

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶ We publish this week the second installment of the address of Dr. John Clifford, delivered at the Baptist World Alliance. We may say that when this address is finished, we shall publish the sermon of the Alliance by Rev. Thomas Phillips, of England, which made a profound impression. We shall also publish other notable addresses before the Alliance. These addresses will run for several months, and they alone will be worth the price of the paper. Tell your friends about them.

¶ During the late prohibition campaign in Texas, Gov. O. B. Colquitt of that State, took the stump against prohibition. He said that he was an unworthy member of the Methodist church. A bishop of that church took him at his word and ordered his name stricken from the church roll. The bishop said: "There is a rule of the Methodist church, a rule as old as John Wesley, which forbids in toto the use of intoxicants for members of the Methodist church except on prescription of a physician. The Methodist church is a prohibition church."

¶ We may not be doing much mission work; good reason for it: too busy running Board rats out of their holes. Folks never work much while they are killing rats. When we get the rats knocked out we will raise a dust in the field.—J. A. SCARBORO. It is poor business to give one's time to rats. The killing of rats is the work of cats and dogs; and not so much of men. Real men have bigger business than that. The fellow that does that kind of thing will never do anything else; for the rats reproduce almost as fast as he kills them. Who has ever become a statesman or philanthropist or anything else worthy by killing rats? Men, real men, put cast and dogs to the task. Why rob them of their jobs?—Baptist Advance. Are they robbed of it?

¶ We were glad to have a visit last week from our old friend, Prof. R. D. Jamison. He had just returned from a visit to his children in Brooksville, Miss., and is now visiting his son, Harry D. Jamison, in this city. When we were pastor at Murfreesboro some years ago, Prof. and Sister Jamison were members of the church there. They were among the best church members we ever knew. We had the pleasure of baptizing several of their children. Prof. Jamison's present membership is at the Barfield church, in Rutherford County, which he and Sister Jamison were largely instrumental in building. By his consistent walk and his consecrated life, Brother Jamison is a blessing to all with whom he comes in contact. May his useful life be spared other years.

¶ Dr. F. B. Meyer, who has just concluded a visit to this country, says: "Americans may well rejoice with Englishmen over the Christian characters of our new King and Queen. There is no doubt that Queen Mary is a deeply religious woman, a total abstainer, and she is bringing up the next King of England, and conducting her household on the highest Christian standards. King George is a highly moral and good man, and I am told a religious man. He has a wide knowledge of his people, and is well informed concerning church and missionary conditions throughout the world. His public utterances, such as are known to have been prepared by himself, are on a level that the British people have never before known. The influence? It will be world-wide. Won't you Americans thank God with us and for us?"

¶ At the Big Hatchie Association, our old friend, Bro. I. W. Curlin, informed us that he has twelve children, eight sons and four daughters, and he added: "They are all Baptists, and they are all here." He also informed us that he has about 15 grandchildren, all of whom were present also, we believe, at the Association, making, with Brother and Sister Curlin, over thirty persons of the first, second and third generations present at the Association. We told Brother Curlin that we wished we had our kodak with us so that we could take a picture of the family. We now express the desire that he will have the picture taken and send to us for publication in the BAPTIST AND REFLECTOR. Also it might be well to send a copy of this picture to ex-President Roosevelt, who, we think, would be glad to give a premium of some kind to Bro. Curlin.

Personal and Practical

¶ The story is told that Napoleon Bonaparte built a home for the orphan girls of the Legion of Honor at Escouen. He is said to have visited the home one day, and the little ones crowded around to see their benefactor. One little girl timidly approached, removed a ring from her finger and placed it on that of the Emperor. The rest, seeing the smile of approval, rushed to him and loaded his hands with rings and covered them with kisses. Filled with deep emotion, the Emperor exclaimed: "Ah, for the first time in my life I have tasted what happiness is."

NO COUNTRY THAT IS STRANGE.

By Henry Robinson Palmer.

*When I am vexed with presage of the day
Whereon I must go out into the dark,
On death's immense adventure to embark,*

*And leave behind the beacons of the day,
I turn to watch my little son at play
Who lately to this wonder-world hath come,
And made himself familiarly at home,
Nor dreams he is expatriate or astray.*

*From what green earth he journeys, who
shall say?*

What star, what void, what far experience?

*Yet here within this scheme of time
and sense*

He takes untaught his glad and natural way.

So know I that in all God's sweep and range

My soul shall find no country that is strange.

—S. S. Times.

¶ Prof. Charles Rufus Brown, LL.D., of the Newton Theological Institution, who has been the head of the American School for Oriental Research at Jerusalem the past year, recently made the following statements to the editor of the Watchman: "Jerusalem has today a population of about 90,000, of which 60,000 are Jews. The latter are usually poor, and most of them are supported in part by aid from Europe and America, which is called 'Halucha.' The Jews are despised by the 12,000 Mohammedans of the city, and by the rest of the population made up of all sorts of people bearing the Christian name. The Turkish government would oppress the Jews, but is restrained by fear of the wealthy bankers of Europe. About thirty years ago Eliezer Ben Jehudah introduced Hebrew as a spoken language in Jerusalem. At first he was stoned on the streets; but now nearly all the Jews read and speak the pure ancient Hebrew. An interesting fact. Among the Jews the Zionist party is stronger; but Professor Brown could see no evidence that the Jews are ever likely to become the ruling people in the Holy Land. The disputed question of the location of ancient Zion Professor Brown thinks is settled beyond question in favor of the southeastern hill, including the temple area. The City of David was on the southern slope of what is now known as Ophel; Solomon's palace was north, between that and the summit of the hill, and the temple was just at the north of the summit. The temple site is now occupied by the Mosque of Omar. The Southwestern hill, the traditional site of Zion, has no good evidence to support its claims. The Scripture language, the sole water supply, the underground cisterns, and the ancient remains all point to the southeastern hill of Jerusalem as Mount Zion."

¶ It is said that Baptists lead all other denominations in America in the number of young men studying for the ministry in theological seminaries. They have 1,665; the Methodists, 1,118; the Presbyterians, 1,161; Lutherans, 1,099; Christians, 675; Congregationalists, 510; Episcopalians, 424; other denominations, 865.

¶ The Baptist World quotes a Boston liquor dealer as saying at one of the meetings in connection with the Convention of Charities: "I believe that the saloon should be abolished. The American type of saloon is a menace to the community, as the prime cause of excessive drinking and drunkenness. There is no reason for its existence, and no need of it in a community. After it has been put out of business for a while it will never be missed." This, mind you, comes from a liquor dealer, not from a prohibition crank. The liquor men themselves know the evil of their own business.

¶ The Executive Committee of the Cumberland Association has arranged for a mission campaign in the bounds of that Association. About six weeks will be given to the campaign, with a full day at each church. Pastors in the Association will speak at the various churches. They will also be assisted by Rev. G. P. Bostick, returned missionary from China. At each meeting it is proposed to ask the church to adopt the card system of subscriptions, both to missionary purposes and to pastor's salary. It is believed that in this way much advance will be made in the work of the Association.

¶ In letters of churches to Associations it is customary to state the number of members of the church, number received by letter, by baptism, etc., the amount of contributions to State, Home and Foreign Missions, Sunday School and Colportage, Ministerial Education, Ministerial Relief, Orphans' Home, etc. In the Sunday school report, the number of Sunday school periodicals used in the school is frequently given. Now, why should not these letters state the number of subscribers to the BAPTIST AND REFLECTOR in the church? Is not the BAPTIST AND REFLECTOR as much a part of our denominational work as these other objects? In fact, is it not more a part, for the reason that it combines all of these objects? If it is important to give the amount of contributions to the various denominational objects, then why should it not be at least equally as important to give the number of subscribers to the BAPTIST AND REFLECTOR?

¶ In our "suggestions" to Associations last week, we said that the report on Publications might not be considered a matter of as much importance as some other subjects. We meant that it might not be so considered by members of the Association. We want to magnify our office, however, and say that we believe the report on Publications is a matter of as much importance as these other reports, and we are not sure but that it is a matter of even greater importance, because it represents all of the objects. The BAPTIST AND REFLECTOR underlies all of our denominational interests. Without it or some similar medium of communication they might possibly live, though that is a question, but they certainly could not flourish to any great extent. The BAPTIST AND REFLECTOR might be said to be the driving wheel for the denominational machinery, without which it could not run.

¶ The following figures are given for the British and Foreign Bible Society: "During 1909 there were sent out from the Bible House in London, 2,260 cases of Scriptures, weighing 272 tons; during last year the figures were 2,845 cases of the Scriptures, weighing 333 tons. On Tuesday, January 17, 1911, consignments of books were being packed for the following places: Seoul, Madras, Colon, Adelaide, Sydney, Buenos Ayres, Rio, Callao, Barbadoes and Rangoon. On Wednesday, January 18, the warehouses had orders on hand for 205,000 copies of the Scriptures in 64 different languages and dialects. It must be remembered also that of the Society's total issues only about 28 per cent. go out from the London Bible House. The remainder are for the most part printed in the countries where they are distributed and read." And yet some people say that the Bible is losing its hold upon the people.

ARTICLE 68

A Southern Pilgrim in Eastern Lands

By Edgar G. Folk, D.D.

MUNICH TO WATERLOO.

Leaving Oberammergau we returned to Munich and took train for

HEIDELBERG.

which is situated in the valley of the River Neckar at its junction with the valley of the Rhine. It has a beautiful location and its citizens are very proud of it. It became the seat of the government of the Palatinate in 1228, and continued so for five centuries. It now has a population of about 50,000. It is widely known as the seat of one of the great German Universities, which was founded in 1386. It now has 2,000 students. Of these, twenty are from America. We met one of these, who was quite a clever young man and gave us a good deal of information about the University. The buildings are old and rather dilapidated looking. The library contains 600,000 volumes and 30 old manuscripts. The students may or may not attend lectures. But they must stand the examination at the close of the course to get a degree. Perhaps the most interesting place in Heidelberg is

THE CASTLE.

This was the seat of the Palatinate. It was begun in the 13th century and enlarged and strengthened by Electors in the 14th and 15th centuries until it became one of the most impregnable fortresses of Europe. It was blown up by the French, 1689, in violation of the stipulations; in 1693, entirely dismantled; in 1764, it was struck by lightning, which nearly completed its destruction. Grand, gloomy and peculiar, with its extensive and massive walls still standing, it is now one of the most magnificent ruins in all Europe. In it are two large wine barrels. The smaller has a capacity of 10,000 gallons. But this is not a circumstance to the larger, which has a capacity of 49,000 gallons. It is 23 feet high by 33 feet in diameter. It was built in 1769. The court jester drank 18 bottles of wine a day. It might be supposed that this would make a fool of him.

MAYENCE.

on the Rhine, or Mainz, as the Germans now spell it. It is one of the cities of Alsace Lorraine, captured by Germany from the French in the Franco-Prussian War of 1870. It now has a population of 113,000, of whom 50,000 are soldiers. Mayence being a border city, it is considered important to keep a large force there in case of emergency. On our arrival a rather

AMUSING INCIDENT

occurred. The head porter, as we should call him, contended that there were 34 pieces of baggage belonging to the party, and demanded payment for hauling that number to the hotel. Dr. Wicker said there were only 32 pieces and he would pay only for that number. The head porter insisted that there were 34. "Well," Dr. Wicker finally said, "you must deliver that number to the hotel." It was very amusing to see how quickly the head porter shut up and walked away, with the most abashed air imaginable. He had caught himself squarely.

The next morning early we took the boat and had what was to me one of the dreams of my life,

A RIDE ON THE RHINE.

This is the finest river ride in the world. A trip down the James from Richmond to Norfolk is of great historic interest. A ride down the Hudson from Albany to New York is magnificent. But neither of these will compare either in beauty or in interest with the ride down the Rhine from Mayence to Cologne. It would be impossible for me to describe the scenery along the route. The broad, placid river, the banks, sometimes precipitous, sometimes gently sloping, the vineyards on the banks, the ruined castles crowning the cliffs, the villages and cities along the route—all these and more make a scene of surpassing interest and beauty. Among the places passed were

BINGEN.

"Bingen on the Rhine." I remember how in my boyhood I used to recite the poem, beginning,

"A soldier of the legion lay dying at Algiers."

The last line of the verse is

"Of Bingen, fair Bingen, on the Rhine."

THE LORELEI.

This is a whirlpool at a sharp turn in the river, under a high precipice on the bank. It is thought that the suction of the rock at this sharp turn of the river forms a whirlpool which draws boats down, as in the case of Scylla and Charybdis in the straits of Messina, between Italy and Sicily. This fact gave rise to the legend that a mermaid dwells in the water, and when sailors pass by she comes to the surface, combs her golden locks, sings a siren song, charms the sailors and draws them down to death. One of Schiller's most beautiful little poems is called "Die Lorelei." It begins—I translate freely:

"I know not what is the matter with me
That I am so sad,
A legend of the olden times
That will not get out of my mind."

He then relates in poetry the legend I have mentioned.

Two of the largest cities on the Rhine are Coblenz and Bonn, both on the western or French bank. We could only stop for a few minutes at each without getting off the boat. After a most delightful trip—the finest river ride in the world, as I said—toward nightfall we reached

COLOGNE.

or Kohn, the Germans call it. It has a population of about 150,000. This is one of the oldest cities in Europe. Agrippina, daughter of Germanicus, founded a Roman colony here in A. D. 50. In 308 Constantine laid the foundations of a stone bridge across the Rhine, which remained for six centuries. Trajan and some others were proclaimed Emperor here. During the Middle Ages it was a flourishing town. The French took possession in 1794. But in 1815, after the battle of Waterloo, it passed to the possession of Germany, where it has remained ever since. The principal object of interest is

THE CATHEDRAL.

It was founded in 1248, but was only completed in 1880. It is regarded as one of the finest cathedrals in Europe. In 1795 it was occupied by the French as a storehouse for hay, but since it fell into the hands of Germany in 1815, over \$2,000,000 have been expended in its restoration. It is 450 feet long and 201 feet wide, height of nave, 150 feet. The bell is made from cannon taken from the French in 1870. It weighs 25 tons. It has two of the highest spires in Europe. It is of a perfect Gothic style. The pillars are all different in their construction. Quite curiously, the name of the architect is unknown. The story goes that he asked the Lord to let him build the greatest cathedral in the world and put his name on it. The Lord said that he might build the greatest cathedral without his name or a good one with his name. He said he would choose the former—a noble instance of self-effacement for the glory of God.

A few hours' ride brought us to

BRUSSELS.

the capital of Belgium. It has a population of about 800,000. It resembles Paris in its general appearance, and is quite a pretty city. While we were there the Belgian Exposition was in progress. Some of us went out to it. It was very good, but nothing to compare to the Chicago or St. Louis Expositions. Belgium has a population of 7,000,000. Alberto I. is king, succeeding the infamous Leopold, who died a short while before. I was surprised that as intelligent a man as our guide should have defended Leopold. His plea was that America in Cuba and England in the Boer country had acted worse than Leopold did in the Congo country, which pleas were untrue, and, if true, would have been no justification for Leopold. The language of Belgium is French and Dutch. French is the official language and the language of society. But Dutch is the language of the people.

Brussels was founded about 900 A. D. The present city hall was begun in 1402. Charles the Bold laid the first stone. It was finished in 1477. The spire is 290 feet high. There were various Guild halls, used by different orders, such as the Drapers, Printers, Milliners, Tailors, Bakers. Here also are the King's House, built in 1495, the house of Victor Hugo, where he completed his great book, "Les Mis-

erables," a part of which is given to a description of the battle of Waterloo. Here is the palace of the Dukes of Brabant, where the Inquisition was held.

THE PALACE OF JUSTICE

is said to be the largest building in the world. It covers 270,000 square feet, or about 5½ acres. It is larger than St. Peter's. The nose of the statue of Minerva on top is 11 inches long. Think of the nose of a woman being nearly a foot long! There is a fine model representing mercy and justice, with law between. On one side of the grand staircase are statues of Domitius, Velpianus and Cicero; on the other side of Demosthenes and Lysurgus. The

NATIONAL MUSEUM

is especially notable for pictures by the Mad Painter, Wurz. One represents a man killing himself. Another represents Napoleon in hell, with women showing him the dismembered limbs of husbands and brothers, and children shaking their fists at him. It is quite realistic. A picture called the Rosebud was insured for \$1,000,000 when taken to the World's Fair at Chicago. "Food for Cannon—Boys"—is very striking and suggestive. In another museum are some fine pictures, among them being Prometheus Bound, Hagar and Ishmael, The Five Senses, Mark curing a Mad Man, Four Negroes, by Rubens, a deer with a cross between his horns, The Procession of the Guilds, Salome with the head of John the Baptist, St. Veronica wiping the face of Christ, the Miraculous Draft of Fishes, the Black Dog of Venice, the Masterpiece of Van Dyck, Peter crucified head downward, by Van Dyck, Assumption of the Virgin, by Rubens.

THE CHURCH OF ST. GUDULE

is a splendid structure. The hinder part was built in 1220, the front part in 1350 to 1450.

THE COLUMN OF CONGRESS

was erected in memory of the Congress of London, which made Belgium a free country.

A visit to the battlefield of

WATERLOO

was one of the most interesting events of the whole trip.

I need not undertake any detailed description of the battle of Waterloo. I presume my readers have read Victor Hugo's description of the battle in his *Les Misérables*. If not, they ought by all means to read it. That is the most vivid, the most magnificent piece of descriptive writing in all literature. What I shall say of the battle will be largely a condensation of what Victor Hugo has already said so much better than I could say it.

You know, of course, the history of Napoleon—how after he had conquered all Europe separately, all Europe turned against him, conquered him in turn and banished him to the Island of Elba; how while a Congress was sitting at Vienna reconstructing the map of Europe, Napoleon suddenly returned from Elba, was received with the greatest enthusiasm in France, gathered another army together, marched to Belgium to attack the allied armies under Wellington with his English troops and Blucher with his Prussian troops. And then came—Waterloo. Napoleon first repulsed Blucher, then sent Grouchy to follow him up, while Napoleon went against Wellington, who was expecting him and had taken his stand in a strong position, which sometime before he had pointed out on the map as the site of the probable decisive battle. The battlefield may be described by the letter A, as Victor Hugo so well points out. Says he: "The left stroke of the A is the road from Nivelles, the right stroke is the road from Genappe, the cross of the A is the sunken road from Ohain to Braine l'Alleud. The top of the A is Mont Saint Jean, Wellington is there; the left-hand lower point is Hougomont, Belle is there with Jerome Bonaparte; the right-hand lower point is La Belle Alliance, Napoleon is there. A little below the point where the cross of the A meets and cuts the right stroke, is La Hale Sainte. At the middle of this cross is the precise point where the final battle-word was spoken."

The battle was on Sunday, June 18, 1815. It did not open until 11:30 a. m. This seems strange, as strange as the fact that the battle of Gettysburg did not open until 12. But in the case of Waterloo it is easily accounted for by the fact that it had rained the night before, the ground was very muddy and Napoleon was compelled to wait for it to dry so that he could mobilize his cannon, on which he relied very largely for success. Note the chain of providences—accidents some would call them—running through the battle.

HUOGOMONT.

It opened at Huogomont, at the left point of the A. Napoleon sent his brother Jerome against it. It was

a farm house with brick walls around it. Before they came up to it the French mistook the red brick for the red coats of the British and fired upon them. The marks of the bullets are still to be seen. They then scaled the walls. The fighting within was terrific. After the battle 316 bodies were thrown in a deep well—800 feet deep it is said—to bury them. The well is still there, but of course has never been used since. In the orchard 1,500 were cremated. Huogomont was finally taken. But the attack on Wellington's right was but a feint. The real battle was to be in the centre at Mont Saint Jean. About four o'clock this was attacked furiously. The English gave way. Napoleon noticed it, and, confident of victory all along, now dispatched a courier to Paris to say that the day was his. To make assurance doubly sure Napoleon sent the cuirassiers, 3,500 in number, against the English to turn the retreat into a rout. Magnificently mounted, they swept onward, suddenly came upon

THE SUNKEN ROAD

to Ohain, which they had not been able to see, the horses reared, plunged forward into the abyss, those behind pressed upon those in front—horses and riders went down together until the chasm was filled, and then those in the rear rode over this strange bridge of human and equine bodies, 1,500 of the former, 2,000 of the latter. Then the masked battery which had been waiting for them turned loose upon them. Their ranks were decimated. But others dashed up. It was terrific. Wellington felt his forces giving way. He exclaimed, "Bluched or night." Blucher came. Both he and Grouchy had turned back. Napoleon sent orders to Grouchy. He failed to get them, and did not get up in time to join in the battle. But Blucher did. And that decided the result. The French at last about 8 p. m. gave way. Instead of the cry, "Vive l'Empereur," which had been their battle cry, they now cried

"SAUVE QUI PEUT"

—Let every one save himself who can—the mighty army melted away, the retreat became a rout, the fresh troops of Blucher came up, and the rout was turned into a slaughter. Victor Hugo tells this

SIGNIFICANT INCIDENT:

"In the gathering night, on a field near Genappe, Bernard and Bertrand seized by a flap of his coat and stopped a haggard, thoughtful, gloomy man, who, dragged thus far by the current of the rout, had dismounted, passed the bridle of his horse under his arm, and, with bewildered eye, was returning alone towards Waterloo. It was Napoleon endeavoring to advance again, mighty somnambulist of a vanished dream."

And then followed St. Helena!

MEN ENGAGED.

As to how many men were engaged on either side at Waterloo, and how many were killed, estimates vary. Victor Hugo places the number of men at 2,000 on each side and the number killed, French, 56 per cent.; Allies, 31 per cent.; average, 41 per cent. "144,000 men. 60,000 dead." A little book I bought on the battlefield puts the numbers, French, 72,000; Allies, 60,000, and the losses at 50 per cent. for the French and about 35 per cent. for the Allies. Our guide put the numbers: French, 72,000; Allies, 60,000; French loss, 40,000; Allies loss, 30,000.

These numbers are large enough in all conscience. But they are small compared to some other battlefields, such as Salamis, where Xerxes had 1,000,000 men, and Mukden, where the Russians and Japanese had about 500,000 each.

GREATEST BATTLE OF HISTORY.

And yet Waterloo was probably the greatest battle of history in its results. It changed the destiny of Europe, and so the destiny of the world. Had Napoleon won at Waterloo, he would have become the absolute dictator of Europe and the practical ruler of the world. The clock of civilization would have been set back half a century or more. It would have been many years before Europe could have passed from under that colossal shadow. But he did not win, thank God, he did not win. I used to admire Napoleon very greatly, and I still admire his brilliancy of intellect, his boldness in planning, and his success in execution. But the more I know of him the more I perceive that he was inordinately ambitious, supremely selfish and dominated by love of glory, not love of God.

WHY?

did not Napoleon win at Waterloo? Victor Hugo gives the answer very finely: "Was it possible that Napoleon should win this battle? We answer no. Why? Because of Wellington? Because of Blucher?

LIFE'S LESSONS.

I learn as the years roll onward
And I leave the past behind,
That much I had counted sorrow
But proves that God is kind;
That many a flower that I had longed for
Had hidden a thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds that cover the sunshine,
They cannot banish the sun,
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the weary strength of light.

The sweet rest is at evening,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away;
And those who have never known sorrow
Can not know the infinite peace
That falls on the troubled spirit
When it sees at last, release.

We must live through the dreary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine
Comes after the storm and the gloom.

—Author Unknown.

No. Because of God." Again: "Napoleon had been impeached before the Infinite, and his fall was decreed. He vexed God. Waterloo is not a battle; it is the change of front of the universe." And again: "That day, the perspective of the human race changed. Waterloo is the hinge of the nineteenth century. The disappearance of the great man was necessary for the advent of the great century. One, to whom there is no reply, took it in charge. The panic of heroes is explained. In the battle of Waterloo, there is more than a cloud, there is a meteor. God passed over it."

VISIT TO THE BATTLEFIELD.

An afternoon spent on the battlefield of this, the most momentous battle of history, was all too short. We had time to visit only a few of the famous spots—from the Huogomont farm, where the battle opened, to La Hale Sainte, where it closed. At the latter is the famous

LION MONUMENT,

erected to commemorate the battle. It was erected in 1818, three years after the battle. It is 200 feet high and has 226 steps leading to it. Crowning the monument is a lion. It is not, however, a British lion, but a Belgian lion. The difference is, the British lion carries his tail up, while the Belgian lion has his tail down. La Hale Sainte was taken and retaken by the combatants in the battle, three times by the French, four times by the Prussians. The view from the top of the monument is a magnificent one—to the west, Hougomont; to the north, Mont Saint Jean, Wellington's headquarters; to the south, La Belle Alliance, Napoleon's headquarters, where the French have erected a monument which could be plainly seen, though we did not have time to visit it; at our feet, La Hale Sainte; just below, the place where the sunken road used to run, but to build the monument they had dug away the embankments and left the road level with the plain. They tell the story that Wellington, like Zaccheus, and like Gen. Wheeler, at Santiago, climbed a tree to see whether Blucher was coming. But the basis for this story is probably the fact that he stood under a tree while directing the battle. This tree has long since disappeared, having been bought for \$40 and sold by piece-meal for relics—a vandalism of which it seems that others besides Americans are guilty. Near by is a monument to the brave Scotch Grays, who were cut to pieces here. Oh! it was all so interesting!

At the election of church officers sometime since, an old lady objected to two of the candidates because they did not take the denominational paper. The *Maritime Baptist* says that her contention was that not being regular readers of the church paper, they showed a lack of interest in their denomination and also ignorance of its work and needs, and of the work of the Lord at large. Was she not right about it?

THE BAPTIST WORLD ALLIANCE: ITS ORIGIN AND CHARACTER, MEANING AND WORK.

Address from the Chair of the Baptist World Alliance,
Delivered on Tuesday, June 20th, 1911, in
Philadelphia, U. S. A.

BY JOHN CLIFFORD, M.A., LL.D., D.D.

(Continued from last week.)

III.

But this organization is a World Alliance of Baptists, and that means that the catholic principles on which we base ourselves we derive straight from Jesus, are accepted on His authority, and involve in all who accept them total subjection of soul to His gracious and benignant rule. He is Lord of all, and He only is Lord of all. Our conception of Christ's authority is exclusive. We refuse to everybody and everything the slightest share in it. It is absolute, unlimited, indefeasible, admits of no question, and allows no rival. The right to rule in the religious life is in Him and in no other. In no other, be he as saintly as St. Francis, as devout as St. Bernard, as loving as John, or as practical as Paul; not in any offices, papal, episcopal, or ministerial; not in tradition, though it may interpret the goings of the Spirit of God, and illustrate the effects of obedience and disobedience; not in the Old Testament nor yet in the New, though their working values are great since they enable us to know His mind, understand His laws of conduct, and partake more freely of His spirit; not in the long annals of the life of the church; or the agreement of "the whole church" at any one special moment; yet we welcome the illumination church history affords of His administration of the social life of His people, of its aim and spirit; of its difficulties and hindrances, and of the sufficiency of His grace. Jesus Christ holds with us the first place and the last. His word is final. His rule is supreme.

In short, the deepest impulse of Baptist life has always been the upholding of the sole and exclusive authority of Christ Jesus against all possible encroachment from churches, from sections of churches, from the whole church at any special moment of its life and action, as in a Council, from the traditions of the elders, from the exegesis of scholars, and from the interesting but often needless and dilatating theories of philosophers. It is the momentum of that one cardinal idea which has swept us along to our present position.

(2) And now it follows upon that, that the ideas to which we give witness root themselves, first in the teaching of the New Testament, and secondly in the soul's experience of Jesus Christ.

In our modern form as Baptists we date from 1611, and that is, from the same year as the Authorized Version of the Scriptures. This year is the tercentenary of the first promulgation of the principles on which we build as societies as well as of the appearing of that version of the Bible which King George the Fifth describes as "the first of our national treasures."

This synchronism is suggestive. For as a matter of fact the relation of the two events is vital and not accidental. It is contemporaneity of source, like that of twins, and not mere juxtaposition like that of pebbles jostling one another on a beach. The two events are related as fruits of the same tree, as flowers of the same early spring, as effects of the same energy, and lights proceeding from the same central sun. The God who inspired Bezaleel the artist of the tabernacle, also inspired William Tyndale to give the Bible to the ploughboy and peasant in the language they could understand and feel; and not less I claim did the same divine inspiration lead John Smith, Thomas Helwisse, and Leonard Busher to discover and promulgate the doctrine of the right of the human soul to freedom from the dictation of the civil magistrate in matters of religion. The first gave us the Bible; the second won for us an open road to it; that illumined the mind, this set free the conscience to follow its illumination; the new version dissipated the gloom and drove away the night, the new teaching shook and shattered to pieces the monopoly of a sacerdotal caste, and gave liberty to the soul of man. The translators in that supreme moment of the liberation of England, sent out a rendering of the Word of God in language so beautifully simple, so matchless in its cadences and majestic in its music, that it has taken its place as one of the foremost factors in our religious development; acted as a strong bond of union amongst all English-speaking peoples, and an inspiration to the service of mankind. On the other hand, the

Pilgrims from Holland, by the same spirit, enriched the ages by telling out the four supreme lessons they had learnt in their exile, to the effect that "(1) In matters of religion there should be absolute liberty. (2) The Church of Christ is a company of the faithful. (3) Baptism as an initial rite of the church should be administered only on a profession of faith, and (4) Every community of believers is autonomous,—subject only to the headship of Christ." Those two mighty forces were necessary to each other; factors working together for the same ends, for perfecting the work of the Reformation, breaking up feudalism, quickening inquiry, rousing zeal for right and truth, effecting the exodus of the church from the Goshen in which it was enslaved, and in short making our modern world. It is scarcely too much to say that as without the Bible we should have had no Puritans or Separatists or Pilgrim Fathers, so without the Baptist doctrine that magistrates "must leave the Christian religion free to every man's conscience because Christ only is King and Lawgiver of the church and conscience," Britain would still have been a prison for all Baptists,—as it is occasionally now for some of them, Rhode Island would not have been founded, and this vast democratic Republic would have been waiting to see the light.

In this assembly therefore we hail this commemorative year on both grounds; for our fathers were advocates of freedom because they were men of the Book. The Bible made them as it has made us. It is our only creed, as it was theirs. They were nourished on the pure milk of the Word, as we are still. They found their charter of freedom in Christ, whose unique figure they beheld in its pages, and so have we. For the statutes of their pilgrimage they turned to Him, and made it their business to study and expound them, and that this is still our spiritual instinct and habit is attested by the fact that the two greatest preachers of the last century were Bibleists and Baptists: for Dr. Hastings says, MacLaren's "Expositions of Holy Scripture" is the most gigantic feat of sermon making accomplished by any single man in modern times, with the exception of Spurgeon's "Metropolitan Tabernacle Pulpit." And he adds: "It is noticeable that he also was a Baptist. What is the secret?" he inquires; and his answer is: "It is simple fidelity to the written Word. It is simply the fact that both Spurgeon and MacLaren were expositors."

IV.

Another cord binding us together is an indissoluble spiritual union, and clothing this Alliance with a true catholicity is our unswerving maintenance of an exclusively regenerated church-membership. We are as I have said men of the Book, not of its letter, but of its spirit, and of the Spirit who inspired the men who wrote it. We hold to the Christ of history, and of doctrine, but also to Christ in the soul, new light for the conscience, new energy for the will, a new interpretation of life, and a new outlook for the future, and we make that spiritual experience the basis of our free and voluntary association as churches. On spiritual experience we build; not on creeds; but on "conversion," "a change of heart," the awakening of the soul to God in Christ; regeneration by the Holy Ghost, a conscious possession of the mind and spirit of Jesus, a will surrendered to God, a life dedicated to His service. We say with John Smith, that "no part of saving righteousness consists in outward ceremonies" and inculcate with Paul, "that circumcision is nothing, and uncircumcision is nothing," but "faith which worketh by love," "keeping the commandments of God," becoming a "new creation in Christ;" that is all in all.

Therefore we preach "soul liberty," and contend against all comers that the spirit of man has the privilege of direct conscious relation to God in Christ and through Christ. Nothing may come between the soul and God. Not the priest, whatever his claims; he will cloud the vision of Christ, and put a fetter on the soul's freedom; not the theologian; he may help, if he keeps his true place; but he may check individual search for truth and emasculate the man; not even the church, for it may wrap the spirit in conventions, and tie it up with red tape; not the State, it will imprison energy and check growth. The soul must be free. All the Lord's people are potential prophets and liberty is the vital breath of prophecy. To every one is given the spirit to do good with; and the first law of the spirit is that there must be no quenching of its fires. Grace is free from first to last, i. e., God is free in His advent to the soul and His work within, to redeem it, to renew it, to raise it to the heights of moral energy, and fashion it after the likeness of His Son. Freedom is inherent in the very

conception of the spiritual life, and therefore there must be "ample room and verge enough" within the territories of the church for the full expression of an eager, intense, and sanctified individualism.

We know our insistence upon freedom has its risks; but they may be avoided; whereas the stagnation and death that follow the enslavement of the human soul are inevitable. We know our distrust of over-organization, and mortal dread of machinery has deprived us of speedy successes and blocked rapid advance; but it has given free course to personality and, at last, men are learning that personality is the one thing needful and that the best made machinery cannot do the work of souls in which the Spirit of God has free play.

A friend writes to me saying: "It is a very great thing for Baptists to be joined together to help and encourage those of like faith in the maintenance of their convictions under the stress of governments and authorities which personally I think I should find it very difficult to withstand, certainly impossible for me if I could not 'endure as seeing Him who is invisible.' But I hope that the Baptist World Alliance may never become a 'Catholic' Baptist 'Council,' to dominate the expression of faith and ultimately to follow the other Councils, and establish a Baptist 'Papacy.' I fear that my reading of the signs of the time is that authority in all the phases of life is supplanting soul liberty—whilst it is soul liberty and soul intelligence we all need." Of all the churches we have least to fear in that direction.

There is no need for anxiety. The complete autonomy of the separate church is a creation of grace, and will not suffer. Each society will insist on maintaining its independence, but it will more and more exercise it so as to secure the good of the whole brotherhood, and the solid advance of the kingdom of God. The glorious liberty of the sons of God will not be impaired. The free man will be free; but he will use his liberty to further the wider aims of the voluntary association of believers to which he belongs, and for co-operation in the common service of men. The fact is, the irrepressible human soul, fed on the liberty-giving word of God, and strengthened with the free grace of God, will and must assert itself. The personal is the real. The soul is the man; the real man, and, filled and fired by the Spirit of God it is like radium. It burns on and on, and still abides. It gives out its light, and remains unexhausted, in-suppressible by hierarchies and oligarchies, and the whole tribe of oppressors. It may be trusted to assert its rights, that is to say, the grace of God within the soul, working there by His infinite love will follow the guidance of His indwelling Spirit into all truths and service, and discover in subjection to Christ Jesus, the Lord; not only his fullest liberty, but also an inspiration to the suppression of the selfish self, and an encouragement to add, along with faith, a noble and manly character, and to a noble character, knowledge; to knowledge, self-control; along with self-control, power of endurance, and along with power of endurance, godliness, and to godliness, brotherly affection; and to brotherly affection, love.

(Continued next week.)

T. S. OSBORNE AT HIS BROTHER'S GRAVE.

A few days ago, as I stood by the grave of my brother (Wm. H. Osborne, of Tampa, Fla.), on the hillside, in the town of Jonesboro, up in the mountains of East Tennessee, I thought of the man, the life he had lived, the deeds he had done. From early childhood I traced him. I thought of our boyish sports and pleasures and loves; of how we loved to play and fish and swim in the river that flowed by our father's farm; of how we loved to ride our favorite horses, and take our faithful dog, and go in search of game in the wild-wood. I thought of how we learned to toil in the field and meadow and forest; of how we loved to rake the "sweet-smelling hay," or garner the grain, or "go a-field when it was ready for the reaper's gathering hand." I thought of our schoolboy days, when study and play and sport were commingled to our profit and joy. I thought of the first sorrow that entered our home, in the loss of a kindly, noble father; and of how our devoted mother gathered her flock and returned to her native State (North Carolina), and lived at the beautiful town of Asheville, while she nurtured and trained her sons and daughters for the varied pursuits of life.

I thought on the mind of my brother, when a mere boy, and of how it scintillated with wisdom beyond his years; and how, as a younger brother, I loved to listen and remember and profit by his words and follow in his lead. I thought of how he loved to please,

and to be kind, and to make others happy; and yet with masterful courage how he demanded, and, so far as lay in his power, enforced, all that was just and right. I thought of how in learning he excelled; and how one of his class-mates wrote of him, "That he was not only the best educated man in his class, but the best educated man the college ever sent out." I thought of how manly and generous and noble he was in character, how pure and chaste and eloquent in speech, and, in sermon, how full of reason, pathos and love; of how his labors bore fruit, and, upon declining health, how he was forced to surrender the work of his chosen profession, and, on entering other pursuits, how his capacity was trusted by neighbor and friend. I thought and marvelled at his success the short time he was in the business world, and how "whatsoever he did prospered." I thought of how private interests sought the influence of his name, and how public confidence sought his judgment and service in the city in which he lived. I thought of the sorrows, as they came to us, when we laid away an older and two younger brothers. I thought on his final struggle, of his failing strength, and pain and mental anguish, and of his will power and energy and force to resist it all without a murmur, till at last he looked out peacefully upon the other shore. I thought of what I had recently learned from his own pen, that his only regret was, "In leaving the dear ones he loved until he could see them further on and up the road of life."

And as I thought of these things, and looked back on the child, the boy and the man, the son and the brother, the husband and the father, the preacher and the citizen, one so loved, and one so learned, profoundly learned, polished, gentle, and as sweet as a woman, and yet so noble and brave and God-like and grand, I wondered why man should die. I wondered why this man, with all that he was, with all that he had, of mind and knowledge and gentle impulses, and desires and hopes and ambitions to do good and make others happy, should be cut off and laid down in the dust? There is no complete solution, unless found in the simple word "Faith." And yet there is a lesson. Profit by the example. Do good to others. Make them better and happy as they live. And do it quickly.

T. S. OSBORNE.

Fort Smith, Ark., July 6, 1911.

ARGENTINA CONVENTION.

In the historic city of Santa Fe the third annual Convention of the Baptist churches in Argentina was held on the 13th, 14th and 15th of April. These churches are fruits of the labors of the Southern Baptist Convention missionaries, who for the past seven years have with unfailing faith and unwavering zeal carried on the work of evangelization.

The blessing of the Lord has crowned their efforts with success and this year seven churches in three of the largest cities of the Republic—Buenos Aires, Rosario and Santa Fe—sent their delegates to the Convention. Three sessions were held daily under the presidency of Pastor J. C. Varetto, one of the most gifted young preachers of the Gospel in Latin America. Much solid business was done and a beautiful spirit of brotherly love and harmony prevailed in all the meetings. It was most encouraging to see those good brethren, most of whom were babes in the Kingdom of Heaven, entering so heartily and intelligently into discussion of the many items relating to church life and missionary enterprise. It spoke volumes for the training they had received in New Testament truth and Baptist principles.

Brother R. M. Logan preached the Convention sermon, the subject of which was "Some Essential Characteristics of a True Apostolic, Christian Church" 1 Cor. 1-2.

A message of salutation was sent to the President of the Republic, to which he very courteously responded. The reports sent in by the various churches were good to hear. Much was to be told of the warfare waged without truce against ignorance, fanaticism and incredulity, but victory was reported all along the far flung line of battle. To foreign missions in Chile the Argentine churches have contributed during the past year, at the rate of \$1.82 U. S. gold per member. This, taking into account the fact that none of them are rich in this world's goods, is highly significant of their vigorous spiritual life and their devotion to the cause of the Redeemer. After these three days of helpful conference and stimulating fellowship, one can only feel disposed to thank God, take courage, and go forward.

R. M. LOGAN.

Buenos Aires.

Pastors' Conference

NASHVILLE.

The Baptist pastors' Alliance took its annual outing yesterday and had a most enjoyable day. At the invitation of Pastor A. E. Booth and the Baptist churches of Watertown, we took the early morning train over the N., C. & St. L. Railroad to Lebanon, thence via the Tennessee Central to Watertown. We arrived at 10:30, and repaired to the church at once, where we heard a most excellent sermon by State Evangelist Motley who, with Pastor Booth, is conducting a revival. After the sermon we were invited out on the church lot, where, under the spreading trees a bounteous repast was served, to which we did ample justice. The Pastors' Conference met in the afternoon, with fourteen pastors reporting. At the close of the conference a beautiful duet was sung by Mrs. Monteen Jones and Mrs. Lida Young. Dr. Bostick then entertained the audience with one of his interesting lectures on China. A vote of thanks was given to the good people of Watertown for their generous hospitality, also to the N., C. & St. L. Railroad for kindly furnishing free transportation to the conference from Nashville to Lebanon. It was pronounced by all a great day, and we return to our fields of labor refreshed and grateful to every one that in any way contributed to the day's enjoyment.

J. H. PADFIELD, Secretary.

First—Pastor preached in the morning, Dr. Gillon in the evening. Three received by letter.

Third—Pastor preached on "Christian Virtue," and "Joseph or Dreams and Character." Good congregations. S. S. well attended. We are studying Romans at the Wednesday evening meetings.

Seventh—Pastor Wright preached in the morning, and Brother W. J. Stewart preached a fine sermon at night. Subjects: "The Time of Joash Contrasted with Today," and "Growth in Christian Life."

Centennial—Pastor Poe preached on "The Gospel Highway," and "The Sinner's Friend." 119 in S. S.

Lockeland—Pastor Skinner preached in the evening on "Mediation." Dr. Gillon preached in the morning on Stewardship." A very great sermon. Good day all around.

Belmont—Secretary W. J. Stewart preached in the morning and took an offering for the Orphans' Home. Pastor Lovelace preached in the evening on "Dwelling in Unity." One addition by letter at the evening service.

North Nashville—Pastor Marsh preached on "A Vision of God with Its Effects," and "Lot Starting Towards Sodom." Good services.

Grandview—Pastor Padfield preached on "The Sure Foundation," and "Who Is My Neighbor?" Good S. S. and B. Y. P. U. Good congregations.

South Side—Pastor Savell preached on "The Choice of Moses," and "Man Is Better than a Gourd." One received by letter.

Rust Memorial—Dr. G. P. Bostick preached at both hours to large congregations. They are prayerfully wishing for a pastor.

Round Lick (Watertown)—Pastor, A. E. Booth. Rev. R. L. Motley is aiding the pastor in a series of meetings. Fine services at both hours. We are praying for a good meeting.

Mt. View—Pastor Fitzpatrick, with other speakers, held a memorial service for Deacon G. B. Moore and Brother Charley Green. Pastor preached at night on "Conversion."

Franklin—Pastor Crow preached on "God Revealing Himself in Fire," and "Paying the Price."

KNOXVILLE.

First—Pastor Taylor preached on "Bringing a Son to Jesus," and "Obedience Better than Sacrifice." Good S. S.; two received by letter.

Deaderick Ave.—Pastor Waller preached on "The Church and Its Prayers," and "Choosing My Destiny." 538 in S. S. Deep interest. One received by letter. One profession; 61 in Mission school.

Bell Ave.—Pastor Sharp preached in the evening on "The Fatal Kiss." Dr. A. T. Robertson preached in the morning on "Baptism." 470 in S. S. Two baptized.

Euclid Ave.—Pastor A. F. Green preached on "Every Man in His Place," and "Where a Successful Man Failed." 168 in S. S. Good services.

Immanuel—Pastor McGregor preached on "A Peculiar People," and "Sowing and Reaping." 143 in S. S. Good day.

Ferry Street—Pastor Wells preached on "The Importance of Baptism," and "Guarded Life." 188 in

S. S.; 22 baptized; 8 received by letter. Rev. A. F. Mahan assisted pastor in meeting.

Oakwood—Pastor Edens preached on "A Call to Fellowship with Jesus," and "Getting There and Staying There." 185 in S. S.

Gillespie Ave.—Pastor Webster preached on "The Indwelling Christ," and "The Cleansed Dower." 169 in S. S.

Grove City—Pastor King preached on "Underlying Elements of Moral Character," and "God's Question to a King." 135 in S. S. Good B. Y. P. U.

Beaumont Ave.—J. F. Williams, pastor, is sick. Dr. Johnson preached in the morning. Prayer service at night. 147 in S. S.

Broadway—Pastor Risner preached on "An Appeal to Universal Benevolence and Its Results," and "Lord, It Is I." Great congregations.

Macedonia—Pastor McBride preached on "Paul," and "Seek the Lord and Ye Shall Live." \$42.31 for Foreign Missions. Recalled as pastor.

South Knoxville—Pastor Bolin preached on "A Beautiful Work," and "Love's Story." 233 in S. S.

MEMPHIS.

First—Pastor Boone preached on "The Bible, Lost and Found," and "The Personality of Satan." Two received by letter. Fine audiences.

Central—W. R. Poindexter supplied. Two good services. One addition. Pastor away.

Bellevue—Pastor Hurt preached at both hours. Four baptized. Four received by letter. Pastor goes to Washington City to supply the Temple Baptist Church for the month of August.

Seventh Street—Pastor Strother preached on "Early Conversion," and "Regeneration." Six additions by letter. 189 in S. S.

Boulevard—Pastor Couch preached at both hours. Good day.

Binghamton—Pastor C. H. Bell preached at both hours to good congregations. Good B. Y. P. U. and S. S.

LaMar Boulevard Mission—Pastor Moore preached on "All of Grace," and "Sinner's Need of Preparation for a Meeting with God."

Bodley Ave. Mission—Rev. W. L. Savage preached in the evening. Good congregation.

Egypt—Pastor preached on "God's Grace Teaching Us Godly Living." Very good service.

Raleigh Mission—Pastor preached in the evening on "The Man Possessed of a Legion of Demons." Very Good S. S.

CLEVELAND.

White Oak—Preaching in the morning by Rev. A. T. Hayes on "The Master Has Come and Callesth for Thee." Large congregation. Fifteen or twenty for prayer. Good day. Dr. Waller, of Knoxville, will begin a meeting soon.

HARRIMAN.

Trenton Street—Pastor gave the morning hour over to the young people, and a fine program was rendered. A fine crowd greeted us. Those taking part did great credit to themselves. The music was exceptionally good. Pastor preached at night on the "Evidences of Conversion."

Walnut Hill—Pastor preached in the afternoon. Good S. S.

CHATTANOOGA.

St. Elmo—Pastor Vesey returned from vacation in Maury County, and preached on "The Open Door," and "Christ the True Source." Services well attended. Good day.

AUBURN.

Evangelist R. D. Cecil preached on "How Shall We Escape If We Neglect so Great Salvation?" and "I Am Come that They Might Have Life and that They Might Have It More Abundantly." Large congregations and good S. S.

NEWPORT, TENN.

Baptist Rallies in East Tennessee.

We have just closed a successful series of Baptist Rallies in the East Tennessee Association. They were held at five points with the churches grouped around the points. The speakers were W. D. Hudgins, who spoke on Sunday School Work; Dr. J. W. Gillon, who spoke on State Missions and Stewardship; Dr. M. D. Jeffries, who spoke on Christian Education, and in interest of Carson & Newman College, and the writer, who spoke on Church Life, Home and Foreign Missions, just as was necessary or best, and also had

the management of the campaign.

During the time we distributed hundreds of tracts on different phases of missions and church work.

The attendance was very large and the attention marked. Certainly great things will come from the work, as the addresses were delivered to appreciative audiences.

Dr. Gillon, Brother Hudgins and Dr. Jeffries greatly endeared themselves to our people. They are all fine campaigners and eminently fitted for their work. The State Board has made no mistake in the selection of Hudgins and Gillon, and somehow we feel that the trustees of Carson & Newman College will make a mistake in allowing Dr. Jeffries to resign. His work has no superior and his going will be a great loss to the cause here.

Dr. Gillon's sermon on "Stewardship," which he preached at Newport, ought to be preached in every church in the State.

Our Association meets at Clay Creek Aug. 24. Bro. Editor, we look for you. We will be glad to have other denominational representatives to come also. The nearest railroad station is Newport, on the Southern Railway.

Our church work at Newport moves along well. We had 261 in Sunday School last Sunday and many out of the city. Myself and wife are sojourning at Carson Springs for a few weeks' vacation.

J. W. O'HARA.

The second Sunday in July was a great day with the Baptists of Livingston, the new church-house being dedicated on this day. Dr. J. W. Gillon, Corresponding Secretary of the Baptist State Board, preached the dedicatory sermon to a crowded house. The sum of \$420 was raised in cash and pledges to pay off the debt against the house.

Dr. Gillon preached again at night to a large congregation. Everybody enjoyed the sermons.

Brother Gillon is certainly a strong man, and if the Baptists of Tennessee will do what they ought to do, he will bring things to pass.

We again want to thank Dr. Golden and Revs. Cecil and Runions for what they have done in making it possible for us to have this beautiful house of worship.

W. L. GUTHRIE, Clerk.

Livingston, Tenn.

It was my pleasure to begin a meeting at Friendship July 16 and continue for six days. Brother Gentry helped part of the time. This is a mission point, near the Eagleville church. These were happy days to me and the community. We were greatly helped by these services. There were some four or five conversions and several penitents were left unsaved, which we trust will soon yield themselves to the Master. On account of the continuous rain we were hindered, and the preacher having to leave, yet we feel that much good was done in the name of Christ, and seed was sown that will yet bring forth fruit. This is my first meeting, and I hope to see many souls born into the Kingdom in this community.

May the blessings of God be with the country churches in the salvation of many. Let us attempt great things for the Lord.

B. W. COLE.

Eagleville, Tenn.

Evangelist S. W. Kendrick began a meeting at Elkton Sunday. Already there have been several conversions. Prior to this meeting, Brother Kendrick conducted services at Pulaski and New Zion churches. At Pulaski there were ten conversions, with four additions to the church. At New Zion there were thirty-three conversions, with twenty-seven additions to the church. At each place a splendid offering was made for State Missions. New Zion Church is in need of a pastor for one Sunday in the month.

D. T. FOUST.

A Baptist preacher on the continent wrote recently: "On a recent Sunday I baptized eight persons. The history of every one of them is a remarkable one. One is the sister superior of a convent; another, a young man, is from a most fanatical Roman Catholic family; another was an agitator of the Socialist Democratic family and an atheist. Since then we have received five new candidates for baptism. One of them was a would-be priest of the Roman Catholic church. He is an able, highly-educated young man. In college he secretly read my papers and was converted. Then he began to correspond with me, and yesterday he left the college and next Sunday he will be baptized." What marvelous things God is accomplishing for and through the Baptists.

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.

A PLEA FOR THE COUNTRY CHURCH.

By J. W. GILLON,
Corresponding Secretary.

For some fifty years or more there has been a growing disposition among our people to move to the town or city. As a result, the towns and cities have grown proportionately more than the country, or rural sections. This may be bad, or it may be good for us as a people. There are causes for this that are well recognized. The same cause which sends the mass of the people to the town or city also moves the young preacher to seek the town or city as a place for his labors. The same qualities which make the ordinary country citizen who moves to the town or city an acceptable and desirable citizen also make the preacher desirable, and so the city or town goes after the country-reared, qualified preacher. So we have the leaning of the preacher toward the town or city, and the pulling of the town or city for the preacher. The result of this is, that most of the well equipped preachers leave the country pastorates, and become pastors of town or city churches. The result of this is, that many of our country churches are suffering for the want of pastors and pastoral leadership. This ought not to be. The pastor is the key to every situation in the Kingdom of God. If we take care of any situation, we ought to take care of the country pastorates. There are many reasons for taking care of the country pastorates. I mention only two of them.

First—We ought to take care of the

country pastorate for the sake of the countryman and the country. The countryman needs saving, and is worth saving, and the same things are true of the country. The countryman will no more be saved without some one to preach to him the gospel than will the man of the town or city.

It is no more natural for a countryman to seek to walk in Christly ways than it is for the citizen of the town or city. The countryman not merely needs saving from hell, but he needs saving to the highest ideals and usefulness as a child of God, and as a citizen of the Kingdom. He will not become a great and useful Christian without some one to lead and train him. He may be easier to teach and train than the city or town Christian, and I think is, perhaps, but he must be led and trained, for he cannot make the best he is capable of making without it. We want a useful man out of every Christian, a man who intelligently works at the things of the Kingdom. It is not enough merely that he should work, he must give his means that some one else may work in his stead where he cannot work. No man among us, in country, town or city, will do this without much teaching and training. We have not done our duty to the country Christian until we have made him both a worker and a giver. When we have done this, we have saved a man. His soul is saved, his life is saved, and his possessions are saved. Not every man who is called to preach can do this, for many of our preachers are not saved in energy and purse. They do not work much, and they do not give according to their means. These men fail for the same reasons that all of us would fail if we had not been trained. These men cannot do for the country church what must be done if the country church is trained right, for no man can lead a people beyond where he has gone. The saving of the individual is not the only end to be aimed at. We seek to save the individual that we may eventually have the family and the country saved. Our aim is the salvation of every creature and all the elements of strength due to his environment. As we are doing our work now in the country, we are allowing the strength of the country to go to waste in many places. This is the peculiar weakness of Tennessee Baptists. We have a great country people, and a great host of country churches, but we are neglecting them. We are allowing our best and strongest men to turn away from the country and country pastorates to town and city pastorates without making a protest, or without showing to them good reasons why they should abide by the places of their birth and their rearing, and the church in which they found Jesus Christ as a personal Saviour. Our country people in Tennessee are a well-to-do people, in the main. They are not rich, as the modern man would count riches, and they are not poor in the sense that they need or want for any good thing. They do not all live in luxury, though some of them do, nor do they live in pinch and want, as many of the citizens of the city do.

If they are rightly trained for the Master's work, they will become the mightiest force in all of our State for the bringing in of the Kingdom. In these years we have been content to see the church have preaching once a month, and nothing has been done to change the condition. We have been content to see the churches pay meager, insufficient salaries. Their pastors have been compelled to labor at

daily tasks to make bread for the family, and so there has not been the development that is possible in the great country sections.

The hour has struck when everywhere we should seek to impress upon our young preachers who are coming from the colleges and seminary that they owe it to God and humanity to find a place in the great country churches, and sacrifice for Christ, and never until this is done will the country churches be developed to where they are doing the largest amount of Christly work. There is no other way to save the country. We may undertake, as we have been doing in a meager way, to reach the country by the use of our State Mission money, and not one of us would withdraw a cent from this field, but would rather put a greater amount in the country field, but if the country church and the country are taken care of as they ought to be, we must needs get men to tarry in the work — men who have been trained — men who will give their whole time at any sacrifice to the preaching of the gospel to these churches.

Second—We need to take care of the country churches for the sake of the towns and cities. For the present, at least, there is greater growth in our cities and towns from those who move in than from those who are born in the towns and cities. The greater part of the population of our towns and cities are not born there, but in the country. If this is true, and no doubt it is true, it is of the utmost importance to our cities and towns that the country churches be cared for as they ought to be. The towns and cities need the constantly inflowing tide of countrymen to keep them from going to utter ruin morally. If this stream of countrymen saves the city and town from moral ruin, it must itself be saved at its fountain head. If the countryman who moves to the town or city comes regenerated and trained to work and to give, he at once finds a place in the church's life in the city, and at once starts to work to save the city. How much this is needed only a citizen of the city who longs to see the city saved knows. The hope of our cities, in a large measure, is the constantly incoming tide of clean and manly, Godly citizenship from the rural districts. Any one can see at once that if this is true it is important to the city that the countryman be saved when he comes to the city. For this reason it is to the best interest of our cities to see to it that the most virile and worthy work be constantly carried on in our country districts.

It is also important that our town and city churches when they begin to look for pastors shall have a care not to induce the brightest, the strongest and best of our preachers to turn away from the country to the town or city pastorate.

There is reason also from the preacher's standpoint why he should seek to take care of the country churches. To begin with, the country church furnishes the best opportunity for the young preacher just from college or the seminary to form the habit of a close, painstaking, faithful student, and to lay a deep and wide foundation for all of his future usefulness. It is a calamity to many a young man to be called to some large town or city pastorate immediately on leaving the seminary. He never becomes the man of strength that he might have been, for in the town and city there are so many things to be done, so many demands made upon his time that it is utterly impossible for him to give him-

self to the study of the Word, as Paul instructed Timothy to do.

Besides this, from these country churches come the great body of preachers, and the young preacher who settles in the country pastorate and at financial sacrifices stays by it has a greater chance to be the instrument in the hands of God in calling out God's called men to preach the gospel of Jesus Christ. It is worth while to be the human instrument to bring to a head in the life of a man, the call of God as registered in his consciousness. To be instrumental in laying the foundation in doctrine and principle in the life of such a man is more to be desired than to shine in any great pulpit, or to have a name in the estimation of the world of being a great preacher. The greatest thing of any life is service, and the greatest service is the service that brings the greatest fruitage in accord with the will and purpose of God and Christ. A man who goes to the country pastorate and does his duty prayerfully and constantly will in the run of years do more for the Kingdom of God in the product of his labors than the man who fills any other situation in the Kingdom.

QUARTERLY REPORT OF BAPTIST STATE MISSION BOARD.

(For Quarter Ending June 30, 1911.)

The workers under the Baptist State Mission Board of Tennessee for the quarter ending June 30, 1911, show the following:

Days labored	4,774
Regular stations	139
Irregular stations	136
Sermons	2,692
Addresses	740
Conversions	1,060
Churches organized	2
Constituent members	29
Baptisms	682
Received by letter	336
Received by relation and restoration	54
Churches built	4
Churches repaired	5
Cost of building and repairing	\$2,598.34
Churches paid pastors	\$3,942.55
Churches paid State Missions	\$2,007.18
Sunday schools organized	37
Enrollment in organized schools	1,647
Sunday school addresses	402
Sunday schools furnished literature	42
Sunday school Institutes held	46
Bibles sold	493
Bibles donated	139
Other books sold	867
Tracts distributed (pages)	35,927
Families visited	4,173
Families prayed with	941
Families found without Bibles	141
Received for Sunday schools and colportage	\$71.71
Received from sale of books	\$568.24

J. W. GILLON,

Corresponding Secretary.

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2401 Twelfth Ave., S.

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

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

Subject for August: "Africa."

A MEMORY OF LIVINGSTONE.

When David Livingstone was bur-
ied in Westminster Abbey, it was fit-
tingly written:

"Open the Abbey doors and bear him
in

To sleep with king and statesman,
chief and sage.

The missionary came of weaver kin,
But great by work that brooks no
lower wage.

He needs no epitaph to guard a
name,

Which men shall prize while wor-
thy work is known;

He lived and died for good—be this
his fame,

Let marble crumble; this is Living-
stone."

WHO'S WHO IN AFRICA.

What great missionary was the
means of attracting David Living-
stone to Africa? Robert Moffat, the
"Hero of Kuruman."

Who discovered Kenia, the highest
mountain in Africa? Johann Ludwig
Krapf, a German missionary.

Who discovered Kilimanjaro, the
great snow-capped peak of equatorial
Africa? Johann Rebmann, a German
missionary.

Whom did Stanley pronounce "the
greatest missionary since Living-
stone?" Alexander M. Mackay, the en-
gineer-missionary.

Who was the greatest discoverer of
the nineteenth century? David Liv-
ingstone, a medical missionary.

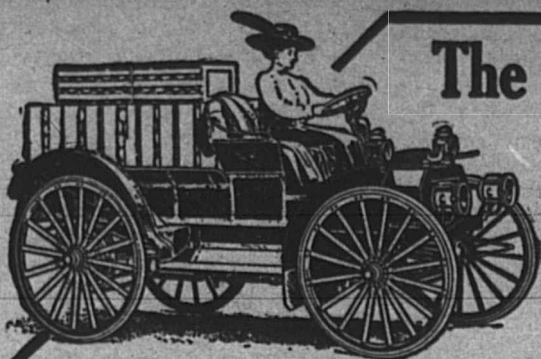
Whose last words were: "Tell the
king that I die for the Baganda, and
purchase the road to Uganda with my
life?" James Hannington, the "mar-
tyr-bishop of Uganda."

What world evangelist who preached
the gospel in every continent endeav-
ored to establish self-supporting mis-
sions in Africa? Bishop William Tay-
lor, the "Flaming Torch."

What African ruler is a strict pro-
hibitionist in the Dark Continent?
Khama, the "Temperance Apostle of
South Africa."—B. M. Brain.

MR. MOFFAT'S GRANDSON IN AFRICA.

Dr. Robert Moffat, a grandson of



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the famous missionary of that name,
and a son of the Rev. J. S. Moffat,
has been appointed principal medical
officer of the East Africa and Uganda
Protectorates. Dr. Moffat went to
school in South Africa, but graduat-
ed in medicine at Edinburgh, and for
the last ten years has been pioneering
in the East Coast of Africa.—*Mission-
ary Review.*

ALEXANDER MACKAY.

"I've brought ye a present, sir," said
the Minister's Annie, as she abrupt-
ly entered the study of the father of
Alexander Mackay. It was a stormy
day of October, 1849. In the Aber-
deen parish manse of the Free Church
of Scotland, the minister, having sus-
pended a large map of Africa from
a nail upon the top of a book-case
near the window, had become ab-
sorbed in the great unknown region.
Without paying any heed to Annie,
he continued his meditations, finally
turning to her and saying, "The gos-
pel banner will yet be planted in the
very heart of this dark continent, al-
though not likely to be in your day
or mine, Annie." "But maybe it will
be in your son's sir, and wha will
say he'll nae hae a han' in it?" Some-
thing in her tone made the minister
look quickly around, and he observed
the infant in her arms. "A boy!
Bring him to the window and let me
see him." Such was the father's
greeting to Alexander Mackay, Afri-
ca's future hero missionary, who, 26
years later, began his labors as a mis-
sionary in the very region his father
was examining on the day of his birth.

SHALL WE SEND HELP?

Du Chailu tells a pathetic story of
a poor girl, Okondaga, in Central Af-
rica, who was compelled to drink poi-
son for having bewitched a person
who had recently died. As she was
borne along by her furious accusers,
the cry rang in the traveller's ears,
"Chally! Chally! do not let me die!"
but he was powerless, and could only
shed bitter tears. With two other
women, she was taken in a canoe upon
one of their beautiful rivers, and the
fatal cup was put to their lips. Soon
they reeled and fell, when they were
instantly hewn in pieces, and thrown
into the water. At night the brother
of Okondaga stole to the traveller's
house in his distress. He had been
forced to join in the curses that were
heaped upon his sister. He was com-

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cleanses the bowels and restores the Liver and Kidneys to normal action.
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your druggist, use two-thirds of it, and if you are not convinced that
it is improving your health, take back the remainder to your druggist
and he will refund your money.

pelled to conceal his grief. Du Chailu
tried to give comfort and spoke to him
of God. The poor man cried, "O, Chal-
ly! when you go back to your far
country, America, let them send men
to us poor people, to teach us from
that which you call God's mouth."

WILL LUNG TROUBLE BECOME KNOWN?

Columbus, Ohio, July 15.—Writing of
the Nature's Creation Company's Dis-
covery, a remedy for throat and lung
trouble, G. A. M., of Illinois, says: "I

know four people who have been cured
of consumption, two or them inmates
of my home." W. H. B., of Alabama:
"I have taken two bottles and have
just gone back to work after a year's
sickness." H. G., of Ohio: "I have been
lifted from the grave and placed on my
feet." Guaranteed to benefit or money
refunded. Full information on re-
quest.—NATURE'S CREATION CO.,
Columbus, Ohio.

Evangelist J. H. Dew of Liberty, Mo.,
is to supply the pulpit of the First
church, St. Joseph, Mo., during Aug-
ust.

Baptist and Reflector

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C. A. FOLK.....Secretary

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DR. JAMES WATERS.

News comes of the death on July 23 of Dr. James Waters. Dr. Waters was born in Wilson County, this State, where he still has many relatives, was educated at Union University, married Miss Letitia Pendleton, daughter of Dr. J. M. Pendleton, for some years professor in the University. He was pastor of the Edgefield Baptist Church, Secretary of the State Mission Board, and principal of the Murfreesboro Academy. He was large in body, large in brain, and large in heart. He was an uncommonly fine preacher, thoughtful and stimulating, and an interesting writer. For several years he and Mrs. Waters have been living in Austin, Texas, where the end came peacefully last Sunday.

We extend to his relatives, and especially to his life-long companion, our deep sympathy in his loss.

DR. R. A. KIMBROUGH.

The trustees of Union University last week elected Dr. R. A. Kimbrough, of Blue Mountain, Miss., president. He has accepted and will assume the duties of the position at once.

The meeting was one of the best the trustees have ever held. It was unanimous and harmonious in its election of Dr. Kimbrough.

Dr. Kimbrough brings many most admirable qualities to the presidency of this noble institution, such as youth, enthusiasm, culture, congeniality, adaptability and love of the institution. He is a graduate of the University, and for awhile taught in it. His pastorates have been at Shelbyville, Tenn., Tupelo, and Blue Mountain, Miss. He is a brother-in-law of Dr. George H. Crutcher, so well known and so highly esteemed throughout the South. We predict for the University a new era of prosperity under the wise and safe administration of Dr. Kimbrough. So far as the BAPTIST AND REFLECTOR can help to that end, its columns are open to you, President Kimbrough. In this connection it is but just to say that under the administration of acting-President I. B. Tigrett, the school has had fine success. Amid manifold other

and important duties he has given it time and thought, besides money. Under his guiding hand it has run with remarkable smoothness. He deserves the thanks of the denomination for his very faithful and efficient service.

THE MAINE.

It will be remembered that the destruction of the battleship Maine in 1898, while lying in the Havana harbor, led directly to the Spanish war. It was contended by the Spanish, though, that the ship was blown up by an internal, not an external, explosion. Had this been true, then the war would have been unnecessary, its battle cry, "Remember the Maine," would have been a false slogan, and all of its consequences, so tremendous both to Spain and the United States, would have been a huge mistake. In order to determine this question definitely it was decided to raise the hull of the Maine, which was lying in the harbor. A coffer dam was built around it, and the water pumped out.

It is now stated that the hull has been sufficiently exposed to enable the inspectors to reach the conclusion that the explosion was an external one, as was believed in the United States at the time, thus giving full justification to the war, if justification were needed at this late date.

TEXAS.

The news from Texas was rather disappointing. We had expected a glorious victory for State-wide prohibition. Instead, it seems that on the face of the returns there is a small majority against prohibition, somewhere about 6,000. Considering the fact that the total vote was about 475,000, the closeness of the vote was quite remarkable. Chairman Ball, of the prohibition forces, charges that the majority against prohibition was due to wholesale frauds, and says that the election will probably be contested. It is known that the liquor men poured out money in abundance in the campaign. They stood ready to buy every vote possible to be bought.

The early returns indicated a majority for prohibition, and we have the suspicion that the liquor men then proceeded to count ballots in their favor wherever they could, so as to turn the majority in their favor. It would be just like them. That was exactly what they did in Tennessee in 1887, as they confessed afterwards.

We had hoped that Texas would follow the good example set by her sister Southern States—Tennessee, North Carolina, Georgia, Mississippi and Oklahoma, and go out of the barroom business, which means out of partnership with the devil, and we hope that that may yet be the result of the campaign. At any rate, the campaign had done good in arousing a tremendous public sentiment over the State against the liquor traffic.

CLARKSVILLE.

We had a very pleasant visit last Sunday to Clarksville. In the morning we preached at the First Baptist Church, and in the evening Rev. C. D. Graves, pastor of the church, preached at a union meeting, which is being held every Sunday night under a tent. His sermon was a very strong, earnest, practical one, on "Religious Conditions in Clarksville," and made a profound impression.

Clarksville is a beautiful city with about 9,000 population. We do not know any city of similar size which has more pretty homes than it has. The Baptist church has a membership of nearly 500, composed of many of the best people in town. The church has a habit of keeping a pastor for a long time. Dr. A. D. Sears was pastor for over twenty-five years, Dr. A. U. Boone eight years, Dr. R. R. Acree about eight years. Dr. C. D. Graves, the present pastor, has been there already four and a half years, and promises to remain many years more. He is doing a fine work,

and is held in high esteem by every one. A very inadequate canvass of the city on Monday with Brother Graves yielded a fine list of new subscribers. Nearly every one whom we saw subscribed. We were sorry we did not have the opportunity to see more. While in Clarksville we enjoyed very much the hospitality of Brother and Sister Ewing Rollow. It was a pleasure also to take a meal in the new home of Bro. and Sister R. E. Atkins.

BIG HATCHIE ASSOCIATION.

The Association met in its 83rd annual session at Zion Baptist Church, near Brownsville, on July 19. Rev. W. H. Major, of Covington, Moderator of last session, called the Association to order. It got down to business early and organized by the election of the following officers: Moderator, W. H. Major; Clerk, B. S. Jamieson; Treasurer, R. C. Klutts.

The introductory sermon was preached by Rev. J. H. Oakley. It was a strong missionary sermon.

In the afternoon Rev. E. L. Atwood read the report on Foreign Missions, and Rev. W. Y. Quisenberry made a very strong and effective speech on the subject.

Woman's Work was well presented by Miss Northington, Field Secretary of the Woman's Missionary Union, in a practical, pointed address, giving information with reference to the work. Afterwards the women held a meeting of their own in the grove.

Rev. W. R. Farrow read the report on the Sunday School Board.

It was intended that there should be a mission mass meeting at night, but the brethren of the community thought it best not to attempt to have any night service.

Thursday morning opened cloudy, and just about the time for the Association to begin the clouds broke, and the rain fell. The result was to dampen the ardor of those who had not yet arrived, but not of those who had already come.

After devotional services by Rev. W. J. Stewart, the first subject discussed was Education. The report was read by Rev. G. B. Smalley, and spoken to by Rev. W. Y. Quisenberry, representing the Seminary, Dr. G. M. Savage, representing Union University, and Prof. J. T. Warren, representing Hall-Moody Institute.

Rev. R. E. Downing read a fine report on State Missions, and Secretary J. W. Gillon made a strong speech on it, telling about the work being done by the Board. This was the first speech made by Dr. Gillon as Secretary before an Association since being elected Secretary, and he made a fine impression.

The report on Home Missions was read by Bro. W. V. Bringle, and discussed by Rev. W. H. Major, Vice-President of the Home Mission Board in an excellent speech.

Rev. E. L. Atwood read the report on the Orphans' Home, and it was discussed by Rev. W. J. Stewart, Superintendent of the Home, in a very earnest speech. Contributions were given to the amount of \$75.

Rev. A. M. Nicholson read a good report on Publications.

The report of the Executive Committee was read by Rev. R. E. Downing, Chairman of the Board. The Board is quite efficient and has been doing a good work in the Association.

Friday morning, the clouds still hung over the earth, but after awhile they broke away, and while the people gathered slowly they came until they filled the house. After devotional exercises, conducted by Rev. J. W. Robinson, the first subject considered was Temperance. Rev. J. E. Miles read a very fine report on the subject. Strong speeches were made by Brethren W. V. Pringle and J. W. Robison.

The report on Ministerial Relief was read by Bro. T. L. Powell, and he and Brother R. G. Herring made brief but stirring speeches.

At 11 a. m. Bro. W. R. Farrow preached a fine gospel sermon on the "Mightiness of God," which was much enjoyed by the brethren.

Just as the Association closed, a hard rain came up, interfering with the dinner. But despite the rains, both of Thursday and Friday, this was a delightful session of the Association. The Zion church, with which it met, has a membership of 172. It is beautifully situated in a fine grove. Bro. W. C. McNeeley of Martin has been pastor for several years. He is held in high esteem by every one. The hospitality was cordial and abundant.

We enjoyed being in the home of Brother and Sister M. E. Lockard. The next meeting of the Association will be held at Stanton.

Recent Events

Richmond College has conferred the degree of Doctor of Divinity upon the Rev. C. C. Cox.

Rev. W. L. Richards, of Albany, Ga., has been called to the First Baptist Church, Union Springs, Ala., and it is expected that he will accept.

Dr. E. C. Dargan has declined the Chair of Homiletics in the Theological Seminary at Waco, Texas. He will remain as pastor of the First Baptist Church, Macon, Ga.

Rev. Calvin B. Waller, pastor of the Deaderick Ave. Baptist Church, Knoxville, is to supply two Sundays for Rev. G. W. Swope, of the Central church, Norfolk, Va., in August; also one Sunday for Central church in Chattanooga, Tenn.

The Fifth Sunday meeting of the Sweetwater Association will be held with the Christianburg Baptist Church, July 25-30. We may say that we have promised to be present on the first day, and anticipate much pleasure in being with our brethren of this Association.

Dr. John Pollard died on July 14. For ten years he was pastor of the Lee Street church, Baltimore, six years at the Leigh Street Church, Richmond, fifteen years Professor of English in Richmond College. He was a hard student, a fine preacher and a high-toned Christian gentleman.

Dr. A. C. Dixon was extended a very cordial welcome to the pastorate of the Tabernacle Baptist Church in London. At a public recognition service Lord Kinnaird presided, and Thomas Spurgeon, Archibald Brown, Deacon William Olney, and others made addresses of greeting and welcome.

It has been definitely announced that Rev. G. Campbell Morgan, of London, will be present at the opening of Dr. Broughton's new Tabernacle in Atlanta, Sept. 10, and will hold a ten-days' meeting immediately following. Dr. Russell H. Conwell, pastor of the Temple Baptist Church, Philadelphia, and Dr. R. S. MacArthur, President of the Baptist World Alliance, are expected also.

At a recent "Rally Service" of the Deaderick Ave. Baptist Church, Knoxville, Tenn., Deacon John P. Matlock reported 421 additions, and more than 500 conversions during Rev. Calvin B. Waller's two years' pastorate. Thirteen months of this time were spent worshipping in the City Hall, following the destruction of their house of worship by fire November, 1909. \$18,000 was raised last year for all purposes. The church is supporting a missionary and two native workers on the foreign field this year. The Deaderick Ave. church is planned along "institutional" lines, and is erecting one of the largest buildings in the South, planned for this kind of work.

The new Sunday school building of the Central Baptist Church, New Orleans, La., was opened on Sunday, July 16. The pastor spoke upon "What a Church of Jesus Christ Ought to Be." In the afternoon the Sunday School Union met with the Central church and a number of interesting addresses were made. At the evening service the new house was crowded in the auditorium. The pastor spoke on "The Symbolism of Baptism," and at the close of the sermon baptized two young ladies. Rev. F. C. Flowers is the efficient pastor of the Central church, and is doing a noble work there.

The *Presbyterian Advance* says that "twelve years ago, in 1899, the value of the automobiles produced in the United States was estimated to be \$4,500,000. Five

years later the value of the annual output was reckoned at \$24,600,000. The figures for last year are not yet available, but in the year 1909 the value of the automobiles produced had risen to the remarkable total of \$165,000,000. For the same year the value of locomotives produced was only \$27,000,000; of wagons and carriages \$121,000,000; of sewing machines \$21,000,000 and of typewriters \$7,000,000. These comparisons give some idea of the extent of the automobile craze, for it is a craze. There is a legitimate place for automobiles, of course, but comparatively few of them are used for business purposes. Out of the total of 127,289 machines produced in 1909 only 3,288 were business vehicles. The rest were built for pleasure riding, though it is likely that many of this type are used by physicians."

With reference to the division of the Southern Baptist Convention, advocated by the *Religious Herald*, Dr. A. T. Robertson suggests the following: "Suppose each State, outside of the State where the Board is located, have five members of the Board. Let the Board as at present constituted be the Executive Board. Let the entire Board meet for business for a couple of days or so before the Convention (the mass meeting and inspirational body), and hear reports from the Executive Board and discuss important matters of policy. Let the printed report of the Executive Board be in the hands of this full Board. Let the full Board bring to the Convention such matters as they may deem wise. Let the Convention still have the final voice in all matters, and appoint the full Board and the Executive Board. But the full Board of the Convention will be truly representative and deliberative. The Convention will be more inspirational than at present. It will still be authoritative and final, but its votes will come after real deliberation by a large body of able men. Each Board could have its own full Board, and its smaller local Executive Board."

GO TO THE SEMINARY.

Who? Every Baptist preacher under forty, who has not been to any Seminary, and who has found his ministry successful or promising success. The young man just graduated from college should come on at once. If he thinks he has education enough he does not yet know anything as he ought to know, and his only hope is to listen to and heed the advice of his elders. He needs the fullest training God makes it possible for him to get. The older man who is beyond the college age, and who cannot now make up that lack, may also be unable to master a full course in theology, but he is by no means incapable of getting great profit from the Seminary by one or two years' study. Any man who could not gain much by study in the Seminary will amount to little in the ministry. Several men who have taken partial courses in previous years ought now to return for further courses and for review and fresh contact with the currents of life and thought that properly flow together in Seminary centres. Nor should the age of forty limit all men in their hope of coming. I have known many men beyond that age to do very fine work and carry rich returns into their ministry after one or two years in the Seminary. Courses are now so arranged that four months—or even two—may be made to count definitely in tolerably complete, though of course, limited, studies.

When? Enter the first of October. Make plans now to that end, and allow nothing to interfere with the plans unless the interference is obviously from God. It is safest for the preacher to assume that God wants him fully equipped for the work. Delay in taking the course has resulted in hundreds of men never going at all, although they had expected that they would. Do not conclude that it is financially impossible to go until you have fully investigated. For some men the financial barrier is insuperable, but I have met those who said that if they had known the cost and the conditions they could have gone, but they had assumed that it was not possible without investigation. It costs less than many think, and there are ways of getting help.

Where? Go to the Southern Baptist Theological Seminary at Louisville. That is the institution of the Southern Baptist Convention, which for more than half a century has been building, developing and equipping. Here come together the great numbers of men from all parts of our country to form a very cosmopolitan and inspirational fellowship during Seminary days. Here the ideals and aims of Southern Baptists are cherished and exalted, clarified and impressed. Here God's Word is studied in all its parts and with reverent faithfulness. Here is pre-eminently the place for a Southern preacher to get his theologi-

cal training.

Louisville is the place, October the time, and you, brother preacher, are the man for a theological education. Write to Dr. E. Y. Mullins or Mr. B. Pressley Smith for all the information you require concerning ways and means.

W. O. CARVER.

MEMPHIS SUNDAY SCHOOL UNION.

The Memphis Union met Sunday, July 23, at 3:30 p. m., with LaBelle Place School, and was presided over by President Bass.

The opening song, "The Haven of Rest," was joyously rendered by choir and congregation, after which Miss Crumpton and Mr. Justice of Seventh Street church, sang, "Thy Will Be Done."

After singing "Look and Live," prayer was made by Pastor Utley, of Rowan church.

The next meeting of the Institute was discussed to some extent, and it was voted to give the superintendents of the city power as a committee to act, and report what they had done at the next meeting of the Union.

Roll call of schools showed the following present:

Bellevue	55
Blythe Ave.	17
Boulevard	8
Bodley Ave.	1
Central	16
Central Ave.	3
First	4
LaBelle	47
McLemore	18
Beauchamp Ave.	1
Rowan	16
Seventh Street	15
Union Ave.	2
LaMar	4

The attendance was the best this year and very inspiring.

Bellevue came in a chartered car and a portion of the house was reserved, so the school could sit together.

The subject for the afternoon was "How to Conduct a Teachers' Meeting," and was opened by C. R. Calvert, of Bellevue church, who made an interesting talk and suggested several methods he used as conductor of the Bellevue teachers' meeting.

The next speaker was Dr. A. U. Boone, pastor of the First church, who gave his time to what might be termed a superintendents' conference, as to how each held or conducted their meetings.

The evening was much enjoyed and all were pleased to have the privilege of again assembling with Bro. Jones and his school.

The next meeting will be held with the Bellevue church on the fourth Sunday in August at 3:30 p. m., and the discussion will be based upon "The Problem of Our Small Schools." A good attendance is expected, as each meeting shows to a marked degree that the interest in the Sunday school work in Memphis is growing.

F. G. FETZER.

BROAD-MINDED MEN.

By REV. S. N. FITZPATRICK.

"He is a broad-minded man," is often said of one of our brethren while living or when dead. The same expression is used by other denominations when speaking of us as Baptists or of other denominations besides themselves. This is intended as a compliment or courtesy, and they expect to be paid in the same coin.

I do not consider the above expression complimentary. A broad-minded man in the above sense is necessarily a dishonest man or one using policy.

A broad-minded man has forbearance, but not fellowship with error. Such a man maintains his integrity to God's Word and loyalty to the doctrines of the church to which he belongs, with love toward all, but compromise for none.

Lebanon, Tenn.

NOW! NOW!

By J. W. GILLON.

At the close of last quarter we had to borrow \$3,000 to pay salaries due. It is important to our work that we do not have this to do at the end of July. If some of our churches would take their offerings at once and send in the money there would be no need to borrow more. Do it now, brethren; do it at once.

Let us all pull together for a successful round up by the first of October.

The Home

CAN SOME ONE ELSE TRY IT?

"Can't you do something in your own homes to make life better and easier for somebody?"

Louise looked up. Sometimes she did and sometimes she did not listen to the few words with which Miss Rande, her teacher, finished up the lesson. But the words arrested her attention.

"This week, I mean. Not some vaguely imagined time in the dim distance—some time waiting to force itself on your notice so strongly that any one with half a diluted conscience can't overlook it. Don't wait. If there seems no opportunity, make your opportunity. Perhaps," the speaker smiled around on them, "for some of you the way has been laid so smoothly and pleasantly that there seems little call for an effort to brighten things around you—"

"O, my—that isn't I," the thought weighed on Louise's heart as the discouraged look on her face deepened.

"—But I fancy there are few homes in which, directed by the true Christ spirit, a way may not be found of making someone's life better worth living?"

Louise walked home with a face on which an expression of thoughtfulness seemed to blend with habitual depression.

"Need enough in our home to make things better. Not a person in it but what carries a big cloud. We roll and roll and roll till they get bigger and bigger, so big that they shut out everything in the way of sunshine. Till we forget that such a thing as sunshine ever existed. O, dear! To think of how things used to be."

Tears came to her eyes as she turned into the long winding path leading to her own door, with thoughts of what the home had been under the sway of the mother who had been taken away. How could any sunshine ever penetrate such a cloud?

"If it were not for Aunt Rachel, then there might be some use in trying. But—," she went in the door with a decisive shake of her head.

Aunt Rachel was a sister of their father, who had come to take charge of the family. The care was far more than she ever had been accustomed to. She was unused to young people and their ways, and was entirely lacking in the confidence in herself which might have helped to smooth a difficult undertaking. So her strong idea of duty had rolled itself into the heaviest of the clouds which shadowed the dismal home.

Notwithstanding Louise had, as she thought, thrown aside all thought of any effort to better the situation, the words she had heard still pressed upon her. Late in the day she went to the room in which her sisters were at their studies.

"Girls, we're a doleful set."

Ruth, Emily and Margaret looked questioningly at her.

"That's nothing new," at length remarked Ruth.

"No, but don't you think it's time things were a little different?"

"How can they be?" Margaret gave a little sob. "Things can never be—as they were before."

"No, but they ought not to be as they are now. We can't have the old happiness—ever again—and so we had better try for what there may be yet. Father comes home looking as if there wasn't a joy on earth, and yet he has four daughters. Haven't we any duty toward him? And each other? And Aunt Rachel?"

"Aunt Rachel doesn't ask anything of us."

"No, we can't complain of that."

"It's that I do complain of. If only she would get out of her reserve, her coldness. Why, I'd rather have somebody about that would tear around and abuse us. Anything but her dead level calm."

"Perhaps," began Louise, "we don't do just our part. Perhaps she isn't happy here. I'm sure I shouldn't be if I were she. Anyhow, I'm going to ask her—"

"Sh!" as a quiet little lady entered the room with her usual soft tread. Louise was a little confused, not knowing how much of her talk might have been audible, but she was as she afterward explained to her sisters, braced up to it and went bravely, though haltingly, on:

"Aunt Rachel—I've just been thinking—just happened to think, and I was saying it to the girls—that—I wonder if you are happy here with us. Because it's so doleful—it can't help being doleful, you know," a tremble came in her voice. "And—perhaps we don't do all we ought for you. But if only you'd like—indeed we'd all be glad—"

The disjointed talk stopped, for Aunt Rachel was looking from one to another of her nieces with an appealing expression that went to their hearts, and tears fell from her eyes as Louise went and put her arms around her.

"O my girls—there's only one thing I ask for—could ever wish—and that is that I might see my way to some little good to you to bring some cheer into your lives. I know so well that I'm not calculated for it, that I'm no real help to you, but—if only I could be! If only I could see my way." Tears came faster now as four pairs of young arms sought for a chance of a loving caress.

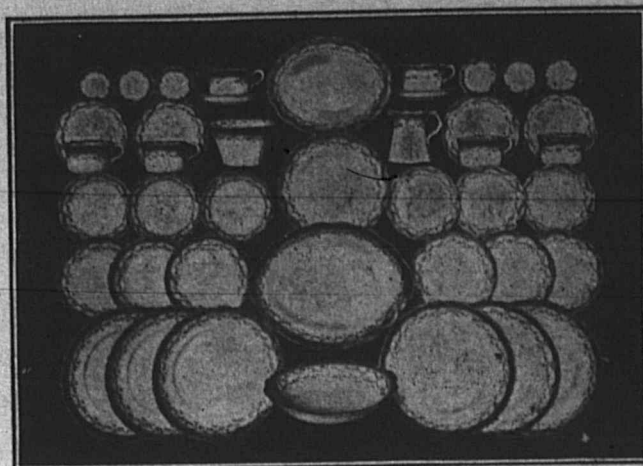
There was a long talk after that, at the end of which, although tear marks were visible, faces were bright with a more hopeful look into the future.

"It was only a little getting down to things, a reaching of what was lying in all our hearts, only waiting to be awakened."

"And to think that all the time poor Aunt Rachel was breaking her heart to get at us and we holding off and blocking her way. O, it's just as that blessed Miss Rande said to us today—if you don't see your way clear and straight to brighten life for somebody, make your way."—Sydney Dayre, in *Northwestern Christian Advocate*.

GRiffin.—Mrs. Ella Bailey Griffin was born Feb. 17, 1838, in Southampton County, Va. In Winchester, Tenn., on June 20, 1911, she responded to the Father's "Come home." She was educated at Richmond Institute, and while a school girl there committed her way unto the Lord. On July 13, 1858, she was married to Dr. G. W. Griffin. To them ten children were born, seven of whom are living. So beautiful was life as she lived it, glorifying it and the Giver of life as she fulfilled the mission of wife, mother and child of God, that her home-going could not be called death; so beautifully does she live in the lives of her children and her friends that when death came he could claim only the earth-worn garment of clay. After the manner of the rare, gentle woman she was, she yielded it without murmur, and because she had learned the fullness of home-making here, she could be no stranger in her Father's house. So close and sweet was this relationship of Father and child, so confident in His love, making His will her way—what more could secure to her the in-

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

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heritance which is hers in the city that abides, the house not made with hands, and whose builder and maker is God.

Dr. Gillon, who conducted the service, had, as her pastor years ago, gathered and garnered of that sweet influence which her very life breathed, and he spoke, as many another could speak, of its indelible impress in his own life.

Seventy-four years seems a long life and we are want to think length of years and age together, but she had not grown old. A buoyancy of spirit and a keen interest in things present have no part with age.

One came to us who embodied every virtue implied in the term Christian gentlewoman, a type so rare and so lovable; she will not go from us, for in our hearts we hold her close in love, and her life must go on because we have so generously received of it. She lives.

Mrs. Winslow's Soothing Syrup

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

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: "Evan-
gelism and Church Building."

Will you not recite this prayer, "For
All Thy Saints," at your next meeting
and make it yours?

FOR ALL THY SAINTS.

(By Elizabeth Strang Baird.)

For all Thy saints who labor on we
pray—

Thy patient, toiling saints, who still
are here
Climbing and faltering up life's rugged
way—
Forget them not, O Lord, to them be
near!

For all Thy saints in far-flung lines,
who still
Gallantly raise Thy standards 'gainst
the foe,
We plead—oh, show them perfectly
Thy will,
Give them the succors of Thy hand
to know.

Help them, with lifted heads, to stem
the tide
Of hostile forces menacing their lives,
Aid each true saint on fields of battle
wide,
As with the ranks of sin he sternly
strives.

These are Thy saints, O God—As truly
Thine
As those who rest before the great
White Throne.
May they at last in that same radiance
shine,
May they, like them, be numbered as
Thine own.

May they, when life's long fight is ful-
ly o'er,
Join in that hallelujah chorus grand
Amongst the victors, gathered on heav-
en's shore,
Who, crowned and robed in white,
triumphant stand.

So, for Thy saints who labor still, we
pray,
Thy fainting, faithful saints—O
Friend Divine,
Let them be circled by Thine arms to-
day,
And soon, like those who rest, in
glory shine!

CORRESPONDENCE.

You will be reading this on July 27,
and your July record will be closed.
You have done well this hot, hot month,
and I thank you for all the help you
have given in all our lines.

Now, I beg you to start anew for
August. Let's see what we can make
of the last month of your vacation.
Read first Mr. Stewart's letter about
our first gift to the Baby Cottage.
Keep that on your hearts close these
next few weeks. I have some lit-
erature about the new Home I shall
be glad to send you, and some mite
boxes for you to collect in. Send a
few stamps and your address and the
mail will bring them right away, and
they will help you. Mr. Stewart says:

"Your kind letter, enclosing \$60 from
the Young South for the Baby Cot-
tage, was duly received. I assure you
that the interest you and your dear
Band are taking in this worthy cause
greatly heartens me for the difficult
task before me.

"Three buildings are going up as fast
as the workmen can construct them.
Our architect is now at work on the
building for the babies. I hope to
have a picture of it for you soon.

"Great interest in the new industrial
plant of our Home is manifested all
over the State. I know that we will
succeed. The Young South has never
failed at anything it has undertaken.
"The Lord bless the Young South."

W. J. STEWART,
"Secretary."

Thank you, Mr. Stewart, for your
appreciation of our work. I sincerely
hope to have as much more to send
you by the end of the summer. Let
our Baby Band help the babies.

Go right to work to house the or-
phan babies. Please don't wait to
have a dollar. Send in the pennies as
they come to you, "the more the mer-
rier." What can appeal to Young
South hearts more than these homeless
waifs all through Tennessee? Let the
fathers and mothers help in gratitude
for the darling ones whom God has
entrusted to them. Let the little ones
give for themselves, and let those whom
God has taken home to Himself be
tenderly kept in memory by an offering
to the little ones' new home. Let me
send another substantial offering soon
to Mr. Stewart.

Here's another sweet message from
Rutledge:

"I will be six years' old this month.
I can't write myself, but mother glad-
ly writes for me. She reads to me
about the little orphan children, who
have no fathers or mothers to care for
them, and the missionaries' children
who have to be sent so far away from
theirs. I want to help to take care
of them. So I send you one dollar.
Give 25 cents to the Baby Cottage; 25
cents to the Margaret Home; 25 cents
to the little Medlings in Japan, and
the other quarter towards that debt
that is wearing so much on Dr. Wil-
lingham.

"My mother says she wishes we had
ever so much more to send."—Jessie
Shepherd.

That is very sweet Jessie, and we
thank you very much, and you may
call me "Aunt Laura," if you like. To
save "printer's ink," I leave off all
beginnings and endings.

I hope some other six-year-old may
be moved to help these needy children,
and don't forget when you say your
prayers, to put them in.

Here is an old friend come back, and
we hold out glad hands to her. Lis-
ten to Trezevant:

"I have not forgotten the Young
South & ceased to take an interest in
its work, though it has been a long
time since you have heard from me.
I enclose 64 cents, my birthday offer-
ing for the Baby Cottage."—Mrs. T.
R. Wingo.

Oh, if all the happy mothers and
grandmothers who have their little
ones in sheltered homes about their
knees would only send one penny for
each year of their lives, would not I
have a grand offering? Who else will
come with Mrs. Wingo? We are so glad
you have not forsaken us, dear friend.
Solicit all you can from others, and
come back often hereafter. Our love
to Miss Faustina.

Now, I have something new to pre-
sent to you, thanks to Springfield:

"I am writing you today to ask
the readers of the Young South to give
Miss Esther Levy a 'shower' on her

next birthday on the 28th of July. She
has written me that writing letters is
the greatest pleasure in her life, and
she is always glad to get them, and
pleased to correspond with any one
who will enclose the necessary sta-
tionery. She is not able to leave her
room, you know, and has not seen her
mother in several years, is barred from
her home because she has become a
Christian. She needs nourishing food,
and she thinks she will not be in this
world much longer. Let us make this
approaching birthday a happy one for
her.

"Remember who said, 'Inasmuch as
you have done it unto one of the least
of these, you have done it unto me.'"
—Ethel Jones.

What do you say?

This is what I suggest. Let all of
us, who feel a sympathy for this poor
Jewish maiden, persecuted and for-
saken by her own people, write her a
letter, and enclose a little gift, or if
you prefer, get a pretty card and ad-
dress it to

Miss Esther Levy,
Cornwall Landing,
New York.

Box 187.

Mail them so they will reach Miss
Levy by July 28.

I shall send the dollar you have re-
cently contributed to her.

Think how happy she will be to have
you remember her. Don't wait too
long. Thank you very much, Miss Eth-
el, for your sweet suggestion. May
many follow it out.

And now comes our good "Tithers"
from Blountville:

"Enclosed find

EIGHT DOLLARS AND EIGHTY-
FIVE CENTS.

"Give \$6.85 from part of our Sun-
day school to the new Orphans' Home
on the farm. Give \$1 to the Jewish
Mission from Mrs. N. J. Phillips and
Miss Ethel. Give \$1 to our missionary
in Japan from Mrs. Phillips."—N. J.
Phillips.

I was looking for you, and we are
most grateful. It is so kind in you to
share your tithings with the Young
South. May our Father bless you this
year "in your basket and your store."
We prize your gifts more than we can
tell.

Jonesboro is next:

"You will find enclosed \$1. It is a
thank-offering. Although I am an in-
valid, I have many things to be grate-
ful for. Give where you think it is
most needed."—No Name.

Shall I divide the dollar as follows:
To the Baby Cottage, 25 cents; to the
debt, 25 cents; to our missionary, 25
cents; and to Ministerial Education,
25 cents?

Thank you so much. May God bless
you in the giving. This division casts
the seeds in all directions, and God
knows. May you soon be stronger.

Readyville makes me smile:

"I am six years old today, and I
send six cents for the Baby Cottage.
I helped a little friend to pick wool
to earn it."—Mattie Joe Loughlin.
I prize this gift especially. Six
earned pennies from a six-year-old!
Isn't that splendid? God will bless
you if you grow up doing that way.

Jackson sends \$1.50 with six sub-
scriptions to the Foreign Mission Jour-
nal.

Thanks, Miss Annie Bell; they are
ordered.

Mrs. W. F. Crenshaw, Elmore City,
Oklahoma, sends 10 cents postage for
some missionary literature, which I
take great pleasure in sending her.

I have no copy of the Home Field on
hand. Send to Dr. B. D. Gray, Home

Mission Rooms, Atlanta, Ga., for a
sample copy. The Baltimore address is
15 W. Franklin St.

That Miss Farrell is busy in Ocoee
Association the list of subscriptions for
our Journals, shows 3 for Home Fields,
and one to the Foreign Journal. There
is no name signed, but the money came
all right, and I think no one else but
Miss Farrell is doing such good work.
So they are all ordered. Thanks.

Now, August is on us. Get busy.

Grateful for all July has brought in,
Yours faithfully,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

May and June offerings, 1911..	\$ 72 99
First week in July, 1911	52 41
Second week in July, 1911	26 65
Third week in July, 1911	12 77
Fourth week in July:	
For Foreign Board—	
Jessie Shepherd, Rutledge.....	25
Jessie Shepherd, Rutledge,	
debt	25
Mrs. N. J. Phillips, Blountville,	
(J.)	1 00
No Name, Jonesboro (J.)	25
No Name, Jonesboro (debt) ..	25
For Baby Cottage—	
Jessie Shepherd, Rutledge	25
Mrs. T. R. Wingo, Trezevant..	64
Part of Blountville S. S., by	
N. J. P.	6 85
No Name, Jonesboro	25
Mattie Joe Loughlin, Ready-	
ville	06
For Margaret Home—	
Jessie Shepherd, Rutledge	25
For Foreign Journal—	
Seven subscriptions	1 75
For Home Field—	
Three subscriptions	75
For Jewish Mission—	
Mrs. Phillips and Miss Ethel ..	1 00
For Ministerial Education—	
No Name, Jonesboro	25
Postage	10
Total	\$178 97

Received since May 1, 1911:

For Foreign Board	\$ 57 07
" Home Board	4 35
" State Board	3 00
" S. S. Board	1 00
" Baby Cottage	81 67
" Margaret Home	1 25
" Mt. Schools	2 00
" Foreign Journal	8 00
" Home Field	1 75
" W. M. U. (Lit., etc.)	1 10
" Jewish Girl	1 00
" Jewish Mission	11 00
" Starving Chinese	5 00
" Ministerial Education ...	25
" Postage	53
Total	\$178 97

THE LAW OF THE WHITE CIRCLE

By Thornwell Jacobs

A stirring novel of
THE

Atlanta Riots

"A book to stir the pas-
sions, a book that power-
fully grips the pillars of
social life."—Tom Watson
in *The Jeffersonian*.

"One of the greatest
novels ever written by a
Southern man. It is vivid,
telling, powerful."—John
Trotwood Moore.

"From just such writers,
men of authoritative
thought the South will be
awakened to what is necessary in this negro question—
just such books as *The Law of the White Circle*, which
we should welcome, read and study."—*Birmingham
Age-Herald*.

This novel is absolutely unique in English literature
and with the exception of none is the only attempt to
be philosophically accurate in handling this all-absorb-
ing race theme. It is a virile, honest, red-blooded
presentation of the greatest factor in American life.

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JESSE T. WILLIAMS WILL BE AT SWEETWATER ASSOCIATION.

It will be good news to the Baptists of the Sweetwater Association to know that Jesse T. Williams, who sang at Sweetwater, Niota and Christianburg during last January, will be present at the Fifth Sunday Meeting of this Association to be held with the Christianburg church on July 28, 29, and 30.

Bro. Williams is the official singer of the Georgia State Baptist Board. He is the regular co-worker of Dr. H. C. Buchholz, who is the dean of the Georgia Baptist evangelists, working

under the State Board.

The people of this section especially appreciate the coming of Bro. Williams at this time, because he is laboring every day in meetings in different cities and towns of Georgia, and is taking one week of his short vacation time in order to come to Tennessee.

In the humble judgment of the writer, Jesse Williams is the most spiritual man who sings the gospel in all this Southland. He is a Christian through and through; is as plain as an old shoe; and has got a heart that is brimming full of the old-time religion; and when he sings, he melts his hearers to tears. I know of few preachers

in Georgia whose preaching will draw as large crowds as will the soul-stirring singing of Jesse Williams. People have gone as far as 15 and 20 miles in Georgia, through rough country roads, to hear him sing the gospel. Already there are many who live miles from Christianburg who are making their arrangements to hear Bro. Williams sing when he gets to Tennessee.

There will be many other interesting features about the Christianburg meeting, which will be announced later.

It is believed that the largest crowds that have ever attended a fifth Sunday meeting in this Association will be present at old Christianburg church upon this occasion.

HUGH S. WALLACE.

BLEES MILITARY ACADEMY, MACON, MISSOURI.

Opens September 20th. New management. Dr. W. A. Wilson, eight years president of Lexington College, Lexington, Mo., fifteen years president of Baylor College, Belton, Tex., has absolute lease. Over one-half million dollars invested. Finest equipment outside of West Point. Prepares for University, Teachers, Specialist. Col. G. L. Byroade, U. S. A. Commandant. Eight hundred acres with shade, lawns, lakes, hunting, fishing, riding, boating, and other outdoor sports. Send for catalogue, W. A. Wilson, A.M., Superintendent.

Rev. E. S. Atkinson has accepted the call to the care of the church at Abbeville, Ala., and takes charge Sept. 1.

MARY BALDWIN SEMINARY FOR YOUNG LADIES, STAUNTON, VIRGINIA.

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

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Principal.

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Wanted A man or woman in every community to act as our information reporter. All or spare time. No experience necessary. \$50 to \$200 per month. Nothing to sell. Send stamp for particulars. SALES ASSOCIATION, 655 Association Bld'g, Indianapolis, Ind.

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HOW PEOPLE CURED THEMSELVES IN OLDEN TIMES.

It is really remarkable how many new diseases of the human system are being brought to light in this twentieth century. We speak of them as "new diseases," but are they? Most assuredly not. It would be ridiculous and absurd to assume that our forefathers and ancestors were immune to these "twentieth century diseases." They suffered just as we do, but they were probably more discreet in the selection of their cures. They had none of the medicines of today, none of the skilled physicians and surgeons, none of the superb, handsomely equipped hospitals—they just "left it to nature" and got well and lived longer for it. That's just what you should do. When you get restless and can't sleep, lose your appetite and feel miserable, it is nothing but a disordered stomach, kidney, liver or bladder, and Harris' Lithia Water will cure you—it is "Nature's Sovereign Remedy"—an infallible cure for all stomach disorders. Gives you a hearty, healthy appetite and produces sound, restful sleep. Tones up your system and makes you glad you are living, and does away with the doctor's and drug bills. Cut out the medicine, and by drinking Harris' Lithia Water get big and strong and healthy like your forefathers. Harris' Lithia Water is for sale by your druggist; if not, write the Harris Lithia Springs Co., Harris Springs, S. C. Free booklet of testimonials and descriptive literature sent upon request. Hotel open from June 15 to September 15.

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April 28, 1910, Dothan, Ala.

Began handling Johnson's Tonic in Blakely, Ga., in 1884. In 1892 moved to Dothan, Ala. Have sold more than 1000 bottles. Use it in my family for colds, Fever and La Grippe. In all the years I have been selling it, never had but two complaints. Both parties admitted afterwards they had not used it right.

H. Q. FRAZIER.

April 13, Greenwood, S. C.

I have used Johnson's Tonic in my family for 9 years. It is all you claim for it and more, too. It cured me of Typhus Hemorrhagic Fever. I would have been under the sod nine years ago but for Johnson's. Tell this to the world. It may save some man's life.

A. P. ALDRICH.

Drives every trace and taint of Malarial Poison from the blood.

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

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A GOLDEN OPPORTUNITY IN SOUTHWEST TEXAS.

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Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black, lisle finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9 1-2, 10, 10 1-2 and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of the Baptist and Reflector; 1 doz. pairs (any size) for only \$1.40. Postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A, Clinton, S. C.

A REMEDY OF THREE GENERATIONS.

For nearly a century Gray's Ointment has been the standby of thousands of families. Your mother will tell you her mother always kept it in the house. She knew that it was absolutely the best remedy for boils, bruises, cuts, carbuncles, fever sores, felons, rheumatism, etc. Follow her example and equip your medicine chest with Gray's Ointment. 25c per box at drug stores, or write Dr. W. F. Gray & Co., 805 Gray Bldg., Nashville, Tenn., for a free sample postpaid.

Mr. Parmelia Crow, Aberdeen, Tex., writes: "Send me four boxes of Gray's Ointment. My father and grandfather used it, and we can't do without it."

FOR SKIN COMFORT IN HOT WEATHER.

Lovers of outdoor life, who are often much hindered in their enjoyment by the torture of sunburn, will find a deal of comfort in Hinds Honey and Almond Cream.

Even though the skin be dry, rough and parched by exposure, this delightfully cooling and soothing lotion will be found to give almost immediate relief. Its daily use will mean perfect comfort for even the most delicate skin.

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

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who are engaged in church work. You have many spare moments which could be turned into money. We can offer you pleasant and profitable employment in a line of work that will be congenial to you. None but men of the highest character wanted. A free trip to Texas is included in our proposition. Write us today for full particulars.

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Obituaries

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

MIRES.—On Wednesday morning, May 10, our hearts were saddened by the death of our loved one, Rilda Mires, wife of J. W. Mires. Sister Mires died at the age of forty-seven. She had always been in delicate health, though we hoped to keep her much longer. She bore her afflictions patiently, and was often heard to say if she left us it would be better for her. She was a Christian in every day life. She loved to read her Bible; she loved her church; she loved her family. She leaves a husband and two daughters to mourn her loss, with a host of friends, who tender the family their heartfelt sympathy. When death robs home of mother it takes the light, the life, the all. So it was with her. She was a kind, affectionate wife and mother, always willing to make any sacrifice for those she loved. She was loved by all her neighbors, and will be sadly missed by them. She did not fear death but rather looked forward for the time to come when her body would be out of pain and her soul be forever happy. So weep not, dear husband and children. While you sorely miss your dear wife and mother, she is done with the troubles and afflictions of this life and is sweetly resting in the pure beyond.

When we viewed the remains in the casket she seemed to throw back a smile to us to welcome us to that happy home.

Dear children, when your spirit shall have drifted to the other side your mother will be standing with outstretched arms to welcome you into that beautiful home of the soul. May our Heavenly Father comfort and strengthen the grief-stricken husband and sorrowing children, and may they be an unbroken circle in that Heavenly home to which she has gone, is the prayer of one that loved her.

How sweet the face of mother
Will appear amidst the throng,
For you will know her from all others,
And the time will not be long.

The day was pleasant and a crowd of nearly a thousand people gathered at an early hour at Falling Springs. At 10 o'clock the crowd went to the grove and listened to a fine sermon by the pastor, J. P. Bilyeu, after which a bountiful dinner was spread. After this the great crowd went to the river, where the writer preached a short sermon on the "Design of Baptism," after which 13 happy converts were buried with Christ in baptism. A collection was taken for the Baptist Orphans' Home amounting to \$5.35.

Falling Springs is an old church, and has been doing down for some time. It is in good condition now. Our meeting will begin on Monday after the second Sunday in July. Brother J. W. Linkous will be with us. We are expecting a great meeting.

J. W. SMITH.



**ROLLED
Gold Spectacles Free
BRIDGE** **ABSOLUTELY
OF CHARGE**

I Mean What I Say

And I positively don't want you to send me a single solitary penny when you answer this announcement. Why? Because I am now introducing a new kind of Spectacle—my wonderful "Perfect Vision" Spectacles—the latest and most remarkable eyesight protectors and preservers the world has ever seen.

—These latest "Perfect Vision" Spectacles of mine will actually make a blind man see—of course, I don't mean one blind from birth, but blind on account of age.—

—These latest "Perfect Vision" Spectacles of mine will enable you to shoot the smallest bird off the tallest tree tops, plough in the field and drive on the brightest, hottest, sunniest days without any danger of your getting cataracts, chronic sore eyes, or granulated lids.—

—These latest "Perfect Vision" Spectacles of mine will enable you to read the very finest print in your bible, and do the finest kind of embroidery and crocheting just as well as you ever did in your younger days, and at one and the same time they will also be protecting and preserving your eyes and be keeping them from getting weaker while doing it.—

And I therefore want you and every other spectacle wearer in your county (all my old customers also) to get a handsome **ROLLED GOLD** pair of these very remarkable and latest "Perfect Vision" Spectacles of mine without a single solitary cent of cost; and as a favor—not an obligation, mind you—I will kindly ask you to

Just Do Me A Good Turn

by showing them around to your neighbors and friends and speak a good word for them whenever you have the opportunity.

If you want to do me this favor write me your name and address at once and I will immediately mail you my Free Home Eye Tester and latest **ROLLED GOLD** Spectacle offer. Address:

DR. HAUX,

Haux Building,

ST. LOUIS, MO.

NOTE.—The Above is the Largest Mail Order Spectacle House in the World and Perfectly Reliable.

Rev. F. Y. Campbell declines the call to the First church, Trenton, Mo., and remains as pastor of the First

church, Sedalia, Mo.

Rev. W. Y. Quisenberry and Miss Rosa Dykes were lately married in

Gadsden, Ala., Rev. J. E. Dickinson officiating. They will make their summer home in Nashville.

You Look Prematurely Old

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

TENNESSEE ASSOCIATIONS.

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—
 Chinoquepin, 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—
 Siam 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.
 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, Sat-
 urday, Sept. 30.

OCTOBER.

Cumberland—
 Hopewell, Robertson County,
 Tuesday, Oct. 3.
 Enon—
 Bethany, Macon County, Tuesday,
 Oct. 3.
 Weakley County—
 Public Mills, Wednesday, Oct. 4.
 Tennessee—
 Piedmont, Jefferson County,
 Wednesday, Oct. 4.
 Nashville—
 Union Hill, Thursday, Oct. 5.
 South Western District—
 Unity, at Holladay, Friday, Oct.
 6, 9:30 a. m.
 Tennessee Baptist Convention, Mar-
 tin, Wednesday, Oct. 11.
 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.

HOW PEOPLE CURED THEM-
SELVES IN OLDEN TIMES.

It is really remarkable how many new diseases of the human system are being brought to light in this twentieth century. We speak of them as "new diseases," but are they? Most assuredly not. It would be ridiculous and absurd to assume that our forefathers and ancestors were immune to these "twentieth century diseases." They suffered just as we do, but they were probably more discreet in the selection of their cures. They had none of the medicines of today, none of the skilled physicians and surgeons, none of the superb, handsomely equipped hospitals—they just "left it to nature" and got well and lived longer for it. That's just what you should do. When you get restless and can't sleep, lose your appetite and feel miserable, it is nothing but a disordered stomach, kidney, liver or bladder, and Harris' Lithia Water will cure you—it is "Nature's Sovereign Remedy"—an infallible cure for all stomach disorders. Gives you a hearty, healthy appetite and produces sound, restful sleep. Tones up your system and makes you glad you are living, and does away with the doctor's and drug bills. Cut out the medicine, and by drinking Harris' Lithia Water get big and strong and healthy like your forefathers. Harris' Lithia Water is for sale by your druggist; if not, write the Harris Lithia Springs Co., Harris Springs, S. C. Free booklet of testimonials and descriptive literature sent upon request. Hotel open from June 15 to September 15.

Rev. G. L. Ellis of Martin, Tenn., is to assist Rev. W. F. Boren in a revival at Darden, Tenn., beginning July 23. He will also be associated with Bro. Boren in a meeting at Union church, Chesterfield, Tenn., beginning Aug. 6.

BINGHAM, Asheville, N. C., has prepared **BOYS** for College and for Chris-
 tian Citizenship for 115 years, and **ALONE** in the U. S., offers a
FREE ROUND TRIP TICKET from anywhere within 1500 miles to any parent who, on in-
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FIRE WALL, are the **BEST** for Health, Sanitation, Ventilation and safety against **FIRE**.
 1703 Send for Catalogue or come and see. **COL. R. BINGHAM**, Sept., R. F. D. No. 38 1912

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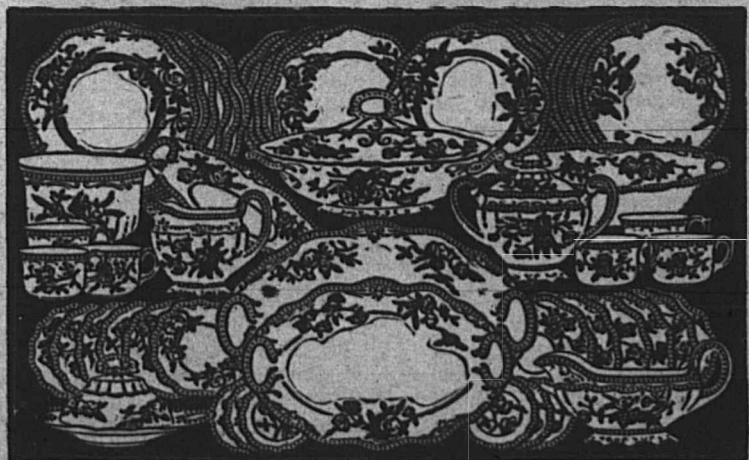
Every inch of leather that goes into Shield Brand Shoes is carefully selected by experts, and every operation of manufacture is done by skilled shoe makers. There isn't a stitch out of place, not a flaw in their makeup from cutting the leather to the completed shoe. Snappy in style and best in quality—just the shoe for people of discriminating taste. Buy "SHIELD BRAND" shoes and rid yourself of shoe troubles.

TO MERCHANTS: If you want to see the best and fastest selling line of shoes in the South, drop us a card and we'll send a salesman to see you. Mail orders filled same day received—what are you short on?

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Among the Brethren

By Rev. Fleetwood Ball

President-elect R. A. Kimbrough of Union University, as assisting Rev. J. E. Buchanan in a revival at Grand Junction, Tenn., this week. Gracious results are confidently expected.

Rev. J. A. Carmack of Laneview, Tenn., is to assist Rev. A. M. Nicholson, of Jackson, in a meeting at Maple Springs, Tenn., beginning July 30. Indications point to a large ingathering.

Rev. A. Sylvester Wells of Bolivar, Tenn., is this week aiding in a revival at Unity church, near Huron, Tenn. Rev. J. W. Barnett of Parsons, Tenn., was until recently pastor.

Rev. Martia Ball of Winona, Miss., is in the midst of a meeting this week at Friendship church, near Ecru, Miss., where he preached his first sermon many years ago.

Rev. Aso Cox, aged 88, died Monday of last week at his home in Paris of the infirmities of old age. His age was identical with that of the Western District Association, of which he was the moving spirit for many years. He was literally a veteran of the Cross and is enjoying a rich reward. To this writer and many other preachers he was a veritable father in the ministry. Dr. W. H. Ryals of Paris, Tenn., held the funeral services.

Rev. W. H. Petty of San Benito, Texas, has returned with his family to his post of duty after a visit to J. M. McAuley and family of Huntingdon, Tenn. Bro. Petty is doing a great work in the West.

A revival is being held this week at Newbill's school house, near Trezevant, Tenn., in which Rev. Geo. B. Daws of Medina, who has been supplying that point, is being assisted by Rev. A. U. Nunnery of Jackson, Tenn.

Dr. T. C. Stackhouse of Lexington, Ky., one of the ablest preachers in the State, has accepted the care of the church at Millersburg, Ky.

Rev. W. J. Mahoney of Greenville, Ky., has accepted a call to Madisonville, Ky., and takes charge at once.

The church at Winston, S. C., lately captured as pastor Rev. D. P. Harris, of the Central church, Chattanooga, Tenn., and he is on the field.

Ex-Congressman Thos. Spight of Ripley, Miss., lately heard Dr. J. W. Porter of the *Western Recorder*, deliver an address on "What the World Owes the Baptists," and he forthwith became a subscriber to that paper.

Dr. C. S. Gardner of the Seminary at Louisville, is supplying the Grace Street church, Richmond, Va., during June and July. He was formerly pastor and is much beloved.

Rev. E. G. Ross, until lately pastor of McLemore Avenue church, Memphis, Tenn., has returned to Greenville, S. C., to reside.

Rev. Edward S. Reaves, whose movements interest Tennesseans, has declined the call to Edgefield, S. C., and will remain with the First church, Honea Path, S. C., where a \$4,000 addition is to be made to the church.

Dr. J. L. White of Central church, Memphis, Tenn., is this week attending a meeting of the Men and Religion Forward Movement at Silver Bay, Lake George, N. Y. He is chairman of the Committee on Evangelism for Memphis.

Prof. Altha I. Ruby, already Sunday school superintendent and music director, has been elected assistant pastor of the Central church, Memphis, succeeding Rev. W. H. Moore.

Dr. John F. Purser of West End church, Atlanta, Ga., has been called to the care of the First church, Mus-

cogee, Okla. His decision has not yet been announced.

The new Tabernacle church, Atlanta, Ga., of which Dr. Len G. Broughton is pastor, will be dedicated Sept. 10-17. Dr. G. Campbell Morgan of London, England, will preach each day.

A revival began Sunday at Trenton, Tenn., in which Dr. W. C. Golden of Nashville, Tenn., assisted Rev. R. P. McPherson. We look for gracious results.

The church at Troy, Ala., has called Dr. R. J. Bateman of Park Place church, Norfolk, Va., and it is confidently believed he will accept.

Rev. W. L. Richards of Albany, Ga., has been unanimously called to the care of the First church, Union Springs, Ala.

PROGRAM

of the Fifth Sunday meeting of the Riverside Association, to be held with the First Baptist Church of Creston, Tenn., July 28-30, 1911:

Friday night:

7:30—Devotional. Subject, "Who is My Neighbor?"—J. W. Linkous.

8:00—Sermon, E. L. Tittsworth.

Saturday morning:

9:00—Devotional. Subject, "How can I be a Soul-winner for Christ?" W. D. Wilmoth.

10:00—Subject, "The Pastor's Duty in the Sunday School." J. H. Booth and Mag. Cisco.

10:30—Subject, "What is the Duty of Missionary Baptists to Those Who Have Not the Gospel?" Geo. M. Phillips and F. E. Elrod.

11:00—Sermon, E. L. Tittsworth.

12:00—Dinner.

Saturday afternoon:

1:30—Devotional. Subject, "Can I Know beyond a Doubt, that I am Saved?" W. J. Ford.

2:00—Subject, "What is the Duty of a Preacher?" E. G. Tabor and W. C. Elmore.

2:30—Subject, "The Importance of Studying the Sunday School Lesson." J. W. Linkous and J. W. Smith.

3:00—Subject, "How to Present the Lesson," Geo. M. Phillips and L. D. Lillard.

Saturday night:

7:30—Devotional. Subject, "The Christian's Responsibility," W. J. Riddle.

8:00—Subject, "What Part of Our Income Belongs to God," J. P. Bilyeu and E. L. Tittsworth.

Sunday morning:

9:30—Sunday school.

10:30—"Should Every Member of the Church be a Member of the Sunday School?" J. W. Smith, W. J. Riddle and others.

11:00—Sermon. Subject, "What Must I Do to be Saved?" E. L. Tittsworth.

12:00—Dinner.

Sunday afternoon:

2:00—Devotional. Subject, "The Power of Secret Prayer," Sam Perry.

2:30—Subject, "Does the Preacher who Preaches Against Missions Preach Against God's Word; If so, What Sin is He Guilty of, and What Will be His Final Destiny?" W. J. Ford, W. C. Elmore and others.

Sunday night:

8:00—Sermon, E. L. Tittsworth.

Revival begins. E. L. Tittsworth will do the preaching. Every preacher in the Riverside Association is urged upon to be here as this is the last meeting of the year. Brethren, pray for us.

J. W. LINKOUS.

Creston, Tenn.

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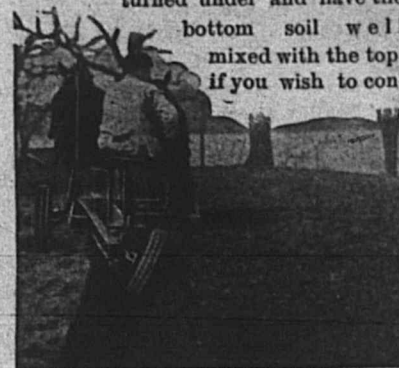
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