have done in the past in this department of our State Mis-

sion work has amply justified the investments made, and we confidently expect greater returns in the future than we have received in the past.

2. We, at present, interpret State Missions to mean to furnish evangelists who can be secured by the weakest of our churches, as well as the strongest, to hold meetings. This department of the work has been begun because the brethren generally have come to believe what Paul says in Ephesians 4:11-16: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." They have also come to feel, that since this is true, it is far better to have an official evangelist, who can be called to task by the brotherhood, than to have an independent evangelist who will be constantly tempted to forget the higher and more sacred interests of the Kingdom in an effort to take care of self.

In an official evangelism, such as we have, the evangelist gives no thought to the money side of his work, except as it relates itself to the development of the church with which the meeting is held, and to the larger ongoing of the Kingdom in the wider work than the church's immediate environment. This is a great source of safety to the evangelist, and makes him a wonderful promoter of the Kingdom. He becomes not merely a herald of the cross, but the setter-up of standards by which the churches helped will be governed for years to come. In this department of our work, we have grown from one man in the beginning to three men in the present. At first, it was with difficulty that we found work for one man, but now we have three men so constantly busy that they have little rest. For the immediate present, these men do not pay their way with the money they turn into the Board, but they are sowing the seed for a large future harvest, and when the final financial results are in they will be considered profitable servants. This will be augmented by a great harvest of souls gathered during the days of their labors. As the work develops, there may arise a demand for more men in the field. When this becomes true, the State Mission Board holds itself ready to seek out and employ such men.

3. At present, State Missions is interpreted to mean the development of the Sunday schools in the State through the means of State Mission agencies. To this end annually the State Board issues and distributes a program for a Children's Day service in the Sunday schools. This program is not merely intended to furnish entertainment, but to impart information, and to elicit interest in the hearts and minds of the children in the work done by our State Mission Board. No man can begin to tell how much is accomplished through this means. As a

second agency to this end, the Board has employed a Sunday school field worker, whose business it is to hold Sunday school institutes in all sections of the State. In these institutes such teaching is done as that interest is created in the hearts of many who have hitherto been totally uninterested in Sunday school work, and inspiration is imparted to teachers and other workers to start study courses, looking to better equipped teachers. When we recall the fact that, at least, seventy-five per cent of the converts of today come from the Sunday schools, we cannot do otherwise than commend the wisdom of the brethren who started this department of our work.

Splendid results have been and are being realized from the work of our present capable field worker. It must be evident, however, to all who have given thought to this work, that we need a very much enlarged force in this department. We have 54 Associations in Tennessee, and for the time being we need one field worker and organizer for every two Associations. This would require 27 men. These men, if of the right sort, would cost us \$40,500, or \$50,500 more than we at present are attempting to raise for all State Mission purposes. They would, however, in the course of a very limited number of years, bring to the support of State Mission work the mightiest intelligent force that was ever marshaled behind a great cause in any single State. Our State Board could with wisdom and profit, for a limited number of years, spend its whole financial strength upon this one department of its work. If the present generation did not praise the Board for its course, future generations would.

4. At present, we are interpreting State Mission work to be to build meeting houses for weak churches through the agencies of the State Mission Board. To this end we have a very small building fund, which has been created by the gifts of the Builders' Band. Out of this fund very small amounts are offered to weak churches as help, and as an inducement to them to build creditable houses. By this means, in some cases the total strength of very weak churches has been called out and commanded for the purpose of building a house. This fund is pitifully small and inadequate. It would be a noble act on the part of some wealthy brother or sister to make a great gift to this department of our work, or to remember it when the hour comes to make the will.

As a second agency in this department of our work, the Board has employed a splendid brother who is both a preacher and a practical and experienced carpenter, who is designated "The Church Builder." This brother is constantly employed drawing plans, and helping in and superintending the construction of church buildings where the churches could do nothing, or practically nothing but for his help. Many splendid buildings have already been erected through his efforts. This is another department in which the Board might spend all of its funds for some years, and be justified in so doing. With an annual \$35,000 building fund, our State Board could easily command and get into great church buildings \$200,000 from the local fields in addition to the \$35,000 it expended. This could be secured where building is done each year. This amount of money spent on buildings each year, for say five years, would easily put the Baptists far ahead of all others in church buildings, and this is no mean item in denominational growth, or in the doing of mission work. Our Baptist people have been all too slow in

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coming to a realization of the importance of this work. We have easily seen the importance of the nature of the business house, but have failed to see how much a creditable house in which to meet means to a congregation in its effort to press the interests of the Kingdom.

5. At present, we interpret State Missions to mean the organization and enlistment of the women of our church in the great undertakings of the church for the Kingdom. To this end the State Board has helped to employ one of the most consecrated of our young women. She is known as the "Field Worker," and gives all of her time to an effort to secure the full co-operation of all our women in all the mission and benevolent enterprises of the churches. When this work was first suggested, it was looked upon with suspicion, and for a time frowned down. At last, however, sentiment enough was created to secure for it a trial. It is another case of wisdom being justified of her children. Those who were the first advocates have lived to see the hour when their most sanguine expectations have been surpassed, and the most skeptical have become the silent admirers of our women and their work, if not the joyous praisers. To our women, and to them alone, is due the credit for all the advance Tennessee made in offerings to Home and Foreign Missions during the Convention year that closed with May 1. Their success is a striking illustration of the value of organization and education in the doing of the business of the Kingdom. If we could get our men as well informed, and make as direct an appeal to them as we are able through their organizations to make to our women, we would easily double our contributions in one year to all causes. As great, however, as has been the success of the present effort among the women, we are in great need of increasing our field force. We need an intelligent, consecrated woman for every three or four Associations, at least, until all of our women have been organized, and then informed as to our great work. In at least two Associations some consecrated friends of this work have employed for the summer months of 1911, young women to do this work. In this department of our work, we might with profit spend at least \$15,000 per year for the next five years, instead of spending \$1,500 as is now done by the three Boards co-operating in this work.

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to you, do it."

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Clarksville, Tenn.

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

"Africa is God's great ebony heart."

"I plead with you to help us to sup-
port at least one missionary for every
million of our people. Now we have
but one to every three million. Help
us also to build a Baptist church in
our capital city, Prague."—N. Capek,
at World's Alliance.

Just a few words about the great
Baptist World Alliance, which it was
the privilege of your W. M. U. editor
to attend. We realize our inability to
give any adequate conception of this
great meeting, whether in few words
or many. The meetings were held in
the Grace Baptist Temple, Philadel-
phia, June 19-25, and was in many re-
spects one of the most important Bap-
tist meetings ever held. In the words
of Rev. J. H. Shakespeare, it was the
greatest Council since that of Nicea.

Representatives were here from all
parts of United States, Canada, Eng-
land, Europe, Asia, Africa, South
America, Australia, and the isles of
the sea, some of them coming a dis-
tance of 20,000 miles.

It was reported that sixty nations
were represented here, more than was
at Pentecost. Indeed as we listened to
these men of God either in their broken
English or in their own language
through interpreters, we could not but
help thinking of that first Pentecostal
day, when every man heard the gos-
pel in his own tongue. It gave us,
too, a new vision of the world wide
sweep and power of the religion of our
Lord Jesus Christ, and its adaptability
to men of all lands. Truly "the same
Lord over all is high unto all them
that call upon him." These men, many
of them, standing in hard places, in
lonely places, and places of persecu-
tion and trial, unflinchingly witness-
ing for Christ, were a rebuke to our
little faith and half-hearted endeavor.

The story of growth and progress in
many places thrilled all hearts with
joy. Membership in the Southern
Baptist Convention mission churches
in Mexico increased 20 per cent last
year. In Hungary, 2,000 were bap-
tized in 1910. In Moravia, twelve
years ago, there was no Baptist work
at all. Now there is a small group of
Baptists whose enthusiasm and devo-
tion insures their making themselves
felt with ever increasing power. In
Korea many are accepting the gospel
the first time they hear it. The spirit
of reformation that is spreading
through Europe is largely a Baptist

movement. One group of believers
waited seventeen years for some one to
come and baptize them and were final-
ly driven to advertising in the daily
papers for some one who believed in
baptism to come and baptize them.

"The whole land (Russia) is in a
state of revival. The people every-
where are hungry for the truth. I
doubt if anywhere there is a greater
eagerness among the people for the
Word of God. It must be the day of
God's power for the people everywhere
are willing."

It was a meeting great in its appeal.
Many references were made to the
American Baptists as the "big brother"
of the family. The weakness, the
loneliness, the trials, the magnificent
courage and unswerving faith and loy-
alty of many of the continental Chris-
tians constituted a call upon our sym-
pathy, our prayers, and perhaps more
material help, that was irresistible.

Then what a joy it was to see and
hear some of the world's greatest
preachers. The Alliance was wonder-
ful in this respect. Among these
stands the venerable Clifford of Eng-
land, the first President, a man who
has held but one pastorate, and who
celebrated his pastoral jubilee in 1908.
His annual address was a marvel of
strength and beauty. F. B. Meyer,
Thos. Phillips, J. H. Shakespeare and
others showed in a remarkable way
the superior type of preachers that
England produces. Nor was the Unit-
ed States behind in this respect, as was
proven by the presence of R. S. Mac-
Arthur, Courtland Meyers, Russell
Conwell, Shaller Matthews, George
Truett, J. B. Gambrell, E. Y. Mullins,
R. J. Willingham, B. D. Gray, and
others of her distinguished sons.

The Woman's Meeting was well at-
tended and abounding in interest. Mrs.
A. G. Lester, of Chicago, President of
the Woman's American Baptist Home
Mission Society, presided.

Mrs. Marie C. Kerry, of London,
once a missionary in India, made an
excellent address on "The Foreign
Mission Work of the British Baptist
Zenana Missionary Society." She had
often been in the church in Calcutta
where Judson was baptized, and had
stood by the grave of his little child.
She spoke with gratitude of the
changes since the Ecumenical Confer-
ence, at home in the quickening of the
sense of responsibility and abroad in
the realization of their need of the gos-
pel. Their work follows the usual
lines—medical, industrial, educational,
and evangelistic. While there is great
need for more workers the English
girls who are best qualified are not
volunteering. This may be because the
atmosphere of their colleges are not
favorable to missionary activity. Eng-
land has to thank America for its Mis-
sion Study and Student Volunteer
movements.

Mrs. Russell James, also of England,
charmed her audience with the story
of the "Work of Baptist Women in the
Home Churches of England." They
are conducting a "hostel for working
girls" in London similar to our Y. W.
C. A. institutions, and a Deaconess
Home, whose workers have been spok-
en of by Dr. Meyer as "The Florence
Nightingales of the slums of London."
They are now organizing a gigantic
movement to raise \$1,250,000 to help
the many poorly-paid, but worthy min-
isters of the gospel, and their families.

The Roll Call of the Nations brought
out some interesting stories of Baptist
work in many lands. Madame Yas-
novsky and Miss Fetter spoke of their
efforts in St. Petersburg, and pleaded
with us of America to be "big sisters"
to them. Madame Doycheff of Tshir-
pan, in halting English told of the

attack made on herself and husband
by a Russian mob where their bodies
were bruised by many a stone. Mrs.
R. S. Gray of New Zealand told of
her country where women vote with
the men and spoke of their pleasure in
having a part in driving out drinking,
gambling and other hurtful vices. The
Secretary of the National Baptist Con-
vention, Miss N. H. Burroughs, made
an eloquent statement for the more
than 2,000,000 negroes in the churches
in her territory. Miss MacLaurin, of
Chicago, told of the \$1,000,000 which
the women of the West are raising for
the women of Eastern lands. Of this
sum \$900,000 has already been se-
cured, and they hope to raise the rest

in their "every woman canvass" to be
inaugurated in October.

Our own Miss Heck closed the ser-
vices in a most impressive way. Rep-
resenting the Baptist women of Amer-
ica, she spoke to our foreign sisters
our love and sympathy, as well as our
gratitude for the service they had ren-
dered us in giving us such examples of
loyalty and devotion. Led by her, the
vast audience stood and recited the
following pledge to the women of East-
ern 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 each other."

Truly it was good to have been there.



REV. JAMES N. POE.

Born Jan. 4, 1876. Born and reared
near Rogersville, East Tennessee. At-
tended the public schools in Hawkins
County, and Carson-Newman College
at Jefferson City. Came to Nashville
fourteen years ago and was a member
of Centennial church for six years, this
church licensing him to preach the gos-

pel. Then he moved to Knoxville, and
was engaged in colportage work for
the State Mission Board. He moved
back to Nashville, again joining the
Centennial church. This church being
without a pastor, called him to take
charge of the work, at which church
he was ordained to the ministry June
11, 1911.

YOUR SUMMER VACATION.

A great deal of time and money is
wasted on summer vacations that are
poorly planned, or not planned at all.
That is why many business men never
take vacations. They consider them
wasteful. What benefit do you hope to
derive from your vacation trip this
summer?

This is one trip you can take that
will prove not only entertaining and
instructive, but immensely profitable
to you. A trip that will bring you
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set his foot on American soil, the
health-giving properties of this famous
water were appreciated and utilized
by the medicine men of the Cherokee
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By actual test in hundreds of cases
of diseased kidneys, liver and stomach,

Rhea Springs Water has for over 50
years proven a remedy of great impor-
tance. With its many pleasant pas-
times, such as mountain climbing,
bathing, horseback riding, lawn tennis,
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tle. AN OLD AND WELL TRIED REMEDY.

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THE JULY INCLINE.

It was a hard pull, but we managed to get up the June hill in some way. Now the July incline is before us, and it seems steeper than the June hill. Give us a lift, will you not, either by renewing your own subscription, or sending us a new subscriber? Or still better, why not send a club of five new subscribers and get the beautiful set of dishes which we offer?

THE INDIAN CREEK ASSOCIATION.

The following statement of facts will be of interest to our readers:

For many years prior to the year 1908, in fact for about twenty-three years, the Indian Creek Association, and the churches composing it, had affiliated with the State Convention and with the Southern Baptist Convention. About the year 1904 certain elements in that Association began to advocate Gospel Missionism. These parties invited Revs. J. A. Scarboro, Ben M. Bogard, and J. H. Milburn to visit the Association, which they did in the years 1906, '07, and '08. They preached in several of the churches, and in the year 1908 Milburn presented himself at the Association, but was refused a seat. The Gospel Mission element had become so discordant and were creating so much confusion in the Association despite numerous attempts that had been made to work in harmony with them that the Association determined when they adjourned that they would meet a few weeks thereafter and reorganize, with an article added to their Constitution providing that no church should be a member of the Association that did not endorse the organized work of the State Convention and the Southern Baptist Convention. A resolution to this effect was adopted by about two to one, and this majority did meet and organize, and adopted an article restricting their members to those who were in favor of organized and co-operative work among the churches. The minority element also met and formed an Association under the same name as the majority, to-wit: Indian

Creek Association, claiming to be the true successors of the old Association.

Soon after this organization on the part of the minority, in the fall of 1908, certain of its leading members took steps for the purpose of forming a corporation and took out a charter in the name of the Indian Creek Association. This charter was a mongrel collection of the articles of various incorporations of a benevolent character, being practically taken, however, from the form provided for the incorporation of the Foreign Board of Presbyterian missions. Singularly it provided for a capital stock of \$100 to be divided into shares of \$5 each, which, of course, was altogether unlawful and in itself would have rendered the charter null and void.

In the meantime the two elements in the Indian Creek and the Bethlehem churches, which were churches of this Association, had divided, and the Gospel Mission element proceeded to elect certain parties as trustees, and these trustees deeded the property of these two churches to the incorporation, the Indian Creek Association. This incorporation had very extensive powers. It could sell or mortgage any property held by it and use the proceeds for the purpose of establishing schools, hospitals, and foreign missions, and among other powers specifically mentioned it had the right to build a railroad. It appeared that this action in the cause of the rebellious element of these two churches would be followed in all of the churches of the Association, and that, in turn, the Gospel Mission element in each would proceed to elect trustees and these trustees would have the church property of the thirty or more churches composing the Association transferred to this incorporation, which in turn could sell or dispose of it as it would see fit and use the proceeds for the purposes enumerated above.

Thereupon the regular Baptist element of these two churches sought legal counsel and were advised that the charter of the incorporation and the deed made to it were void; that the trustees elected by the Gospel Mission element were not the legal trustees; and that those trustees who were in sympathy with, and members of, the Board element of these two churches were the lawful trustees and had the control and custody of the church property.

For the purpose of putting a pause to the action of this incorporation and its incorporators in seizing all of the church property in the Association these attorneys were instructed to file suit, which they did by filing a bill in the Chancery Court at Waynesboro. Upon the filing of this bill they secured an injunction restraining the trustees and the corporation from carrying into effect the deed in question and restraining the Gospel Mission element from interfering with the church property. By agreement this injunction was hereafter modified so as to allow the Gospel Mission element the use of the church building for services.

These suits were filed about the first of April, 1909. Since that time a great amount of proof has been taken upon the subject of establishing which was the true church and what was the Missionary Baptist doctrine upon the subject of co-operation. The proof was overwhelming that Missionary Baptists had always believed in organized work and practiced it and that all missionary undertakings which they had prosecuted were pursued in this way and that the churches in question had before, and since the time that the lands on which the buildings were constructed was deeded to them, practiced co-operation without interruption until in the years 1907 and '08, when this dispute arose.

The cases were tried before the Chancellor upon this proof in the early part of June and he has rendered his decision sustaining the bill and the contention of the complainants, who were the Board element. The Chancellor held that their trustees were the lawful trustees and that the Gospel Mission trustees were not lawful, and had no right to control the property, and that the deed executed by them was

void, and that the corporation was a bogus one. He further held that the furnishings of the churches belonged to the Board element. An appeal has been prayed upon this decision, but it is not probable that a bond will be given or that it will be taken up. In the meantime it is proposed that so long as the Gospel Missioners properly conduct themselves they will be permitted to use the building once a month for purposes of worship, provided they do not injure or deface the building in any way.

This is a sweeping victory for what we call our organized work, not only in the Indian Creek Association, but everywhere. Of course to Baptists generally, there was no question as to which are the true Missionary Baptist churches. But it is worth something to have the opinion of the court on the subject.

REV. W. H. OSBORNE.

Rev. W. H. Osborne, of Tampa, Fla., died in a hospital in Atlanta, Ga., on June 24, and was buried in Jonesboro, Tenn., on June 26.

Brother Osborne was a graduate of Wake Forest College, N. C., and was a classmate of a dear brother of ours, Henry, who died soon after graduation. We met him on that occasion, and when afterwards he came to Jonesboro as pastor, we came to know him well and appreciate him highly. He did us the honor to ask us to perform the ceremony at his marriage to Miss Mary Kitzmiller, but sickness prevented.

He was pastor at Jonesboro for two years, and then, upon our recommendation, accepted a call to the church at Tampa, Fla. Here he remained as pastor for seven years, and did a fine work. The present house of worship was built during his pastorate, and the foundations were laid for the strong church which now exists there. His health, however, which had never been very good, gave way and he was compelled to retire from the pastorate. This to him was the heaviest cross of his life.

He was a remarkable man. He was bright in intellect, well read, highly cultured. Just a short while before his death he sent a large number of the books from his library to be placed in the parlor at Jonesboro for the use of the pastor of the church at that place. Brother C. A. Ladd, the present pastor, replied at once, thanking him for them, and the letter was received and read to him just the day before he died. We looked over the books. They gave evidence not only of having been carefully selected, but of use.

Brother Osborne was weak physically, but he had a strong will. He said sometime ago that he had settled the question of his soul, now he was going to make a fight for his life. It was a long, hard, up-hill fight, but a brave and determined one. Despite all of his sufferings, he was patient in tribulation, never murmuring, never complaining.

After his retirement from the pastorate he went into business in Tampa and remained a member of the church of which he had been pastor, filling the very delicate and difficult position of an ex-pastor with such remarkable tact as to gain and retain the love both of his successors in the pastorate and of the members of the church. He was also a useful citizen, taking an interest in everything that would go to the upbuilding of his city. And above all, he had perfect trust in God.

His death was a peaceful one. A short while before he died he said to his wife and a friend that one day he was sitting on the dock at Tampa watching a large ship come in, and he felt that he should like just to get on the ship and sail away.

He could have said with the poet:

"I know not where his islands lift
Their fringed palms in air,
I only know I cannot drift
Beyond his love and care."

He could also join with Tennyson in his swan song: "Sunset and evening star
And one clear call for me,

And may there be no moaning of the bar
When I put out to sea.
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark,
And may there be no sadness of farewell
When I embark.
For though from out our bourne of time and place
The tide shall bear me far,
I hope to meet my Pilot face to face
When I have crossed the bar."

And he did.
The funeral was conducted at the Baptist church in Jonesboro by the pastor, Rev. C. A. Ladd, and the editor. It was a mournful privilege to us to be present on the occasion. His remains were laid to rest in the quiet cemetery on the hillside. Besides his wife, he leaves two children, a son and daughter. We tender to them all our deep sympathy in their great loss.

WHICH WAS WHICH?

Under the head of "The Rose and the Thorn," the *Word and Way* publishes the following letters which came in the same mail:

We received notice that our time is out for your paper. We are Baptists and are helping in the work in our church, but the *Word and Way* does not interest us enough to make us want to take it again.

I am sending you one dollar to renew my subscription to the *Word and Way*. It is a paper we could hardly do without, and I am anxious to see it prosper. May you ever stand by the faith is my prayer.

The *Word and Way* does not say which was the rose and which was the thorn, but judging from the heading and the order in which the letters come, we presume that the *Word and Way* considered the first the rose and the second the thorn.

Recent Events

Rev. R. D. Cecil has returned to Nashville after a very delightful trip out West doing evangelistic work. While gone he held a number of successful meetings. We are glad to see him back and looking so well. He belongs to Tennessee.

Evangelist Giles C. Taylor, Arkadelphia, Ark., assisted by his son, Mr. J. C. Taylor, as chorister, has just closed a gracious revival in the Kingshead, Ark., church. More than fifty made profession of faith, and 32 joined the church, 27 by baptism. Rev. Earle A. Du Laney, a Ouachita student, is the popular pastor.

On the morning of June 26 the father of Dr. B. H. DeMent, at the age of 83 years and six months, passed quietly away in the presence of his nine surviving children, two sons and seven daughters. He was buried beside his wife at the old home near the Hermitage. Rev. A. Sperry, a life-long friend of the family, conducted the services.

It was with much regret that we learned of the death on June 21 of Dr. R. N. Knox, of Winchester. He was at church both morning and night on the previous Sunday, and we thought was looking quite well. He died suddenly the following Tuesday. He was a good man. We tender deep sympathy to his wife and numerous friends.

The Women's Missionary Unions of Sweetwater Association will have an all-day meeting with the Niota church, Thursday, June 29. The pastors of the Association and the members of the W. M. U. Unions are cordially invited to be present. A special feature of the meeting will be an address at 11 o'clock on "The Missionaries I Have Known," by Rev. A. T. Foster, of Athens.

The recent evangelistic campaign in the tri-cities—Florence, Sheffield and Tusculumbia, Ala.—resulted in great good. The campaign was under the direction of the Home Board. Rev. J. W. Willis, First church, Florence, was assisted by Evangelist G. H. Crutcher;

14 accessions. Rev. Chas. Matthews, East Florence, was assisted by Evangelist T. O. Reese; 15 accessions. Rev. I. W. Martin, Sheffield, assisted by Evangelist Raleigh Wright; 25 accessions. Rev. J. H. Chapman assisted by W. P. Price; 10 accessions.

Mrs. George W. Griffin died in Winchester on June 19. She was the widow of Dr. George W. Griffin, who filled a number of important places in our denominations in this State, as pastor of the churches at Brownsville, Union City, the Third church, Nashville, and Professor in the University at Jackson. She was a noble Christian woman and a useful and active member of the church at Winchester. We knew her well while Dr. Griffin was pastor at Brownsville. Preaching in Winchester the day before she died, we called to see her. She leaves to mourn her loss a number of children, all of whom were with her at her death. We tender to them our deep sympathy. Her funeral was preached by Dr. J. W. Gillon, present Secretary of the State Mission Board, former pastor of the church at Union City.

JACKSON EVENTS.

THE COMMENCEMENT PERIOD—NOTES FROM PASTOR HERBERT WHITING VIRGIN.

Things are moving at the "summer pace" here, as likely they are in other places. But we are encouraged. The outlook for all the churches is bright. Pastor Hall is forging ahead with much encouragement. The people of the Second church are planning to put into effect advance movements for the Kingdom. We shall be glad for every such advance.

At the West Jackson church, Pastor Early and his people are constantly making history. Last week's record is ancient history with them. You can just barely keep pace with them. They are like the proverbial Texas jackrabbit, *only in one respect*, however, namely, it takes two people to see them, one to say, "here they come," and the other, "there they go."

At South Royal, Pastor Bates closes his year's work next Sunday. From reports they are doing good work. There is a fine opportunity at South Royal, and when the saints "buckle down to business" the more, a good live church will result.

The membership of the Walnut church are planning, yea, more, have begun to build. They are determined to succeed.

At the First church the records show an increase in the Sunday school over last year this time of more than one hundred, and yet we are in no sense satisfied. Superintendent Tigrett is getting his work under fine control, and is splendidly systematizing the work. We are not a A1 school as the standard has been established, but A1 work is being done. We invite comparison from that standpoint.

The baptismal waters are constantly disturbed, for which we give thanks.

Some day we are going to give the BAPTIST AND REFLECTOR readers a description of the new church.

But the event for us was Commencement week at the University. Fine crowds heard Dr. Henry Alford Porter preach on "I Saw an Angel Standing in the Sun," a sermon presenting the thought of having an ideal, but this familiar thought was couched in exquisite English, and matchless diction, so that some of us thought it a poem in prose. The preacher gave us much to think about.

Dr. M. E. Dodd, a son of the University, preached the sermon before the J. R. Graves Society, presenting at length a full discussion of the "Plenary Inspiration of the Scriptures." Dr. Dodd is the son-in-law of Dr. G. M. Savage, who is highly honored—a statement that goes without saying. Bro. Dodd is beloved here for his own sake, as well as that of his father-in-law.

Dr. John White delivered the address before the graduates. This address presented the speaker's conception of "educational ideals," in a very clear, forceful way. The address was pronounced one of the best heard in Jackson.

A large graduating class received diplomas from this time-honored school. There was peculiar dignity about all the Commencement exercises, and every one felt that the outlook was good. At no time in the school's history has better work been done in the classroom than was done last year, and parents may feel gratified over the solid, substantial work accomplished.

It is confidently expected that a President will be elected, and in charge in a short time, and it is expected that every thing will move out even better than this past year. A card to Prof. Stuart Young will bring to you any information desired. Send us your sons. We want them here, and you need them here.

FIFTH SUNDAY MEETING.

Program for Fifth Sunday meeting of the Indian Creek Baptist Association, to be held with Pleasant Grove Baptist Church, Lawrence County, Tenn., eight miles east of Springer Station, beginning Friday, July 28, 1911, at 10 a. m.:

Devotional, by C. C. Lawrence, or W. M. Legg.

11:00 a. m.—Introductory sermon, T. P. Stanfield, J. L. Morrison, alternate.

Noon—Dinner on the ground.

1:30 p. m.—Devotional, led by J. W. Roper.

2:00 p. m.—Organization.

2:30 p. m.—Association and State Missions, J. W. Stanfield, W. L. Conway, and J. N. Davis.

3:30 p. m.—"In What Respects Are Baptists a Peculiar People?" C. C. Lawrence, J. H. Carroll.

Saturday, July 29.

9:30 a. m.—Devotional, led by W. M. Legg, or J. W. Roper.

10:00 a. m.—"Are Baptists Consistent in Preaching Close or Restricted Communion?" W. H. White, W. R. Beckett, and J. W. Stanfield.

11:00 a. m.—Sermon, C. C. Lawrence; alternate, W. H. White.

Noon—Dinner on the ground.

1:30 p. m.—"Is Salvation Wholly of Grace, or Part Grace and Part Works?" W. H. White, W. R. Beckett and J. W. Stanfield.

3:00 p. m.—Our Obligation to Give the Gospel to the World," T. P. Stanfield, J. H. Carroll, and Z. R. Overton.

8:00 p. m.—Sermon, Z. R. Overton; W. H. White, alternate.

Sunday July 30.

10:00 a. m.—Sunday School Mass Meeting, led by J. P. Conway.

11:00 a. m.—Sermon, W. R. Beckett.

Noon—Dinner on the ground.

3:30 p. m.—Sermon (to be supplied).

All the members of the Executive Board are requested to attend this meeting, as the mission work of the Association should be looked after at this meeting. All Baptists in this section are invited to attend this meeting, and those that are not Baptists are cordially invited also to attend.

J. N. DAVIS,
R. M. SIMS,

Committee.

CEDAR HILL CHURCH.

This church was dedicated the fourth Sunday in May. Dr. J. M. Frost preached the dedicatory sermon. It was an excellent sermon, and was greatly enjoyed by all.

Brother Bostick regaled us with a very interesting and inspiring address on his work in China.

Brethren Cleveland and Motley made very helpful talks.

The growth of this church has been phenomenal. It was organized July, 1909, with 18 members; it now numbers 61. I have never seen a more determined, consecrated band of workers. They have certainly built the walls of Zion by faith. Our people are poor, but they have given generously. Our building, lots and seats, cost \$3,500.

Friends of sister churches, and good people of other denominations, helped us some, for which we are grateful.

On Sunday night we began our protracted meeting. Bro. R. L. Motley, who is one of our State Evangelists, did the preaching. My people were highly pleased with his preaching and work. Bro. Motley is one of the most companionable fellows with whom it has ever been my pleasure to work. Our meeting resulted in 10 professions and 12 additions to the church.

As soon as this meeting closed I went to Greenbrier and began my meeting there. Bro. E. K. Cox, who is the popular pastor of Howell Memorial church, assisted me in this meeting. He is a fine evangelist, and in my opinion there are none better in the State. He greatly endeared himself to my people. Meeting resulted in over 40 conversions and 32 additions to the church. Both of these brethren know how to build up the saints in the most holy faith. May the Lord's richest blessings follow these two faithful men of God. To God be all the glory for what has been done.

P. W. CARNEY.

I am to be in North Ga., in some meetings this summer, and should like very much to do some evangelistic work in dear old Tennessee. It is my native State, and I feel a special interest in the cause there. Any pastor wishing my services may address me at Leonard, Tex.

BURTON A. HALL.

Leonard, Tex.

The Home

THE COMPANY OF "WANTEDS."

BY JULIA H. JOHNSTON.

"There are not enough for this game," cried the schoolboys, let loose for play.

"Who else can we get that knows how?" asked a new boy.

The answer came at once: "'Ready' Harris. Where is he? Run after 'Ready.' We always want him."

"Why do you always want him?" asked the new boy, who did not know Ben Harris' nickname as yet.

"'Cause he's always ready for any thing. He knows all the games, but never says, 'You've got to let me have my choice.' He pitches in wherever we want him to, and that's the reason 'Ready' is always 'wanted.'"

It was a playground reason, but a good reason—wasn't it?

"I want sister. Where is sister?" It was a little girl, coming out from the lowest room in a big school building. She was looking anxiously for a "big girl" from one of the higher rooms and seemed ready to cry, while she waited and watched.

"What do you want of sister, Sue?" asked one of the other children.

"My head aches, and I'm tired, and the lessons were so hard today. If sister takes my hand, and we go home together, I'll feel better, 'cause she'll be sorry, and she'll help me about tomorrow's lessons when we get home."

No wonder "Big Sister" was "wanted." It is worth a good deal to any one in trouble to have somebody "care" and "help." At least I think so—what do you think?

"Dear me," said Farmer Jackson, "I have to go to town today and have no time to mend the broken fence at the end of the garden. I just sowed the seeds yesterday, and if any of the animals get in the work will all be lost. What I want is a good, faithful boy to stay near the hole and watch while I'm gone."

"Then the boy you want is Jimmy Padlock," said a neighbor who was at the door. "You can depend on that boy to do what you tell him, and what he says he will. I've tried him, and I know."

"Send him to me as you go home," said Farmer Jackson. "Tell him he is wanted here, and shall be well paid for his work."

Why in the world, I wonder, was Jimmy "wanted" when nobody at all seemed to want Sam, who was bigger, older and stronger, but could not be trusted to stay half an hour in one place?

Who else, that you can mention, belongs to the Company of Wantedes? Are you one?—*Journal and Messenger*.

MY VISIT TO JACKSON, TENN.

Early in June I received a letter from Bro. H. W. Virgin, pastor of the First church in Jackson, in which he gave me the names of several young ladies in his church who had finished the High School course, and were going off to school this fall. He also urged that I come as soon as possible, and place before these young ladies and their parents the advantages of our own Baptist College for Women (Tennessee College, Murfreesboro, Tenn.).

I arranged my work and left for Jackson as soon as I could, reaching there June 13.

Bro. Virgin and his good wife insisted that I come to their home, which I gladly did, and for three solid days

Bro. Virgin and I visited these homes and talked Tennessee College, and as a result we shall have several of his girls in Tennessee College in September.

What a joy these days were to me, first to enjoy the unbounded hospitality of his charming home, and the sweet fellowship of the entire family, which is one of the most delightful I have ever known (a real Christian home).

Then to see and hear Bro. Virgin speak of our great college for women and urge loyalty upon the part of his folks. I have seldom, if ever, seen a pastor more universally loved and with a firmer grip on his people, and using this hold for the coming of the kingdom.

I rejoiced furthermore to know more about our Union University and the thorough work that is being done. How I hope and pray that right away the Lord may send just the right man to lead in the work of this institution. I am sure all in Jackson fully appreciate the valiant services of acting President J. B. Tigrett, as do the brethren over the State, but his business demands are so great that he feels that he must lay down the work as President of Union.

Bro. Virgin has done splendid work in helping to shape wise policies for Union; he has given much of his time, thought, energy, etc., to this worthy cause. If the right man can be secured at once for the University, I think there is a splendid future for it, but delay is dangerous. Oh! that our Baptist parents of Tennessee and other States would give our own schools a fair chance to help them make noble Christian (yes, Baptist) men and women of their boys and girls.

Patronize our own Baptist schools if you find them worthy, and they are. What a noble example Bro. Virgin has set for our Baptist pastors by urging his people publicly and privately to patronize our Baptist schools. I pray that our pastors all over the State may do likewise.

How can we hope to maintain our own schools if we spend our money in other schools, many of which are tearing down the very things we cherish and hold dear?

Last, but by no means least, I greatly enjoyed seeing the new First church in Jackson—a magnificent plant, superb in all of its appointments. It is a lasting monument to Pastor Virgin and his noble people. It would be a great credit to any city in the United States. There are all told about 46 or 47 rooms.

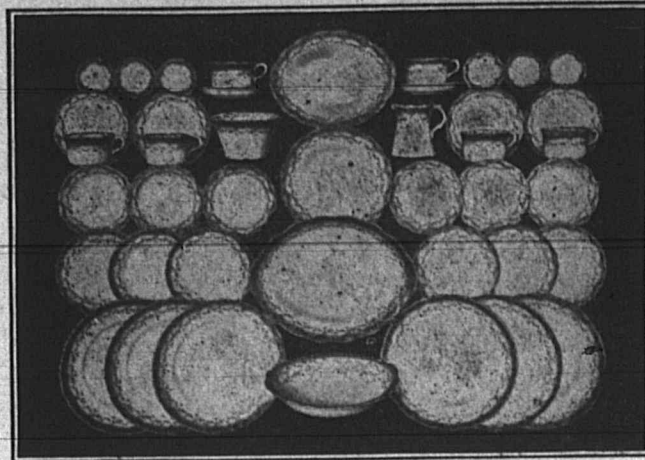
I attended the prayer meeting and never have I attended one that was more interesting or manifested more life. This is really a great church, people and pastor, and together they are doing mighty things for the Lord.

The work is unique and interesting in many ways. The Baraca class, taught by the pastor, has something like 75. The Primary class is great, and in the center is a beautiful fountain, with gold fish. How the children enjoy it! The Silver Thimble Society, the Ladies' Aid, the Sunday school, the B. Y. P. U., the W. M. U., and other organizations, are alert and doing things.

Pastor Virgin is indeed fortunate in having a true helpmeet. She is doing a work in the Sunday school that surpasses anything I have come in contact with.

About a year ago or more Mrs. Virgin took a class of boys of the uncontrollable age, and by the help of the Lord has done a wonderful work. They now have four teachers and about 65 in the class. They have the boys busy

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



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

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

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

BAPTIST AND REFLECTOR,
Nashville, Tenn.

during the week looking up bad boys and writing essays and delving into various forms of plant and animal and insect life. They have each Sunday some doctrinal paper written and read by one of the boys. They have nearly everything to interest and instruct those boys. The boys of the town clamor for admission. Sister Virgin has successfully solved one of the most perplexing of all the Sunday school problems. This church is working so well and along so many lines I shall not attempt to say more. The people really love their pastor and wife, and they love their people.

The church is harmonious and happy in the new home. I wish I could adequately describe the building. Don't fail to see it if you are in Jackson at any time.

I count this one of the happy privileges of my life, to spend these days in Jackson in the home of Bro. and Sister Virgin (with their three girls and one boy, a happy Christian home).

J. HENRY BURNETT.

Tennessee College, Murfreesboro.

MEMPHIS UNION SCHOOL UNION.

The Memphis Union met Sunday, the 25th, at 3:30 p. m., with McLemore Ave. church, and considering the threatening clouds there was a good crowd out and great interest was manifested in the program and attendance.

After singing "Anywhere with Jesus," Pastor Ross of the McLemore church, made a fervent prayer and then all joined heartily in singing "When the Roll is Called up Yonder."

Roll call of schools showed the following present: Bellevue, 15; Blythe Ave., 19; Boulevard, 1; Central, 3; Central Ave., 1; First, 2; LaBelle, 37; McLemore, 31; Beauchamp Ave., 1; Rowan, 6; Seventh Street, 12; LaMar, 1. Much interest is being manifested in the race for the banner, offered by

President Bass to the school showing best average attendance for the year, and several schools are going after the flag in earnest.

The subject for the meeting was "How to Get Pupils to Study at Home," and was ably opened by Bro. Powell, of LaBelle, who spoke of bringing out the importance of the Word, and that much depended upon methods and class management. He spoke at length on the key to the situation being desire. The subject was further discussed by Bro. Cooper of Blythe Ave., Pastor Ross of McLemore, Supt. Jones of La Belle, Dr. Strother of Seventh Street, Dr. Bearden of Blythe Ave., Bro. Cross of Bellevue, Pres. Bass, and others.

The meeting was enjoyed by all and many expressed themselves that it was the best meeting of the year.

The next monthly meeting will be on the fourth Sunday in July with the LaBelle school, and from present indications the house will not hold the crowd.

LaBelle, Blythe Ave. and McLemore Ave. churches carried away the honors for attendance and all lay claim to the banner to be given at the December meeting.

The Memphis Union will be well represented at the Encampment at Estill Springs next week.

F. G. FETZER.

FRECKLES.

Freckle-Face! Freckle-Face! Freckle-Face! FRECKLE-FACE! How Do You Like It?

If you have freckles you need Kintho! That's as sure as freckles! Spring and summer winds and sunshine bring them out in all their hideousness, and Kintho is ready for you wherever toilet articles are sold. A two-ounce package of Kintho is enough for most light cases, but the most obstinate freckles are easily and quickly removed, under a guarantee of money back if it fails.

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 July: "Evange-
lism and Church Building."

"Christ for the world we sing;
The world to Christ we bring
With one accord."

"Ge ye into all the world and preach
the gospel to every creature."—JESUS.

"SUCH AS I HAVE."

By ELIZABETH ROSSER.

The little maid sat in the high-backed
pew,
And raised to the pulpit her eyes of
blue;
And the prayers were long, and the
sermon grand,
And, oh! it was hard to understand!
But the beautiful text sank deep in
her heart,
Which the preacher made of his ser-
mon a part,
"Silver and gold have I none," read
he;
"But such as I have give I to thee,"
And the good old pastor looked down
and smiled
At the earnest gaze of the little child.

The dear little maid carried home the
word,
Determined to use it as chance might
afford.
She saw her mother unceasingly
Toll for the needs of the family,
So she cheerfully helped, the long day
through,
And did with her might what her
hands found to do.
"Silver and gold have I none," said
she;
"But such as I have give I to thee."
And the joyful mother tenderly smiled,
As she bent to kiss her little child.

As she played with her sisters on the
grass,
She saw a dusty traveler pass,
"Poor man," she said; "He is tired, I
think,
I'll go and get him a nice cool drink."
And she hastened to fetch her little
cup,
And dip the sparkling nectar up.
"Silver and gold have I none," said
she;
"But such as I have give I to thee."
And the thirsty, dusty traveler smiled
As he took the cup from the little
child.

Sweet and innocent, clad in white,
She knelt by her little bed at night.
With a childish trust she longed to
bring
Some gift to her Saviour and her King.
"So much from thee every day I re-
ceive;
But my heart is all that I have to
give."
"Silver and gold have I none," said
she;

"But such as I have give I to thee."
And our Father looked down and ten-
derly smiled
As He took the gift from the little
child.

—The Watchman.

CORRESPONDENCE.

I haven't much time for preliminaries this morning. You have done your part so well in the "Correspondence," that it will be almost all I can do to read the sweet messages to you, but I must talk a little about the "thank-offering" Dr. Willingham suggests in the July Journal and elsewhere. You know his heart was nearly broken over that \$90,000 debt we left on the Foreign Board, when the Convention met in Florida. We all love Dr. Willingham. He has given the best years of his life to that Board's service. He has given his noble young son, Calder, to preach the gospel to the Japanese.

Dr. Willingham asks now for a "thank-offering" to go towards paying that awful debt. I wish some help would come from the Young South.

Have you had any special blessing this past year? Has any one dear to you been ill and restored to health? Has God given you the opportunity to make more money than you have before? Count your blessings! Then send me a "thank-offering" for this debt, we ought not to have allowed to accumulate. Do it quickly, and it will go at once to Dr. Willingham, with our regrets for the past and a new resolve to share our money with the Lord month by month hereafter.

Then I want to tell you what an ovation Chattanooga Baptists gave to our old pastor, Dr. James Whitcomb Brougher, of Los Angeles, Cal., last Sunday. He stopped in Chattanooga by invitation of the First church, as he went home from the recent great meeting in Philadelphia. He is apparently no older than when he left us eight years ago. His hair is just as black, and he is just as vigorous as ever. His old friends came out in crowds to greet him at a reception Saturday night, and he preached twice on Sunday to immense congregations, on the "Ideal Christian," and "How to be Happy." We smiled more than we have in a year, and felt so cheered and uplifted, as our lives touched his once more.

Now, I must pass to your part. Read carefully all these messages and thank God for what He has permitted the "Young South" to do this first week in July, 1911. We begin well. May we keep it up!

No. 1 comes from Kentucky, and says:

"I enclose 50 cents, for which please send the Foreign Mission Journal to the following subscribers: Mrs. Finis Babb; Mrs. Buford Rosson, both at Guthrie, Ky. I hope to send others soon."—Mrs. B. G. Fuqua.

I am so glad the subscriptions are coming in. I sent 12 to Dr. Willingham last week. If the Journals are read, great good will come to the whole household.

No. 2 comes from Madisonville:

"Enclosed find \$2 from the Madisonville Sunday school, to help build the Baby Cottage. For the quarter send me the Home Field, beginning

with the July number. We wish you all success."—Mrs. G. L. Henderson.

Thank you so much. Will you say to the Sunday school, at your first opportunity, how very grateful we are? I will order the helpful Home Field at once. I want to send Dr. Gray many subscribers this year.

No. 3 is from our splendid Band at Athens:

"I send you \$2.63 from the Sunbeams. We want two badges for two Sunbeams, the Journal for Miss Inez Dixon, Athens. Then we send \$2 for State Missions, and 8 cents for postage."—Hugh Burn.

How thoughtful that last is! So many people forget the postage. Thank you very much for your aid. We count on the Athenians always.

No. 4 tells even a better story of the "Classic City:"

"The Athens Band sends

TWELVE DOLLARS

for the Baby Cottage at the Orphans' Home. Ten dollars of this amount was given us by two of the very best ladies in the land, Misses Annie and Lucile Bowen. We thank them for making our Band the medium of their generous gift."—Geneva Thomas, Treasurer.

What do you think of that? May God bless all who gave so kindly to the babies. We thank you for using the "Young South" as your medium.

Now, listen to Harriman. No. 5 shows another place in East Tennessee where hearts beat for the homeless babies:

"I am enclosing \$3, a contribution from Mrs. Evans' class in the Sunday school. Last Sunday we had the largest attendance of all the classes. Our teacher is going North for a short vacation soon. We regret to lose her, but hope she will have a nice visit. We will send you another offering as soon as we can."—"Ted" Cormany.

Please thank the little ones, Ted, and bid them work on.

No. 6 brings good news from the old reliable Stanton:

"Enclosed find

SIX DOLLARS

from our Band of Willing Workers. Please give it to our new Orphans' Home. We wish you great success."—Miss Jelt Williams, Secretary.

How kind you are! God bless you all. You have always been so good to the Young South, even when your money was stolen. Please tell the Workers how very much we appreciate their good help.

No. 7 from Mt. Juliet, where one of our best and dearest friends lives:

"Enclosed find

TEN DOLLARS.

Give \$5 to our missionary, \$1 to the Margaret Home, \$1 to the Baby Cottage, \$1 to the Mountain schools, \$1 to the chapel in Japan, and \$1 to the Jewish girl."—"No Name."

God knows, though, who she is, and His blessing will follow His servant. The Young South is so grateful for her frequent aid. May this year be full of peace for her.

The postman has just left me a great big letter from Jackson. Read No. 8 with me:

"According to promise we are sending you our offering for the Baby Cottage—

SIXTEEN DOLLARS.

We are sorry it is not more, but the

rain interfered. We were to serve ice cream you may remember, and the rain came that afternoon and again on Sunday just as it was time to start to Sunday school. They had promised us the collection for that day, but we were too thankful for the rain to complain. We send you 3 cents, and beg you to send us some mite boxes. We send the Young South much love.—Sunbeams of Second Baptist Church, by Mrs. Ruby Johnson.

Isn't it grand to close with a registered letter like that with \$16 in it? We are so grateful, Mrs. Johnson, and we think you've done nobly, you and your Sunbeams. If all the Bands and classes would get the same willing hearts. I'll send the boxes at once.

Now, don't you think we've started July well? I am sure Mr. Stewart will feel like patting the Young South on the head when I send him \$59.37.

Now, just help on in July and August. Don't forget dear Dr. Willingham and the debt. Let's make the long summer days tell a good story.

Gratefully, most gratefully yours,

LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

May and June offerings	\$ 72 99
First week in July, 1911—	
For Foreign Board—	
"No Name," Mt. Juliet (J.) ..	5 00
"No Name," Mt. Juliet (K. C.)	1 00
For State Board—	
Athens Sunbeams, by Hugh	
Burn	2 00
For Baby Cottage—	
Madisonville S. S., by Mrs. H.	2 00
Athens Band, by Geneva T. ...	12 00
Mrs. Evans' Class, Harriman,	
by T. C.	3 00
Willing Workers, Stanton, by	
J. W.	6 00
"No Name," Mt. Juliet	1 00
Jackson Sunbeams, Second	
church, by Mrs. J.	16 00
For Margaret Home—	
"No Name," Mt. Juliet	1 00
For Foreign Journal—	
3 subscriptions	75
For Home Field—	
One subscription	25
W. M. U.—	
Two badges, Athens Band	30
For Mountain Schools—	
"No Name," Mt. Juliet	1 00
For Jewish Girl—	
"No Name," Mt. Juliet	1 00
For postage	11
Total	\$125 40

Received since May 1, 1911:

For Foreign Board	\$ 47 82
" Home Board	4 35
" Baby Cottage	59 37
" Margaret Home	1 00
" Foreign Journal	4 50
" Home Field	75
" S. S. Board	1 00
" Mountain Schools	2 00
" State Board	3 00
" Badges, W. M. U.	30
" Jewish Girl	1 00
" Postage	11
Total	\$125 40

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Death Lurks In A Weak Heart

If Yours is fluttering or weak, use "RENOVINE." Made by Van Fleet-Mansfield Drug Co., Memphis, Tenn. Price \$1.00



Every Lady Should Read This Announcement

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CHARITY.

The second Saturday and Sunday in June were pleasant days, and a crowd of several hundred people gathered at an early hour, when at 10 a. m. we enjoyed a brief Sunday school and a sweet song service. We had new songs and also new music, after which we listened to a fine sermon, which was delivered by our pastor, Brother Jackson. The Holy Spirit manifested Himself in wonderful power in all three of our services, and it was good to be there. He is truly a teacher of God's Word and a winner of men, not by clap-trap nor by human methods, but by the divine methods. We are praying and preparing for a great revival at Charity the second week in August.

The church has purchased a beautiful organ and some good revival song books.

We pray that God will bless our church and pastor, and also Bro. E. J. Baldwin, who is to be with us in our revival.

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

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this home treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address

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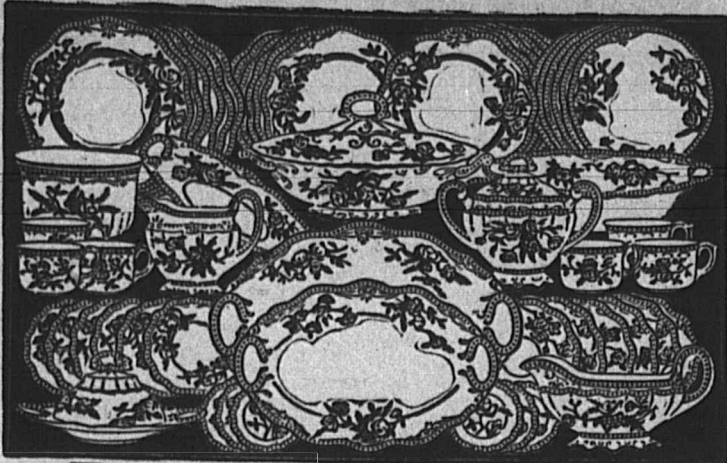
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Rev. L. E. Dutton of Baltimore, Md., has been called to the care of the First church, Greensboro, Ga., and takes charge Aug. 1.

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No Money Necessary You risk absolutely nothing. We pay all freight charges and ship you the Baking Powder and send your premium with the Baking Powder, and also send Glass Pitcher and 6 Glasses all together, and then we will give you time to deliver and collect before remitting to us. While it is on your mind, cut out coupon, write your name and address on same, so you can get our big Special Premium; also, free, our Mammoth Catalog and Premium List.

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The Sunday School Convention of Holston Association held its first meeting with the Central Baptist Church of Johnson City, Tenn., June 2-4, 1911. Prof. W. D. Hudgins, general superintendent of Baptist Sunday schools of Tennessee, was present, giving interest, instruction and inspiration with his practical suggestions. His illustrated talks on the subjects, "Standard of Excellence," "Associational Organization," "The Sunday School Canvass," "Grading the School," and "How to Save the Boys," given in his clear, concise manner, gained for him each time the interest and approval of his hearers.

Eleven Sunday schools were represented, each sending in an excellent report of work and progress. Several of the schools have adopted, with success, some of the methods being taught by Prof. Hudgins.

The schools represented were Jonesboro, New Victory, Kingsport, Emeryville, Fall Branch, Washington College and Central Baptist of Johnson City, with its four mission schools.

Earnest "words of welcome" were given the visitors by Mr. R. R. Bayless, of Johnson City.

The organization of the Convention, with election of officers, took up but a few minutes. The constitution and by-laws set forth in the little pamphlet, "Baptist Sunday Schools of Tennessee," were adopted without change.

Mr. Geo. T. Wofford, of Johnson City, was elected Associational Super-

intendent with the power of appointing his district superintendents, who, with him, are to constitute a Board of Education for the Sunday schools of Holston Association. Mrs. P. E. Gregory, of Johnson City, was elected Secretary and Treasurer.

Rev. C. A. Ladd, pastor from Jonesboro, made an interesting talk on "The Duty of the Sunday School to the Church."

Mrs. F. N. McNees, superintendent of the Primary Department of Johnson City Sunday school, read an excellent paper on "Primary Work."

Much was said in praise of our magazine, "The Teacher." An article from the June number, "The Sunday School Teacher Before His Class," was read by Mrs. Gregory.

Saturday evening a most interesting and instructive lecture on "The Three-fold Mission of the Sunday School," was delivered by Rev. L. B. Stivers, pastor of Central Baptist Church of Johnson City.

The motion was passed that the Convention have a called session during the meeting of the Association in August, when the time and place for the next annual meeting will be appointed by its Board of Education.

GEO. T. WOFFORD,
Superintendent.
MRS. P. E. GREGORY,
Secretary.

TENNESSEE COLLEGE NOTES.

The teachers are away and spending the vacation in various places and ways. President Burnett and two little girls are spending the month of June in Trudeau, N. Y., with Mrs. Burnett.

Dean Everett is studying in Chicago University, doing work for his doctorate.

Prof. Marshall is travelling in West Tennessee in the interest of Tennessee

College, with headquarters at Memphis. He is having great success.

Dr. Nast is spending the summer in New York City.

Prof. Holt, the new Science teacher, is representing the College in West Kentucky, where he is being received splendidly and doing fine work.

Miss Hall, the lady principal, is spending her vacation at home in Vermont.

Miss Dutton, Professor of Latin, and Greek, is doing some special work in the University of Chicago.

Miss Moore, Professor of English, is at her home in Marion, Ala.

Miss Winifred Moore, Professor of German, will spend July and August at the College.

Miss Carnall is spending her time at her home in Fort Smith, Ark.

Miss Griffith is studying Art in New York.

Miss Crutchfield is studying in Chicago.

Miss Bohannon is in Glasgow, Ky.

Miss Judson is going to take a trip to the Pacific slope.

Mrs. Marshall is spending the summer in Memphis.

Miss Kirtley is at Monteagle for the summer.

Miss Whipple is visiting in Ohio.

Mrs. J. Henry Burnett is in the College getting everything in readiness for fall. Many improvements are being made.

Mr. J. Henry Burnett is out hustling. The prospects are fine for a great opening on Sept. 6. There is enthusiasm on the part of faculty and pupils, and there is every reason to expect the largest opening in the history of the school. The fifth year begins Sept. 6. This school's growth and development has been one of the most remarkable ever known in the South. It has reached a full four years from its opening; the most enthusiastic predicted it would not reach that standard in less than ten years.

Improvements are under way in the kitchen, the dining room, the main floor, the basement, the yard and other places. There will be many pleasant surprises when school opens.

Rooms are being engaged, and from the present rate all will be taken long before school opens.

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DANIEL A. STODDARD.

A soul has gone to "Beulah land,"
Forever more to dwell,
And there he'll sing with angel bands
That song he loved so well.

His life's work closed in the sixtieth year,
He now has gone to rest,
His soul departed without fear,
For it can stand the test.

God had no truer follower,
In this world that's filled with sin,
His true and noble spirit longed
To see the righteous win.

The battle's hard, the Christian fights,
But still he took his part,
To make a sacrifice for God,
Seemed joyous to his heart.

How often I have seen him,
Give most of all he had,
Time, money or his service,
To make a poor soul glad.

A missionary, yea, indeed,
God's Word he did believe:
"Go ye and preach to all the world,
The heathens to relieve."

And to this cause he gave,
Not once, but o'er and o'er;
God loves to have a child like that,
But hear—he calls for more.

As deacon in the church of God
He nobly filled his place,
A pastor could be glad to lean,
On one so full of grace.

Good wishes, love and true respect
Toward him, was felt by all,
And grief fills every bosom
Since he answered the Master's call.

Always at the house of God,
When service was held there,
It mattered not the weather,
Though it be foul or fair.

But now he's gone, this servant,
Who did his work so well,
And of the love we bore him
We can't begin to tell.

He's gone, but friends, let's all rejoice,
Methinks I hear his song,
Coming forth in heavenly tones,
That echo loud and long:

"I've reached the land of corn and wine,
And all its riches freely mine;
Here shines undimmed one blissful day,
For all my night has passed away.

O Beulah land, sweet Beulah land,
As on thy highest mount I stand,
I look away across the sea,
Where mansions are prepared for me,
And view the shining glory shore,
My heav'n, my home forever more."

REV. AND MRS. CLAY I. HUDSON.

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, four having gone on to join their mother, who died Sept. 25, 1887.

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 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 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.

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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.
Nolachucky—
Morristown, Thursday, Aug. 17.
Cumberland Gap—
Beech Grove—Wednesday, Aug.
23.
Chilhowee—
Maryville, Wednesday, Aug. 23.
East Tennessee—
Clay Creek, Thursday, Aug. 24.
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, Thurs-
day, Sept. 7.
Watauga—
Slam church, Thursday, Sept. 7.
Stockton Valley—
Fairview, Fentress Co., Satur-
day, 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.
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.
Northern—
Clear Branch Church, Tuesday, Sep-
tember 26.
Beulah—
Davis Chapel, near Hickman, Ky.,
Tuesday, Sept. 26.
New Salem—
New Macedonia, Wednesday, Sep-
tember 27.

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

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

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

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

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

The advertising management of the Baptist & Reflector has entered into a contract with the Religious Press Co-operative Club by which each party guarantees the faithful discharge of the obligation to refund the \$5.00 deposit fee should the purchaser decide to return the machine. You, therefore have a double protection. Write for free catalogue of machines, or if "Model F" suits your fancy, fill out the coupon below.

Description of Model "F"

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

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

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

COUPON

No. 15	Date
Religious Press Co-operative Club, Louisville, Kentucky.	
Dear Sirs:—Enclosed find \$5.00 which you are to place to my credit on deposit as a guarantee of good faith. Ship me "Model F" machine on three weeks free trial. I agree to promptly return the machine to you (freight collect) after three weeks, or to pay you \$20.00 additional if I like the machine.	
Name	
P. O.	State
Freight office	On R. R.

OTHER MODELS AT LOWER PRICES—WRITE FOR FREE CATALOGUE TODAY

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 Helladay, Friday, Oct. 6, 9:30 a. m.
Wiseman—
Meaderville, near LaFayette, Wednesday, Oct. 18.
New River—
Union Grove, Morgan County, Thursday, Oct. 19.
Stewart County—
Nevill's Creek, near Model, Tues-

day, Oct. 24.
Campbell County—
Liberty, Thursday, Oct. 26.
Liberty-Ducktown—
Time and place unknown.
West Union—
Time and place unknown.
No minutes for the last two.



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Model "F"

Among the Brethren

By Rev. Fleetwood Ball

In August Rev. E. R. Rice will have the assistance of Rev. Warren R. Hill of Clinton, Ky., in a meeting.

Rev. H. A. Smoot, of the First church, Joplin, Mo., has accepted the care of the church at Humboldt, Tenn., to take effect Aug. 1. The church is elated over getting him. The retiring pastor, Rev. J. W. Greathouse, leaves this week for California.

Rev. W. C. Taylor of Arlington, Ky., will be assisted in a meeting during September by Rev. M. E. Miller of Marlon, Ky.

The church at Wickliffe, Ky., has called as pastor President J. A. Lowrey of Clinton College, Clinton, Ky., for half time. He has accepted and begins work at once.

W. Earl Billington and Miss Arbie Mullins of Lexington were united in marriage Tuesday morning, June 27, at 8 o'clock at the residence of the bride's brother-in-law, J. W. Threadgill, the writer officiating. Mrs. Billington is a loyal Baptist.

Dr. M. Ashby Jones of Columbus, Ga., was the orator of the day for the fourth of July celebration in Atlanta, Ga., under the direction of the Chamber of Commerce.

Rev. Edward S. Reaves, of Honea Path, S. C., formerly of Murfreesboro, Tenn., has been called to the care of the First church, Edgefield, S. C., but his decision has not as yet been announced.

The First church, Greenville, S. C., is to be supplied for the first two Sundays in August by Dr. Howard Lee Jones of Charleston, S. C. The last two Sundays in August he preaches for the First church, Anderson, S. C.

During the recent revival at the First church, Sheffield, Ala., in which Evangelist Raleigh Wrigot of Tullahoma, Tenn., assisted Rev. I. W. Martin there were 23 additions, 20 by baptism.

Evangelist T. O. Reese of Birmingham, Ala., is assisting Rev. W. T. Foster, of Midway, Ala., in a revival.

Rev. Otis E. Carter of Fort Worth, Texas, lately closed a meeting with Rev. W. B. Kendall at Giddings, Tex., which resulted in 13 additions.

Oak Street church, Abilene, Texas, has called as pastor Rev. A. L. Maddox, who has for some time been a student in Simmons College.

Rev. Caleb A. Ridley of the First church, Beaumont, Tex., lately assisted Rev. B. B. Blaylock in a revival at Georgetown, Tex., resulting in 13 ad-

ditions to the church.

Evangelist W. L. Head of Fort Worth, Texas, is assisting Rev. G. W. Sheafar in a revival of mighty power at Comanche, Texas.

In the recent revival at Poteau, Oklahoma, in which Rev. C. H. Carlton was assisted by Rev. R. C. Pender, there were 15 additions. This scribe remembers delightful associations there in a revival.

Rev. J. E. Bell of Yukon, Okla., is having eminent prosperity in his pastorate there, which is a matter of joy to his many Tennessee friends.

Rev. R. E. Downing of Henning, Tenn., has been called to the care of the church at Newbern, Tenn., but his acceptance has not as yet been assured. He is an efficient worker.

Rev. J. L. Taylor of Fairview, Okla., becomes General Agent for the *Baptist Oklahoman*, of which Dr. A. J. Holt is the aggressive editor.

Dr. L. G. Graham lately resigned the care of the Calvary church, Cairo, Ill., but the church refused to accept the resignation and granted him a vacation of sixty days to visit relatives in the West.

The Baptist World's Alliance meets next in Berlin, Germany in 1915 on the anniversary of John Huss. If we can sell enough old clothes we want to go.

Dr. W. Sanford Gee of Tarkio, Mo., has resigned that pastorate and is sojourning for a while in Chillicothe, Mo.

Evangelist L. C. Wolfe, of the Home Mission Board, has changed his headquarters from Joplin, Mo., to Shawnee, Okla., his old home. He is now in a revival of power at Cleveland, Okla.

Rev. John W. T. Given has resigned the care of the Second church, Joplin, Mo., to become effective Aug. 1. It is not known where he will locate.

Evangelist J. H. Bennett and Singer W. G. Lewis have held a great meeting at Stillwell, Okla. Not less than 30 were converted during the first week. They are now laboring at Spiro, Okla.

Rev. O. H. Davis, formerly of Darden, Tenn., but lately of Broken Arrow, Okla., has accepted the care of the church at Coweta, Okla., and begins the work under favorable auspices.

A DELIGHTFULLY REFRESHING COMPLEXION CREAM.

Particularly in hot weather Hinds Honey and Almond Cream will be found a wonderful help to a clear skin and a fair complexion. If used every day it will save even a delicate skin from the torture of Sunburn and the many skin troubles of hot weather.

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Lesson Leaf	01
Primary Leaf	01
Child's Gem	06
Kind Words (Weekly)	13
Youth's Kind Words (Semi-monthly)	06
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Baptist Sunday School Board,

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pads retain the heat and moisture and make matters worse. A horse cannot be galled by a hard, smooth collar. That is why the Indestructible hameless collar will cure galled shoulders, and is the most humane collar ever put on a horse. It is lighter than the ordinary horse collar and hames. Write for free book on "Horse Collar Economy," to Johnston-Slocum Co., Sole Manufacturers, 642 State St., Caro, Michigan.

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Rev. Andrew Potter, of Paris, Tenn., has reconsidered his acceptance of the care of the church at Huntingdon, Tenn., and declines to serve. It is understood he will enter the Seminary at Louisville in October.

Rev. O. L. Martin has resigned the care of the First church, Barnesville, Ga., and has accepted work at Greenville, S. C., his former home.

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are desirous to have you hear the new Lyon & Healy Piano, which is "Pure in Tone." If you are in the market for a piano, write to Lyon & Healy for the name of the nearest dealer in Lyon & Healy Pianos and you will receive free an order for a beautiful roll of new high-class piano music. The price of the Lyon & Healy Piano is \$250 and upward, and you can buy it on easy monthly payments. You owe it to yourself to examine a Lyon & Healy. Write today and mention the order for the music. 251 local dealers sell and recommend the LYON & HEALY Piano.

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