

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶He who has regard for God in this life will be apt to have a reward from God in the other life.

¶An American millionaire died in Paris last week. The papers are discussing the question as to how much he left, whether \$30,000,000 or \$40,000,000. We can tell them—he left it all, whatever it was.

¶It is stated that out of the nearly 10,000 murders in the United States last year, only one was committed in Maine. And yet an effort is now being made to bring back to that State these murder mills, the saloons. Think of it!

¶Dr. J. H. Jowett says that the most pleasing memory of the coronation which he carried away with him is that of the King and Queen taking off their crowns before their approach to the sacramental table. Which was a silent acknowledgment that Jesus Christ is King of kings and Lord of lords.

¶It is stated that during the Darwinian centenary six hundred and seventeen scientific men of Great Britain signed a paper to the effect that they did not consider natural science in conflict with the teachings of the Bible. Many of the greatest scientific men of the world are earnest believers in the Bible, and humble followers of Jesus Christ.

¶The *Western Recorder* is authority for the statement that a senatorial committee has approved a bill which provides for the total prohibition of the manufacture and sale of absinthe. Absinthe, as we understand it, is a strongly intoxicating drink. The prohibiting of its manufacture and sale by the senatorial committee recognizes the principle of prohibition. Now let them broaden the application of that principle to include such intoxicating drinks as whiskey, beer, wine, etc.

¶Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? Ex. 3:2.

Had Moses failed to go, had God
Granted his prayer, there would have been—
For him no leadership to win;
No pillared fire; no magic rod;
No wonders in the land of Zin;
No smiting of the sea; no tears
Ecstatic shed on Sinai steep;
No Nebo with a God to keep
His burial; only forty years
Of desert watching with his sheep.—Selected.

¶Jehoiakim is not the only man who tries to cut up the Bible with his pen knife. Some try to cut out the 5th, some the 6th, some the 7th, some the 10th commandment with their little pen knives. Some try to cut out repentance, some faith, some baptism, some missions. All are equally guilty with Jehoiakim. But despite all their efforts "the Word of God standeth sure." More copies of the Bible are being printed now than ever before. It is being more widely read and more deeply studied and more closely followed, and exerts a greater influence on the lives of men and of the world than ever. Cutting up the Word of God with a pen knife does not destroy the Book any more than it destroys God!

¶The *Christian Advocate* tells the following interesting story: On the southeast point of Belle-Ile-en-Mer, a windswept spot on the Brittany coast, is the Kerdonis Lighthouse. Matelot, the keeper of the light, while cleaning the revolving lamp was stricken with illness, but continued his work until, in a dying condition, he was carried by his wife to his bed. The woman was unable to abandon her post or her four young children to seek help. As dusk came on she mounted the tower to light the lamp, and returned just in time to hear her husband's dying words. One of the children discovered that the light was not revolving and the woman, realizing the danger of disaster to mariners who might mistake Kerdonis for other fixed lights, worked vainly for an hour to repair the mechanism. Finally she set the two oldest children, aged seven and ten, to work, and throughout the whole night, with a fierce storm raging, they turned the heavy lamp with their puny strength. The attention of the French government was called to this dramatic incident, and thus it became public. Those were deeds of heroism on the part of mother and children which might well be told in song and story for ages to come.

Personal and Practical

¶Says the *Baptist Builder*: "We are sorry that the whiskey men gained the last election in Texas. But the Lord rules." With all due reverence, however, we are inclined to believe that the devil ruled in that Texas election. At any rate, if the Lord had any hand in the result, it was certainly only by permissive decree.

¶It is announced that a gun that will carry its projectile 15 miles, and is said to be the most powerful naval weapon in the world, has been made at the Washington factory. A dozen others are to be made, these guns to be mounted on battleships of the New York type. The new gun is fifty-three and one-half feet long, weighs sixty-five tons, and will cost, mounted, \$127,700.

VICTORY.

¶He who, believing, strongly lays his hand
Unto the work that waits for him to do—
Though men should cavil, measures prove untrue,
Friends write their trusted promises on sand,
And failure mock him with its threatening brand,
Still, in the end, he, fearless, shall pursue
Till crack of doom, will find a power which few
Or none with cause less righteous may command.
For conquest is not built on the defeat
Of any man whose aim is human good;
Who fights for justice hath already won,
Before no show of loss shall he retreat;
However, crossed, maligned, misunderstood,
He knows but triumph in the work well done."
—American Issue.

¶Gen. Geo. W. Gordon, member of Congress for the Tenth District of Tennessee, and Commander-in-Chief of the United Confederate Veterans, died at his home in Memphis last week and was buried in Elmwood Cemetery on Aug. 12. The funeral was very largely attended. Gen. Gordon was a gallant soldier in war and a splendid citizen and statesman in peace. He was the last of the Confederate generals in Congress. They are rapidly passing now, these soldiers on both sides in the war of the sixties. Soon they will all be gone. But they have left a glorious heritage of valor and devotion to duty as they saw it.

¶In a sermon to the senior class at Rutgers College on "Buying the Truth," Dr. Malcolm McLeod said: "The world, I take it, has not as keen a sense of honor as it once had. We used to ask, Is it right? Now we ask, Does it pay? It is an age of varnish and veneer. We claim to make good steel, but the blades the old Saracens made will cut one of our blades like butter. We cannot build as the old Egyptians did. The secret of their mortar and cement is lost to us. We live for show and seeming. The surface is good, the rind is rosy. And the ringing cry of the old Hebrew prophets is for reality, for sincerity, for truth in the inward parts, for soundness through and through. It is the loud call of the times—in politics, in economics, in the church. What our country needs today more than anything else is men of truth, men who are not for sale, men who would no more think of selling their vote than they would of selling their children."

¶The *Biblical Recorder* gives the following fine illustration: "The carbon coil in the bulb says: 'I shine, yet not I, but the electric energy shines in me.' Paul says: 'I live, yet not I, but Christ liveth in me.'"

¶Dr. Lansing Burrows, the Baptist statistician of the South, writes to the *Religious Herald* that 52 churches represented by 1,539 members, have in the past ten years disappeared from the minutes of the Associations in that State. We wonder if a similar condition of affairs exists in Tennessee. We should be glad to have Dr. Burrows examine the minutes of our Associations and tell our readers.

¶At the Jewelers' Convention held in St. Louis recently, Charles Higginbotham, superintendent of the big plant at South Bend, Ind., made the prophecy that gold and silver watches soon will be melted for the precious metal. A great system of central clocks, absolutely correct and connected by wireless electric waves with individual timepieces carried in men's vest pockets will supersede the present regime of individual watches, each trying to measure time independently of all the others, in the opinion of Higginbotham. "We ourselves will see the change," he declared. "In a few years the man who wants to know the time will take a dial from his pocket, press a button, and the waves of electricity from a controlling clock will spin the needles around and show him the correct time."

¶It is stated that the new White Star liner, Olympic, measures 882½ feet, and if stood up on its end would overtop the highest building in the world by 132½ feet. The comparative heights of the greatest buildings and memorials on earth are as follows: Bunker Hill Monument, Boston, 221 feet; Public Buildings, Philadelphia, 534 feet; Washington Monument, Washington, 555 feet; Metropolitan Tower, New York, 700 feet; New Woolworth Building, New York, 750 feet; Olympic, 882½ feet; Cologne Cathedral, Cologne, 516 feet; Grand Pyramid, Gizeh, 451 feet; St. Peter's, Rome, 448 feet. It is now stated, though, that the Cunard Line is building a ship which will be 900 feet in length. Some one suggests that if this keeps up, then after awhile some company will build a ship which will stretch across the Atlantic Ocean.

¶Dr. H. E. Truex, Corresponding Secretary of the State Mission Board of Missouri, says in the *Word and Way* that one hundred years ago a surveyor in Massachusetts was commissioned to lay out a highway from Cambridge towards Albany as far as necessary. He pushed his survey twelve miles from Boston and reported that he had laid out the way "into the wilderness as far as the public need would ever require." In contrast with this Dr. Truex gives the following facts: In Montana a town grew in six years from 3,000 to 14,000, from a church with ten members to one of three hundred members. Oklahoma City was organized in 1889. Eighteen years later the First Baptist church had one thousand members and a house that cost \$104,000. In 1890 Oklahoma's population was 61,800; in 1909 it was 1,950,000. In Western Washington only 209 towns out of 1,146 had any church organizations in 1908. There were thirty-three towns aggregating 49,000 people without Baptist pastors.

¶In the *Nashville Banner* of August 1 was an interesting article with reference to Gen. John T. Wilder, of Monterey and Knoxville. Gen. Wilder was a general in the Federal army and located in Tennessee soon after the war. He is now 82 years of age. He was the founder of Rockwood and Johnson City. The following statements will be read with interest: "John T. Wilder has never taken a chew of tobacco, smoked nor drank a cup of coffee, and has never touched a drop of liquor, gambled, or visited disorderly places. During the war he became a general and commanded 5,000 troops, and had 155 commissioned officers, one-half of whom drank and the other half did not. At this time only two of the drinking half live and sixty-one of the other half are still enjoying good health." This would seem to furnish sufficient proof of the greater longevity of the total abstainer over the drinking man; or, to put it another way, it would seem to show conclusively the injurious effects of strong drink.

ARTICLE 71

A Southern Pilgrim in Eastern Lands

By Edgar E. Folk, D.D.

LONDON.

And now we come to London, the last stopping place on our long journey, great, big, overgrown London, the largest city in the world, a city which, it is said, has in it more Jews than there are in Palestine, more Irishmen than there are in Ireland, more Scotchmen than there are in Scotland. In fact, London is a world in itself, with its 6,000,000 or more population, about as many as in Tennessee, Alabama and Mississippi, all combined. My! the people, the people, the houses, the houses! On every hand houses and people, people and houses. It looks like you can never get away from them. They seem to stretch out into infinity.

WHY LONDON?

What makes London so big? What makes it the biggest city in the world? It seems strange that it should be so, situated as it is on an island, which is separated from the mainland by a considerable expanse of water. But there are several reasons for it. In the first place, London is the capital of the British Empire, the greatest empire in the world, probably the greatest empire ever in the world, on whose dominions the sun never sets. Into her capital the wealth of the world is poured with lavish hand. For another thing, London is the central city of the civilized world, and that means of the world. The farthest city west in Europe—except Liverpool and Dublin, which are tributaries to it—it is of all the Eastern cities in closest touch with the great western continent. Being the central city of the world and the capital of the worldwide British Empire, it may be said to be the capital of the world. It is so in point of geography, time being reckoned from Greenwich, near London. It is so also in point of finance. The bankers of the world are in London, though the world's financial center of gravity is now moving to New York.

With all of her bigness, though, there is an

ABSENCE OF BUSTLE

about London. It lacks the life and hurry of New York, while it has nothing of the push and go of Chicago. Its people move along at a steady, staid, gait, and with an earnest, dignified, business-like manner, indicative of the serious character of John Bull. In this aspect it is in great contrast with gay Paris, from which we have just come. I said I did not like Paris. But I do like London. It is interesting, probably, taken altogether, the most interesting of all the cities we visited on the whole trip, partly because of its very size and also because of the many things and places of historic interest to be seen in it.

To describe these things and places in detail would require volumes, while even a bare mention of all of them would exceed the limits of an article. I can only make brief mention of a few places of greatest interest. We might as well begin at the place nearest our hotel,

THE BRITISH MUSEUM,

the greatest museum in the world. It covers seven acres of ground, and they are now preparing to double it. It was completed in 1850. I might occupy not only one, but many articles in telling about all of the things to be seen in the British Museum. But I can barely mention a few of special interest, such as in the Egyptian galleries: The Rosetta stone, dating from 195 B. C., discovered about 100 years ago, near the Rosetta mouth of the Nile. It was written in three languages, Egyptian, Coptic and Greek. The stone is of special historic interest from the fact that through the Greek on it, scholars were able to make out the meanings of the Egyptian hieroglyphics which up to that time had been unintelligible. In the Assyrian galleries are sculptures from the palace of Sennacherib at Nineveh and other palaces in Babylonia, including inscribed clay tablets from the libraries of the kings, showing their method of correspondence and their style of books. In one of the Egyptian rooms are some sun-dried bricks made of clay, with sand and straw. Some of them bear the name of Ramses II., the Pharaoh of the Oppression. In one of the Babylonian and Assyrian rooms are cylinders recording the siege of Jerusalem and the submission of Hezekiah, king of Judah. In other rooms are the Moabite stone, contracts in clay; the Codex Alexandrinus, the third oldest Greek manuscript of the New

Testament, dating from the fifth century. Aleph in the library at St. Petersburg, and B in the Vatican Library, date from the fourth century. Here is the original—I think it is—Magna Charta as wrested from King John. Here is a copy of the King James' Version published in 1611. Here are original copies of Shakespeare and Milton. Here are inscriptions by Queen Victoria: "Love suffereth long and is kind;" "Love envieth not."

But as deeply interesting as is the British Museum, of still greater interest is the

TOWER OF LONDON.

Tradition says it was built by Julius Caesar, but the oldest building now standing is White Tower, built by William the Conqueror, a few years after the battle of Hastings. Surrounded by double walls 15 feet thick to withstand any assault with battering rams, and 90 feet high to prevent being scaled, guarded by towers and a deep moat, it was intended as an impregnable fortress as well as palace. Successive kings added to the buildings and strengthened the defenses of this fortress-palace, until, in the reign of James I., it reached its present dimensions and was to all intents and purposes complete. It is now made up not of one, but of many towers, called the Byward Tower, the Bell Tower, the Bloody Tower, the White Tower, the Wakefield Tower, the Beauchamp Tower. The Traitor's Gate is so called because it was from the foot of the original stairs—which can still be seen—that prisoners went by galley to Westminster for trial, to return most often with the Sargeant Warder holding the axe reversed—a sign of condemnation. It is said that few who mounted these steps ever went out into the world again; they came back to certain death.

The Banqueting Hall is now used as a

MUSEUM OF ARMS

of all nations. Here are to be found instruments of torture, used in the punishment of criminals, or to extort confession of guilt from accused persons, including such instruments as thumb screws, stocks, racks for stretching limbs, etc. Chief among them were the actual block and axe made for and used at the last execution, that of Lords Lovat, Kilmarnock and Balmerino, who were decapitated for participation in the Jacobite Rebellion of 1745. The block is made of iron, with a curve in it which just fit the neck of a person. He would place his neck in this curve, thus laying his head on the block to be chopped off by the broad axe in the hands of the executioner. The chopping was done by the executioner with about as little concern as a cook now chops off the head of a chicken. Oh, it all seems so horrible. But that was the law and the custom then. Human life was very cheap. Death was the punishment for almost every crime, however slight.

In the

COUNCIL CHAMBER

there is a large collection of the armor which before the days of gunpowder was used to cover both man and horse. The finest suit in the collection is the one presented to Henry VIII by the Emperor Maximilian. If Henry ever used this armor history does not record the occasion. He seems to have been better adapted to the parlor than to the field.

"Instead of mounting barbed steeds

To fight the souls of fearful adversaries,

He capers nimbly in a lady's chamber

To the lascivious pleasing of a lute,"

as Richard III would have said.

Gunpowder, with its projective power, giving to the ball or bullet force which enabled it to penetrate iron or steel rendered all such armor useless, and retired it to the limbo of museums to be gazed upon as objects of curiosity.

In one of the cells of the subterranean dungeons Sir Walter Raleigh was imprisoned fourteen years by James I., occupying his time in writing his History of the World and distilling medical cordials, and here he discoursed of naval battles with Prince Henry, who after one of these visits cried out to his attendants, "No man but my father would keep such a bird in a cage." In a dungeon called the "Little Ease," barely four feet high, and so narrow that the inmate can neither sit nor lie, Guy Fawkes was imprisoned on the discovery of the "Gunpowder Plot."

Coming outside of these gloomy walls we cross the Tower Green, a court with trees and grass, and come to the

PLACE OF EXECUTION.

We have seen the block and axe with which those condemned to die were put to death. Here is the place where the execution took place. It is in the court yard. It is now railed in and marked by a brass plate. Here it is stated, came John Fisher, Bishop of Rochester, then 80 years of age. While still a prisoner, Pope Paul III sent him a Cardinal's Hat. "Mother of God," said Henry VIII, with brutal humour, when informed of this, "he shall wear it on his shoulders, then, for I will leave him never a head to set it on." Lady Jane Grey, kneeling before the block, said to the executioner, "I pray you dispatch me quickly." The aged Countess of Salisbury, who refused to lay her head upon the block, rushed round and round the platform, her white hair streaming in the wind, until she was hewn down by the axe. Two of the wives of Henry VIII, Catherine Howard and Anne Boleyn, the Earl of Essex, James, the Duke of Monmouth, are but a few of those who have suffered at this spot. Ugh! It gives us the shivers to look at it. Let us move on.

In passing, though, I may say that outside of Bloody Tower is Tower Hill, now called Trinity Square, where took place the large number of public executions that for many centuries were the final chapters in the lives of prisoners in the Tower, including Felton, the assassin of the Duke of Buckingham, who was hailed as a martyr by the people, who as he mounted the scaffold cried, "God bless thee;" Thomas Wentworth, Earl of Stratford; Archbishop Laud. The last person to be beheaded here was Simon Lord Lovat, who on April 9, 1747, died expressing his astonishment that such vast multitudes should assemble "to see an old grey head taken off."

Overlooking the Tower Green is the

BEAUCHAMP TOWER,

one of the principal places of confinement. In the middle room the walls are covered with inscriptions of the greatest interest, carved by the prisoners. The most interesting are: Over the fireplace, inscription and autograph of Lord Arundel, dated "June 22, 1587." He was tried at Westminster, and imprisoned here for many years, for expressing joy on hearing of the Spanish Armada. To the right of the fireplace is sculpture by John Dudley, Earl of Warwick, imprisoned for the cause of Lady Jane Grey. On the opposite side is the word, "IANE," said to refer to Lady Jane Grey, and to have been cut by her husband, Lord Guildford Dudley. Beneath an oak tree are the initials R. D., meaning Robert Dudley, afterward the famous Earl of Leicester, in the time of Queen Elizabeth, who figures so prominently in Scott's Kenilworth Castle. In the Wakefield Tower are the regalia and crown jewels, among them the Cullinan Diamond, presented to King Edward VII by the Transvaal and Orange River Colonies. The Imperial Crown in the center is a mass of jewels, over 2,000 diamonds, but its most prominent ornaments are a huge ruby, said to have been presented by Peter King of Castile to Edward the Black Prince, and a very fine sapphire, which legend declares belonged to Edward the Confessor.

Oh, this old Tower of London—fortress, palace, prison, place of execution—what tales of woe these walls could unfold if only they could talk. The tower presents in itself an epitome of English history for a thousand years. There was scarcely any place on our whole trip of deeper interest. London is

NOT A PRETTY CITY.

It makes no pretensions to beauty. It is simply a great, big, overgrown village with irregular streets, low, dingy houses. It is noted more for solidity than for beauty. As compared, or rather contrasted, with Paris, it is a strong, rugged giant of a man rather than a gay, gaudy woman. London has, however, a large number of

PARKS

scattered over her vast territory, the most famous of which are Regent's Park, with 420 acres, and

HYDE PARK,

with 390 acres. This park has been since the reign of Charles II famous for the horses and equipages seen in its drives, and the beauty and fashion met on its promenades. It is the resort of all who are, or would be considered the aristocracy of the British Empire, and the brilliancy of its scenes as unequalled. The chief driveway in the Park is the famous Rotten Row, which is simply an English corruption of the French *Route du Roi*, or Route of the King, or as they would call it in St. Louis, King's Highway—an

illustration of a thing being better than its name, or rather nickname. In the park is a lake called Lake Serpentine, in which it is said some people bathe every morning in the year. Especially every Christmas morning and the day after, called Boxer day, the bathers are numerous.

Here again, as we had seen at Gibraltar, is a company of English soldiers drilling, with remarkable precision.

Leaving Hyde Park and passing the splendid Duke of Wellington monument, we spent some time in front of St. James Palace watching the

ROYAL GUARDS

drill at the hour for changing guards. It was with much formality and many an evolution that this process was accomplished. Opposite the St. James Palace is the Marlborough House, where King George IV lives, or did live until he was crowned king. In the grounds of the latter, with his head just peeping over the wall, stood the young prince John watching the guards and returning the salute of the captain. The present Prince of Wales, who is the oldest son of the king, and the heir apparent to the throne, is Edward, now 17 years old, and only recently crowned Prince of Wales, after his father was crowned king last June. When we were in London King Edward VII had just died, having died the day we were at Smyrna. These palaces do not look on the outside very much like palaces. They are long, low, rambling, and lack the magnificence which we are accustomed to associate with the word palace. I judge, though, they are elegantly furnished on the inside. But it is said that the most elaborately furnished house in London is not the royal palace, but the house of the Duchess of Sutherland, which we passed. A few other places of special interest in London among the many that might be mentioned are the

OLD CURIOSITY SHOP,

said to be the very shop made famous by Dickens in his novel by that title, and which I presume all of my readers have read. If not, they ought by all means to do so. The shop is a low, small, old, dingy building, now used as a place where waste paper, and incidentally Dickens post cards, are sold.

There are also the

TOMB OF OLIVER GOLDSMITH

in an old yard, a room said to have been the dining room of the barristers since 1570, and which used to be a theatre. It is claimed that the platform is the original platform where Shakespeare performed his plays before Queen Elizabeth. It is a low platform running the length of the room. The whole room would not seat more than 200 people. But since they were played there, many millions of people have seen those same plays, and many more millions have read them. It is not quantity but quality that counts in the end.

Near by is the

MIDDLE TEMPLE CHURCH,

where the barristers worshipped. In it are buried a number of crusaders, the fact that they were crusaders being indicated by recumbent effigies with legs crossed. Conspicuous among those buried in the church is Baron Du Ross, who was prominent in the struggle to wrest the Magna Charta from King John, which struggle was successful, thank the Lord.

THE CHESHIRE CHEESE TAVERN

was made famous by the frequent visits of Dr. Samuel Johnson. The seat where he sat and entertained his friends for hours at a time is shown. That Dr. Johnson was a prodigy of learning admits of no doubt. With his learning, though, he had an overweening egotism. The handsomest monument in London is the

ALBERT MEMORIAL,

erected by the nation to the memory of Prince Albert, the beloved consort of Queen Victoria. The pedestal has 178 figures in high relief representing the greatest poets, musicians, painters, sculptors and architects of all ages. At the corners are groups representing characteristic persons and scenes from various English colonies, among others, America.

A WONDERFUL GROWTH IN MISSIONS—AN EXAMPLE WORTH STUDYING AND COPYING.

By G. P. BOSTICK.

When an individual, church, State or community makes some marked advance along the line of better things, it is well worth careful study and serious effort to copy such development by all who wish to make a similar improvement. At the Southern Baptist Convention in Jacksonville some noted examples

DIVINE PRESENCE AND POWER.

"Lo, I am with you alway."—JESUS.

The tide comes surging up the shore
As if the sea's infinitude
Were with intense desire imbued
Its vast abundance on the land to pour.
O boundless tide of love divine,
O'erflow, o'erwhelm this thirsty soul of mine!

Some hints of light at dawn appear,
Then glowing sun creates anew
The world, brings flowers and skies to view,
And all the glory of the day is here.
O sun of righteousness divine,
Within my brightening soul more brightly shine!

The winter's chill goes slowly by,
Arbutus flowers dare bloom at length,
The northing sun pours out its strength
And fragrant June fills earth and air and sky.
O summer of my soul most dear,
For me, and all the world, thou'rt here, thou'rt here.

—Bishop H. W. Warren in *Pittsburg Christian Advocate*.

of growth in liberality of contributions both by churches and individuals were emphasized, and I think those of us who heard the same ought to profit by earnestly enquiring into their methods and the results to them. In studying all such examples our aim ought to be growth to the glory of God, and never to simply glorify men or measures.

The purpose of this article is to present for the earnest consideration of all churches and pastors some first hand information of one of the most striking growths in mission interests that this writer has any where known. I wish first of all that all will study carefully this added table of figures:

Year.	Given to Missions by all Blood River Association.	To Ministerial Education and Orphanage.	By Murray Church to Missions.
1896	\$ 193 22	\$ 70 37	\$ 21 00
1897	276 21	62 95	100 65
1900	487 84	95 12	164 06
1907	3,473 55	275 38	1,811 09
1910	3,648 43	288 89	1,803 50

These are figures taken from the minutes of Blood River Association in West Kentucky at intervals covering a period of fifteen years. These fifteen years just exactly cover the pastorate of Elder H. Boyce Taylor in the Murray church. This wonderful change has been wrought by God's blessings very largely through the untiring, consecrated efforts of this one man of God. Let each reader bear in mind that what God has wrought in, through and for one individual or community, He is ready to bring to pass in, through and for any other individual or community, provided always and only that there is a like degree of consecration and yielding into His hands in the interest of eternal things.

In studying these minutes for fifteen consecutive years, I find that in 1896—the year before Brother Taylor's pastorate began—thirty churches with about 3,200 members gave to all missions \$193.22, and the Murray church—the church in the largest town—gave to all missions \$21. The following year, first of Bro. Taylor's pastorate, all the churches gave \$276.21, and the Murray church \$100.65. Notice that in 1910 the whole Association, thirty-nine churches with a membership of nearly 4,200 members, gave to all missions \$3,648.43, and the Murray church \$1,803.50. This (1911) Associational year the Association will probably reach \$4,000, and the Murray church go quite above \$2,000. Note carefully that the growth to missions in the whole Association during these years has increased about twenty fold, while the Murray church has advanced over ninety fold. Another thing to be closely observed is that this growth has been constant and steady with the exception that in 1908 there was a drop down. This was probably the result of the panic and the loss through Night Rider excitement, Murray being a center of that disturbance. If there could have been a similar advance in missions throughout the South, our mission funds would be quite up into millions. It ought to be remarked also that this is by no means one of the richest sections of Kentucky. Murray is a town of about 3,000 people, and their church has increased from 127 to 248 members during these years of development. I have been told that the entire membership of the church has probably not over a quarter of a million dollars' worth of property. It is also stated that there are other churches in this Association controlling as much or more property than the Murray church, yet the gifts of the Murray church are almost exactly equal to that of all the other thirty-eight churches combined,

and that is true notwithstanding all these churches have made large increase in their mission gifts. Nor has this mission growth taken place by decreasing the contributions to local expenses. In 1901, the first year I notice the item of "Home Church and Sunday School Expenses," the largest amount put down to any church in this item, except Murray, which gave \$1,015, was \$175, while in 1910 five churches gave under this item amounts ranging from \$200 to \$600. In this year I also find four churches giving each more to all missions than the 32 churches altogether gave in 1896. For the past six years Murray church has given more to missions than to all home expenses, except last year when they built a most beautiful and commodious Sunday school room costing \$7,000. They have also during the pastoral years of Bro. Taylor built a good auditorium.

I consider these figures quite remarkable indeed, and that they ought to provoke earnest, prayerful thought by all of us.

Will you now look with me at some of the methods in this development, especially of the Murray church? I mean no disparagement to any one else, when I say that it seems quite clear that these wonderful results have been accomplished under God largely through the consecrated, untiring efforts of Pastor Taylor. This has been his only pastorate since he finished at the Seminary in 1896. The mission offerings of his church have grown from \$21 to over \$1,800, and will this year rise quite above \$2,000. He does not receive a fixed salary, but places himself, in faith in God and the church, on them for a support, and this they have given him. They have no organizations in connection with the church except a Sunday school and a Woman's Missionary Union, and both of these work fully and only in, through and with the church. They continually emphasize in practice as well as in theory the sovereignty and unity of the church. They have no committees to solicit and collect funds for anything, not even for church building; nor do they have public collections and begging people to give. Pastor Taylor boldly preaches against all forms of sin whether in his members or outsiders. But few men are more earnestly, sincerely and heartily loved by friends or hated by his enemies than is this devoted pastor.

Pastor Taylor, when asked to state what in his judgment is the secret of this very gratifying growth, says: "From the first I urged them to pray that we might have a missionary of our own, and that God would call one or more from our own church. The two strongest points in our growth are (1) Voluntariness and prayer in giving, and (2) Rooting and grounding them in the great doctrines of grace, until gratitude and grace compel them to show the sincerity of their love and gifts. John 3:16 and II. Cor. 8:8."

He also began early in his pastorate what they call their Bible Institutes, in which are discussed not first plans for raising money, organizations and other such agencies for the spread of the Kingdom, but they discuss first and mainly great, deep, doctrinal themes of the Bible and emphasize the importance of prayer, and they pray and also discuss practical methods for furthering the Kingdom. It has not been my privilege to attend one of these Institutes in the Murray church, but I did attend one each at Princeton and Arlington, Kentucky, and I make bold to say that I have never attended meetings anywhere whose spiritual influence on all attending seemed greater than in these Institutes. Just here I wish to say also that the influence of Bro. Taylor's work in the Murray church is felt not only in that local Association, the Blood River, but is felt for good in several other adjacent Associations.

It has been in this section, too, where much agitation over Gospel Mission methods has occurred during the past fifteen years, and where also much strong doctrinal preaching is being done constantly. Several churches at one time gave only through the Gospel Missioners. There has been no hurtful fighting over this question of methods, but at present almost all the work is done through the organized agencies.

Murray is now furnishing the full salary of one of her own members as a foreign missionary in China, paying the salary of a home missionary in Tampa, Fla., and that of a State missionary in the Kentucky mountains—all through the different Boards of the State and Southern Baptist Convention. Their State missionary has several times dropped out either by death or resignation, but they have just as often elected another. It seems that they would no more make the reason that they can not keep the same one all the time an excuse for not having one at all than they would a similar occurrence in their pastoral relation.

This writer has several times had the delightful

privilege of worshipping with and preaching to the Murray saints, and he has realized a spiritual atmosphere there that is found in very few places he has visited. Nor has he heard any complaint of their being overburdened in giving. Even during this year in which they have built and occupied one of the best Sunday school apartments I have seen anywhere, costing them about \$7,000, \$6,000 of which has already been paid, without any committee to solicit and collect funds, they will make from \$200 to \$300 advance in mission offerings.

I desire to urge that all pastors, deacons and Sunday school workers will study carefully and prayerfully these wonderful facts and figures and do their best to help in their spheres toward a similar growth in their fields.

There are many sections in which such growth is just as possible as it was in that one fifteen years ago. While perhaps none of us can fully agree with all the details of method, yet I think none of us can fail to see that what Pastor Taylor puts down as the two most important points in their growth—voluntariness and prayer and constant feeding upon the doctrines of grace salvation—are scriptural. I think we can all agree, too, that in heartily, earnestly, lovingly, faithfully stressing these points there will and must be growth in all else that is good and tends to the extension of the Kingdom, and so there will be a yielding to Him who loved us and gave Himself for us, first ourselves and then time, substance, all to His glory.

May His own Spirit bless to our good a close study of this very important question.

704 Chapel Ave., Nashville, Tenn.

FROM ARKANSAS.

H. L. WINBURN.

A word from an exiled son may or may not be uninteresting. Anyway, one wants to say the word or two.

It seems to me to be a matter for congratulation to the whole State that R. A. Kimbrough has been elected President of Union University. He is a man whose every thought and sympathy is alive to the interests of the school, and whose breadth of vision and strength of executive talent will make him a blessing as far as the University influence reaches. He loves God, loves the University, loves the school work, loves young people, and has the "know how." I confidently expect a new and greater day for the school. To think of Kimbrough there brings up memories that are sacred. If it was just the dear old S. W. B. U. again, the sons and daughters of earlier days would be wonderfully pleased.

Things in Arkansas are growing and growing right. Our tom-cat Baptists are getting graciously fewer in number. Our Tom Thumb Baptists have thinned out some. Our "tom-fool" Baptists are about holding their own as regards absolute numbers, but are not quite so prominent as they might be. The better sort, those who believe we have a worthy mission, and believe in working at it worthily, are clear in the lead and going on gloriously. The best thing in the system of our plans at present is the school outlook. Some eighty thousand dollars have been subscribed to this work in the past two years, and things are enlarged and better every way. The coming of R. G. Bowers, D.D., as President of Ouachita, and of J. S. Rogers, as dean of the Bible department, mean great things to us. The future is as bright as faith and optimism can see it.

The great financial campaign in behalf of the educational interests will add some to the burden of the State Mission campaign, but we think we will land right. The intrepid and wise John T. Christian is Secretary of our Mission Board, and he will lead us out. There is no use whipping Christian any time or any where. He never would know it if you did. So what's the use? We believe in him and will follow him out, although it will mean raising nearly twice as much money as we ever raised before in a single year.

The summer evangelistic campaign is progressing splendidly. From every direction, and on every breeze comes news of good cheer. The saints are reviving, the churches are looking up, pastors are being located, mission offerings are being increased, entirely new territory is being taken, the battle is on and the line is advancing all along the front. Sinners are finding the Saviour, and the shouts of earth and heaven are often close together.

Our own work at Arkadelphia, is in fair shape. We own the finest block in the city, and have plenty of room on as beautiful a lawn as one could ask for,

so we are meeting in the open air these hot nights. The attendance has at least doubled in the past few weeks. Additions are frequent. Five were received last Sunday night.

All said and done, we feel good over the outlook. Love to you, brethren of Tennessee—as many of you as see this and care to receive it. We invite you to come into Arkansas and help us—and we will try to make you feel that you are the one helped.

A MAN FROM TENNESSEE IN SOUTH CAROLINA.

By C. C. BROWN.

The Summer Assembly seems now to have become a fixed and final fad among us Baptist people. We have them over here in South Carolina, just as you do in Tennessee. The last one to show its head among us was held near my camp, and the head and front of the talking men was a brother from the sacred soil of your neck of the woods—none other than Rev. A. W. Bealer, who holds forth at Murfreesboro. Bealer came over to talk to us, and he did the thing in a style all his own. He has those same lectures still on hand or within reach, and when you are in need of some sprightly platform work, you need do nothing more than call on him. His lecture on "The Deathless Book" is fit for any pulpit and any people, while the two other lectures which I heard will suit the platform among the most fastidious people, unless forsooth he should chance to come upon a sober-sided set of dyspeptics, or a gang of super-pious people, who honestly believe that all laughter comes from the devil, and belongs to the pit. These people are to be pitied and put up with. But for loosing up the ribs and the intercostal muscles, I do not know of any lectures surpassing those by Bealer on "The Georgia Darkey," and "The Preacher's Photograph Album." The latter is made up of character sketches of people whom Bealer said he had met or had had in his congregations, or something like that. I just accepted the statement with a grain of salt added, and granted the speaker large poetic license. I have been placed where I, too, had need of a license which I could not get hold of, and this makes me very sympathetic towards others when I see them in like condition. However, my purpose in writing this note was to report the fact that Bealer had left your State for a while, and had behaved himself decorously while away. You know he was born over in this part of the world, while his father was pastor at Darlington. We shall surely want to borrow him again, in case you folks do not entirely use him up and consume him.

Sumter, S. C.

GERMAN AND FRENCH IN TENNESSEE COLLEGE, MURFREESBORO, TENN.

Aside from the general disciplinary value common to all linguistic and literary studies, the study of French and German is profitable in three ways: First, as an introduction to the life and literature of France and Germany; secondly, as a preparation for intellectual pursuits that require the ability to read French and German for information; thirdly, as the foundation of an accomplishment that may become useful in business and travel. Under each of these heads a great deal might be said; but a few words must suffice.

What we have called the general disciplinary value of linguistic and literary study is well understood the world over, and has long been recognized in the educational arrangements of every civilized nation. The study of a language other than the mother tongue requires the reader to compare and discriminate, thus training the analytic and reflective faculties. The effort to express herself in the unfamiliar idiom, to translate from it into her own, makes her attentive to the meaning of words, gives a new insight into the possible resources of expression, and cultivates precision of thought and statement. Incidentally the memory is strengthened and the power of steady application developed. In time such study opens the gate to a new literature, thus liberalizing the mind and giving an ampler outlook upon life. Through literature the student is made a partaker in the intellectual life of other times and other people. She becomes familiar with their manners and customs, the ideals and institutions, their mistakes and their failures, and with the artistic forms in which the national genius has expressed itself. When she leaves school, such knowledge not only enriches her personal life, but makes her a more useful, because a more intelligent member of society.

We attach greatest importance to linguistic dis-

cipline and literary culture. But ability to read French and German has also another value. In nearly all branches of knowledge at the present time a large part of the best that has been written is to be found in the German and French languages. One who wishes to study anything thoroughly, no matter what, finds it highly convenient, if not absolutely necessary, to be able to read these languages in the pursuit of information.

To remark briefly upon what is popularly called "practical" value of French and German—that is, their utility as a means of intercourse, we would state that the practical command of a foreign language has a potent value that is at once perceived by every one. We hold, however, that in our general scheme of education the ability to converse in French or German should be regarded as of subordinate importance. We by no means say that it should be ignored, or that colloquial practice may be safely neglected in teaching. We merely express the opinion that the ability to converse should not be regarded as a thing of prime importance for its own sake, but as auxiliary to higher ends of linguistic scholarship and literary culture.—Report of Committee of Twelve.

Rena Hall, B.A., Professor of French, Tennessee College, graduate Wellesley College, year's study in France and Germany, taught with President Burnett five years.

Winifred T. Moore, Professor of German, Tennessee College, graduate Judson College, graduate student Columbia University, two years student at Christian Albrecht University and Braunschweig Polytechnical College. Also summer before last spent in Germany. Taught with President Burnett eight years.

THE LUCKNOW CONFERENCE ON THE MOSLEM MENACE.

A Conference on the Moslem World was held in Lucknow, India, in January of the present year, modeled in large part upon the Edinburgh Conference of last June. It was under the general direction of Dr. Samuel M. Zwemer, one of the foremost leaders in all that pertains to the evangelization of Islam. About 160 delegates, representing half a hundred mission boards and societies, were in attendance. The majority, of course, were from India, but delegates from Turkey, Persia, Syria, Egypt, Arabia, Palestine were present, while papers from missionaries in Malaysia and various parts of Africa were read to the Conference in the absence of their writers. The topics covered by the program comprehended a survey of the whole Mohammedan field.

It was felt that the Christian Church has never before secured such a comprehensive and careful investigation of the problem of the evangelization of the Moslem world. According to Bishop J. E. Robinson, D.D., who writes to the New York *Christian Advocate*, a few of the more important conclusions of the Conference may be noted:

"First, the evidence adduced of a determined, threatening advance of Islam in Africa was overwhelming. In the presence of this, all minor considerations, it was felt, might well be held in abeyance. The conference unanimously agreed upon a resolution affirming its conviction that the peril was so urgent, Christendom should be appealed to to undertake to meet the menacing Moslem advance by a large immediate increase of its missionary force in North Central Africa, the region most seriously threatened. It was recommended that a chain of well-equipped mission stations be placed right across the continent at its most vulnerable line, the whole scheme of the proposed forward movement to be undertaken conjointly by several of the larger mission boards, after careful consultation and a thorough survey of the whole field. Not only was there evidence, strong and convincing, of the fact that Islam definitely aims at the absorption of the whole of pagan Africa in the North, but testimony was given that Moslems are also endeavoring to convert ancient Christian churches, such as the Coptic and the Abyssinian, and are seeking to win over churches more recently formed in pagan communities, notably in Fiji. Nobody who listened to the discussion of these problems by the best living experts could divest himself of the conviction that unless the Church of Christ awakes to the seriousness of the situation and grapples with it in some adequate manner, the evangelization of Africa will be made tenfold more difficult, perhaps put back a century! For be it understood that the conversion of pagan peoples to Islam is in no sense a stepping-stone to or preparation for Christianity, but is exactly the reverse."—*Christian Observer*.

Pastors' Conference

NASHVILLE.

First—Pastor Inlow returned from Blue Mont Assembly and preached at both hours. Good congregations. Largest and best B. Y. P. U. meeting we have ever had.

Central—Dr. Lofton is at Tyree Springs for a few weeks' rest. Assistant Pastor Dew preached at both hours on "Enlisting for Service," and "Lazarus."

Third—Pastor Lemons preached on "Our Judea," and "How God Secures a Great Man." Good day. Dr. Gillon will speak on State Missions next Sunday.

Immanuel—Bro. Motley preached in the morning. No service at night. Pastor away.

Union Hill—Pastor Bragg preached on "How Shall We Escape if We Neglect so Great a Salvation?" and Heb. 3:7, 8. Revival began Sunday. Great interest. Rev. C. I. Hudson will assist pastor.

Seventh—R. L. Motley supplied at the evening hour. Pastor absent. No morning service.

Howell Memorial—Pastor Cox preached at both services. Good S. S. Good congregation at night.

Centennial—Pastor Poe preached on "Preparation for the Journey," and "The Divine Invitation." Good S. S.

North Nashville—Pastor Marsh preached on "Some Service of Sorrow," and "Lot Getting His Family Out of Sodom; or, As One Who Mocked."

South Side—Pastor Savell preached on "Sowing Small Grain," and "An Officer of the Law Captured." One baptized. Good services.

Grace—Pastor preached on "The Benefit of Tribulations," and "Quest and Conquest." Good S. S. and B. Y. P. U. Two received by letter.

Howell Memorial Mission—Bro. Jennings preached at night. Revival services began last Wednesday and the interest is good.

Una—Pastor Fitzpatrick preached on "The Law," and "The Ordinances." 96 in S. S. Elder W. C. Golden will assist in a meeting beginning the second Sunday in October.

Union Hill—Pastor Bragg preached on "The Great Salvation," and "The Call of the Holy Spirit." Revival began with good prospects. Bro. C. I. Hudson will be with us and do the preaching.

Lockeland—Pastor Skinner preached on "Fixedness of Heart," and "Turning to the Testimony of God." Hot, but good day all around.

KNOXVILLE.

First—Prof. T. R. Smith preached in the morning on "The All-Conquering Saviour." Good day.

Deaderick Ave.—Rev. J. T. Sexton supplied at both hours, preaching on "Where Is Your Faith?" and "Ye Must be Born Again." 504 in S. S.; 2 decisions.

South Knoxville—Pastor Bolin preached on "God's Touch," and "Almost." 203 in S. S.

Calvary—Pastor Cate preached on "Godliness," and "Jesus at the Door." 71 in S. S.; 2 received by letter. Good services.

Lonsdale—Pastor Lewis preached on "The Reward of Christian Fidelity," and "Standing on the Promises." 182 in S. S.; 2 received by letter. Church celebrated third anniversary of J. M. Lewis' pastorate.

Beaumont Ave.—Pastor Williams preached on "Persecuted for Christ's Sake," and "Halting Between Two Opinions." 158 in S. S.; one baptized. Good B. Y. P. U. Jr. B. Y. P. U. organized.

Third Creek—Pastor Mahan preached on "The Living Word," and "Ground of Christian Rejoicing." 170 in S. S. Splendid day.

Island Home—Pastor Dance preached on "Second Coming," and "Story of Jesus."

Lincoln Park—T. D. King preached on "Christian Warfare," and "Fruit-bearing for Christ." 68 in S. S.

Ferry Street—Pastor Wells preached on "Labor and Rest," and "The Wonderful Christ." 176 in S. S. One baptized; 71 in B. Y. P. U.

Smithwood—Pastor Shipe preached on "Sowing and Reaping," and "The New Birth." 91 in S. S.; one received by letter. Good congregations.

Fountain City—Pastor Atchley preached on "Today," and "Nights with Jesus." 114 in S. S. Good day.

Mt. Olive—Pastor Shipe preached on "The Growth of the Righteous." 149 in S. S. Fine congregation.

Grove City—Pastor King preached on "The Golden Rule," and "The Scarlet Cord." 135 in S. S.; one baptized. One conversion. Good B. Y. P. U.

Gillespie Ave.—Pastor Webster preached on "Chris-

tian Activity and Its Results," and "Your Sin will Find You Out." 142 in S. S.

MEMPHIS.

Central—W. R. Poindexter preached in the morning. Pastor away on vacation. Good service.

LaBelle—Pastor Ellis preached in the morning. The Gideons conducted the night service.

Seventh Street—Pastor Strother preached on "Liability to Temptation, and the Preventive," and "The Friends of Jesus." 141 in S. S.

Blythe Ave.—Pastor Bearden preached on "Our Opportunities," and "Be a Man." Good rainy-day congregations.

Union Ave.—Pastor Watson preached in the morning, and W. R. Poindexter at night.

Boulevard—Pastor W. M. Couch preached at both hours.

LaMar Boulevard Mission—Pastor Moore preached on "The Supreme Privilege of the Christian," and "The Exceeding Selfishness of Sin."

Cordova—Pastor Owen preached at both hours. Two professions and four for baptism. W. J. Bearden has been with us in a gracious meeting. Church revived. Six professions and four added. Meeting continues.

Allens—Pastor Lynn was assisted during the week by Terry Martin, of Dickson. Five professions and two received by baptism.

CHATTANOOGA.

Central—Rev. C. B. Waller of Knoxville, preached in the morning on "Down by the Pool." Rev. Allen Fort preached at night on "The Seven Crowns." One baptized.

Tabernacle—Pastor Fort preached in the morning on "The Second Coming of Christ," and Rev. Waller preached at night on "The Bridge that Carries You Over." Two additions. 408 in Bible School. 100 in Ave. Mission Bible School.

CLEVELAND.

Little Hopewell—Pastor Hayes preached Saturday and Sunday on "Watch," and "Seeking Things Above." Rev. Z. A. Wall of Knoxville preached Sunday night on "Standing Before God." The meeting which Rev. G. T. King assisted in was a great success. There were several professions and 14 additions to the church. Baptized nine yesterday. Two approved and three received by letter. The people here are greatly pleased with Bro. King's preaching. Good S. S., about 40 present.

LAFAYETTE.

Evangelist Ruel Dan Cecil supplied and preached on "I Must Work the Works of Him that Sent Me while It Is Day; the Night Cometh when No Man Can Work," and "Seek Ye First the Kingdom of God and His Righteousness, and All These Things Shall be Added Unto You." One addition by letter. 53 in S. S. Fine congregations.

ETOWAH.

Pastor Singleton preached on "Singing Praises Unto the Lord," and "Contagious Christianity." 177 in S. School.

I closed a week's meeting at Eastland Baptist church last night. They have 35 good working members. There are 30 or 40 Baptists living near the church who I think will come in. There were three added by letter and three by experience. The membership was greatly revived. They owe but little on their house. I predict a bright future for the church.

I go this afternoon to assist Bro. W. J. Watson at Mt. Hermon, five miles from Murfreesboro. Wednesday night after the second Sunday I begin a meeting at Milton.

W. M. KUYKENDALL.
Nashville, Tenn.

Bro. J. N. Bull has just closed a very successful year at First Ohilhowee Baptist Church at this place. He has labored earnestly and has accomplished a great deal. He has done much to build up the church. Many have been added to the church. The Sunday school is more interesting and more largely attended than ever before. Bro. Bull instituted the Wednesday night prayer meetings here, and we can very readily see the influence of these meetings and the Young People's Union. It is deeply regretted that Bro. Bull will not serve as pastor another year. We pray the blessings of the Lord upon his work wherever he may be.

A MEMBER.

Trundle's Cross Roads.

Oakwood Baptist Church protracted meeting began on the first Sunday in August, held by Rev. J. T. Early, of Jackson, Tenn. Our beloved pastor, R. E. Early, was kept away the most of the time on account of sickness in his family, but the Spirit of the Lord was with us, and J. T. Early preached the gospel as did the apostles of old, and it sank deep in the hearts of his hearers. The church was crowded each day and at night would not seat half the crowd. I never saw such attention given, and hard sinners became converted on the outside of the house and rushed in and gave their hands. There were 20 professions and 13 additions to the church, 12 by baptism and one by letter. The church was greatly revived and it was a great meeting. We thank the Lord for giving us such a great revival and for sending Bro. J. T. Early to help us in our meeting and hope he will come again.

A. H. THOMAS.

We have just closed a very successful meeting of ten days at Shady Grove, near Edmund, Tenn., assisted by Rev. D. N. Livingstone, who did most of the preaching. Bro. Livingstone preached simple, sound gospel sermons, which were soul-stirring. He is only a boy preacher, as they call him, but I feel that I can safely recommend him as a great worker for Christ. On last Sunday morning quite a large crowd gathered on the bank of Sweetwater Creek to witness the baptism of nineteen. Then the crowd gathered at the church. On arriving there we soon found that the church would not hold the people, and we had to have our service in the grove, where we had the best of order.

The meeting closed with 25 additions to the church, 19 by baptism, three by letter and three by restoration, and one young man licensed to preach the gospel.

The pastor is greatly encouraged by the outlook. God will certainly reward the few who are so faithful about Shady Grove.

A. E. EASTERLY.

Midway, Tenn.

The last Sunday in July, Evangelist S. W. Kendrick closed a campaign of nearly six weeks in and around Pulaski. During the last two weeks he visited Elkton and Minor Hill churches. At both places there were good meetings. At Elkton the meeting should have gone on another week, but owing to pressing demands Bro. Kendrick could not stay. There were seven conversions and five additions to the church by baptism. At Minor Hill there were 18 conversions and 15 additions by baptism and one by letter. Good work was done at each place visited. The people were kind and generous. Nice offerings were made at each place for State Missions. A large number of tracts were given to the people. The writer was with Bro. Kendrick nearly all the time and only left him when it was necessary. We wish he could have remained with us throughout August.

I go Sunday to be with Brother Beckett in a meeting at New Hope church and from there to Thompson's Chapel. Let the brethren pray for our work in this part of the State.

D. T. FOUST,
Missionary Pastor.

On Sunday night, July 30, Grace Street Baptist Church closed one of the best meetings in her history. Rev. R. A. Kimbrough, of Blue Mountain, was with us for six days, and did some as fine preaching as I ever heard. The congregations were good, the attendance fine; the presence of the Lord was manifested in every service. God's people were edified and drawn closer to Him, and sinners were happily converted to the Lord. Six were received and baptized; three united by letter; two others claimed conversion, but as yet have joined no church. Many say it was the best meeting they were ever in.

You have taken our efficient pastor and good preacher from us. Mississippi and Blue Mountain will miss him sorely. He has been very efficient in handling our church work here, which is always a difficult work in a school town. Bro. Kimbrough has met the demands to the satisfaction both of the church and schools. He is peculiarly happy in his contact and direction of young people. In his call to the Presidency of Union University, I feel that no mistake has been made by that noble institution. He is safe, sound and sane, and in my opinion will make a great President.

May the blessings of God be upon Him and the great institution to which he goes.

J. E. BUCHANAN.

Blue Mountain, Miss.

Mission Directory

STATE MISSION BOARD.

J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn.
W. M. Woodcock, Treasurer, Nashville, Tenn.

HOME MISSION BOARD.

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

FOREIGN MISSION BOARD.

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

SUNDAY SCHOOL BOARD.

J. M. Frost, D.D., Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., Vice-President for Tennessee.

SUNDAY SCHOOL AND COLPORTAGE.

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

W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

ORPHANS' HOME.

C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent.

W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent.

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

MINISTERIAL EDUCATION.

For Union University, address J. C. Edenton, Jackson, Tenn.

For Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.

For Hall-Moody Institute, address Dr. H. E. Watters, Martin, Tenn.

MINISTERIAL RELIEF.

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

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

The article which appears below was written by Dr. W. C. Golden at the request of the Corresponding Secretary. It is now being put in tract form and will be ready for circulation in a few days. It is of such value that it seems wise to give it to the readers of the BAPTIST AND REFLECTOR. I hope every Baptist in the State will read it many times.

Sincerely,

J. W. GILLON,
Corresponding Secretary.

DESTITUTION IN MIDDLE TENNESSEE.

By W. C. GOLDEN.

THE request of the Corresponding Secretary and the needs of the field call forth the endeavor to write upon this subject. The task assigned is the consideration of the *Destitution in Middle Tennessee*. It may be well in the very beginning of our study to take a careful look at the condition of the entire State.

Tennessee, like all Gaul, is divided into three parts. These parts are so inseparably connected, however, that the destiny of any one part is very largely the destiny of all. These sections are what we call the natural divisions of the State. That means that the Lord made these divisions, and He does all things well. Therefore, let

no one presume to set asunder this oneness and providential joining. Some facts about each division are here given.

THE WESTERN DIVISION.

The divisions of the State are marked geographically as well as by Associational relations. West Tennessee is that part of the State which lies west of the Tennessee River. It includes the counties of Benton, Carroll, Chester, Crockett, Decatur, Dyer, Fayette, Gibson, Hardeman, Haywood, Henderson, Henry, Lake, Lauderdale, Madison, McNairy, Obion, Shelby, Tipton, Weakley, and that part of Hardin that lies west of the Tennessee River. These counties cover about 10,175 square miles of territory, the most of which is rich cotton land.

The population of this section is 637,890. Of this number 40,650 are white Baptists. This is a little more than 6 per cent of the total population, or about four Baptists to every square mile. There are 398 churches that are organized into 12 district Associations. Their total gifts to State Missions last year were \$5,172.10, or a little more than 14 cents per member. Their gifts to the regular objects of the State Convention were \$28,701.35, or about 50 cents per member. These figures do not include their gifts to home church expenses.

THE EASTERN DIVISION.

The eastern division of the State extends from the Cumberland hills to the border line on the east. It includes the counties of Anderson, Bledsoe, Blount, Bradley, Campbell, Carter, Claiborne, Cocke, Cumberland, Fentress, Grainger, Green, Hamblen, Hamilton, Hancock, Hawkins, James, Jefferson, Johnson, Knox, Loudon, Marion, McMinn, Meigs, Monroe, Morgan, Overton, Pickett, Polk, Rhea, Roane, Scott, Sequatchie, Sevier, Sullivan, Unicoi, Union and Washington, making 38 counties in all.

These counties cover an area of 14,405 square miles of territory. Much of this is hilly, but rich in coal and ore, while the valleys abound in fine farms. The population numbers 761,044. Of this number 95,870 are white Baptists, who form about 13 per cent of the total population. There are 908 churches organized into 28 district Associations. The gifts to State Missions last year were \$5,102.25, or a little more than 5 cents per member. The gifts to the regular objects of the State Convention were \$23,881.45, or nearly 25 cents per member. This does not include church expenses.

THE MIDDLE DIVISION.

The middle division of the State is that part which lies between the Tennessee River on the west and the Cumberland hills on the east. It includes the counties of Bedford, Cannon, Cheatham, Clay, Coffee, Davidson, DeKalb, Dickson, Franklin, Giles, Grundy, Hickman, Houston, Humphrey, Jackson, Lawrence, Lewis, Lincoln, Macon, Marshall, Maury, Montgomery, Moore, Perry, Putnam, Robertson, Rutherford, Smith, Stewart, Sumner, Trousdale, Van Buren, Warren, Wayne, White, Williamson, Wilson, and a part of Hardin, which lies east of the Tennessee River. The river divides the county, leaving about two-fifths west and three-fifths east, in the middle division of the State.

This section covers 16,570 square miles of territory, the most of which is limestone table land, cut here and there by ranges of hills. The population numbers 785,855. Of this number 38,335 are white Baptists, making nearly 5 per cent of the total population, or two Baptists to every square mile. They gave to State Missions last year

\$7,057.75, or a little more than 18 cents per member. The total gifts to all objects of the State Convention were \$27,071.30, or a little more than 73 cents per member. The total gifts to all these objects of the State Convention last year from Middle Tennessee were more than the whole State gave to these same objects ten years ago.

A COMPARATIVE PICTURE.

A comparative picture of the three sections of the State as to area, population, Baptist population, number of Baptist churches, gifts to State Missions, and the average gift per member, gifts to all the objects of the State Conventions and the average gift per member, will be helpful in our study. It will not only help us to better understand the *Destitution in Middle Tennessee*, but it will also show the hopefulness of this territory when it is evangelized. The oneness of interest and interdependence of these sections should appeal to every loyal Baptist in Tennessee.

A bird's eye picture of the conditions of the State is here given:

	Features of		
	East	West	Middle
Sq. mi. . .	14,405	10,175	16,570
Pop. . . .	761,044	637,890	785,855
Bap. . . .	95,870	40,650	38,335
Per cent			
Bap.13	.06	.05
Bap. chs	908	398	386
St. M. . .	\$5,102.25	\$5,872.10	\$7,057.30
Per cap. .	.05	.14	.18
Total . .	\$23,881.45	\$20,701.35	\$27,071.30
Per cap. .	.25	.50	.73

TOWN AND COUNTY POPULATION.

The late census shows that Tennessee has a population of 2,184,789. Of that 1,550,000 live in the country and 634,789 live in cities, towns and villages. It will be seen from this that over two-thirds of our people live in the country. It is a blessed thing that this is true, and it would be all the better for the future, if it could remain so. The movement, however, is away from the country toward the city. The white population in the urban territory in 1910 was 18 per cent as against 14 per cent in 1900. The negro population in the same territory in 1910 was 17 per cent as against 14 per cent in 1900. This shows a decided change of both races from the country toward the city. Since our cities and towns get their strength and support very largely from the country, this depletion of the country is no hopeful sign. The rush to the city is only a mark of new heathenism.

TOWN AND COUNTRY CHURCHES.

The Associational minutes of 1910 show that Tennessee has 1,692 Baptist churches. Of this number 1,355 are in the country. The other 337 are in the cities, towns and villages. More than half of these, however, are in very small villages with most of their membership in the country. Of this number 124 are in Middle Tennessee. There are about 118 churches in the entire State whose membership live in towns and cities. This will appear all the plainer when we remember that there are only 107 churches in the State that have full time preaching. The country church is growing to be more and more a problem, a problem of wonderful power and possibilities. The country church is the plant bed for preachers, the place for simple, honest living and the home of pure orthodoxy. The town and city churches draw heavily upon the country churches. Much of their strength comes from the country.

TEN YEARS AGO AND NOW.

Ten years ago there were 20 county sites in our State without a Baptist

church, 13 of which were in Middle Tennessee. There are now 10 remaining without Baptist churches and 8 of them are in Middle Tennessee. They are Altamont, Charlotte, Dover, Linden, Lynchburg, Savannah, Sparta and Spencer. During these ten years churches have been organized and splendid church houses have been erected in 10 county sites, 5 of which were in Middle Tennessee. It is worthy of note that during this same period of time, Tennessee Baptists have increased their gifts to the Convention from \$26,534.56 to \$72,654.10, or an increase of 173 per cent in ten years. Middle Tennessee alone gave as much last year to these objects as the Baptists of the entire State gave ten years ago. If Middle Tennessee were evangelized, Baptistically, in the same proportion as West Tennessee, her gifts would be \$34,420.23 instead of \$27,071.30, and if like East Tennessee, her gifts would be \$74,577.50.

A RAILROAD WHEEL.

Draw a circle with Nashville as the center. Let the circle be large enough to touch the Tennessee River on the west, dip into Kentucky on the north, touch the Cumberland hills on the east and pass on around to the beginning point. This forms a wheel with seven railroad lines as spokes running out of Nashville as the center. On the spoke from Nashville to Guthrie, 49 miles, there are six Baptist churches, two of them mission churches. There are three Baptist churches on the 50 mile spoke to the Kentucky line toward Louisville. There are twelve churches in the 150 miles from Nashville to Rockwood and nearly half of these are mission points. There are twelve in the 100 miles from Nashville to Sherwood south, and half of these are mission points. There are only four in the 90 miles south to the Alabama line and two of these are mission points. There are four from Nashville to Johnsonville, 79 miles, and all of them mission points, and only two from Nashville north to the Kentucky line.

FINAL SUMMING UP OF FACTS.

The total population of Middle Tennessee is 785,855. Of this number 530,000 live in the country and 255,855 live in cities, towns and villages. There are only 386 missionary Baptist churches to meet the needs of this territory. Of this number 262 are in the country and 124 are located in cities, towns and villages. There is a Baptist church in the country for every 2,030 people, and one in towns and cities for every 2,060 people. There are only 33 churches in all this vast territory of 785,855 people that have full time preaching.

There are eight county sites and 14 other towns with a population of from 400 to 2,000 in Middle Tennessee that have no Baptist church. Then there are 66 other villages with a population of from 150 to 400 that are without a Baptist church. Beside all these there are 501 smaller places that appear in the late census record that are in the same condition of destitution. Another fact that should not be overlooked is that there are seven towns in Middle Tennessee with an aggregate population of 31,000 that have only one Baptist church to the town, or a Baptist church for every 4,400 people.

The conditions in the country are just as serious. There are five whole counties in Middle Tennessee with only two Baptist churches to the county. Two of these are Cheatham and Williamson with a total population of nearly 35,000, or one Baptist church to every 8,500 people. The two church-

es in Cheatham County are small, weak, mission churches unable to maintain regular preaching without assistance. In Williamson, one of the best counties in the State, the conditions are similar. One of the two churches is a mission point and the other church is practically abandoned.

The nearest Baptist church to Nashville, on the east, is fifteen miles away. The nearest on the south is eighteen miles, the nearest on the north, is twenty-four miles and the nearest west is forty-two. There are rural sections in this part of the State as large as some of the counties that have no Baptist church. There are many men and women in this territory who never heard a sermon by a Baptist preacher and do not know what Baptists believe. And, finally, out of the 785,855 people in Middle Tennessee 379,000 belong to no denomination and make no pretensions to religion whatever. This sad picture of destitution is in Middle Tennessee, and the cry of need goes up to the Baptists of the State every hour. We should hear and heed the call.

DALTON, GA.

God is greatly blessing us here in our field. The interest is growing. Our Sunday schools at all my churches are fine. All things certainly will work for good to them that love God. Since I took charge of this work here in Dalton I have given it the best service that I have ever given any work. It has put me in a condition where I could give my time to the work. We came to this field of labor last November. I have visited 167 different homes since that time and the increase in our work has been about 50 per cent. We are planning to have our beloved friend and brother, R. D. Cecil, come and hold meetings for us some time this summer. We are very much delighted with Georgia, but my health is not as good here as it was in dear old Tennessee. I will do my best to stay in Georgia until God would have me go to some other place. If I can keep well and have my health I feel that we can do a fine work here. I often think of my work in Tennessee with many of the churches, where God did so richly bless us. Those times I hold sacred in memory. May God bless the churches and ministers that I have labored with so much. And may God ever bless you, Brother Folk, in your work. Your godly paper, the BAPTIST AND REFLECTOR, has meant much to my life. May you live many years yet to bless this world.

Yours in Christ,

J. H. FULLER.

Dalton, Ga.

AMONG THE BRETHREN.

BY REV. FLEETWOOD BALL.

The Florida Baptist Witness thinks that some Florida churches should call Rev. J. H. Bliffe of Lewisburg, Tenn. No, let him alone.

Rev. J. W. Greathouse, until recently pastor at Humboldt, Tenn., has accepted the care of a church in Los Angeles, Cal., succeeding Rev. J. H. Deere.

Evangelist R. F. Tredway of Mansfield, La., who at one time flew into a passion when accused of holding union meetings, has just been associated with Walt Holcomb of Nashville, the rankest of Methodists, in a revival at Irvington, Ky.

Dr. J. C. Massee, of the First church, Chattanooga, Tenn., is preaching this week in Tent Evangel, New York. Those people are hearing some great sermons.

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We hear reports of the excellent W. M. U. meeting of Concord Association, at which our President, Mrs. Wheeler, and our Field Worker, Miss Northington, were both present. One of the best features of this meeting was that reports were heard from all the societies in the Association. We trust that the Secretary of this meeting will send a detailed account to be enjoyed by all our readers.

Much interest is being taken in our Babies' Building at the Orphans' Home. Splendid offerings are being made, but the amount necessary to complete it is not yet in hand. Let this work be done during this month, that September may be left free for our special State Mission offering.

The Executive Board is already planning for the annual W. M. U. meeting in October, in connection with the State Convention at Martin. Efforts will be made to make this one of the best sessions we have ever had. We are hoping for a large attendance, particularly from West Tennessee.

We give below a few clippings on Africa, our mission topic for this month, that will be enjoyed by the younger people:

THINGS DIFFERENT IN AFRICA.

First, just to rub up your geography a little bit. We have no twilight here. Instead of the long twilight in the summer time and the short in the winter time, which you have at home, we have the sun going down a few minutes after six, then by half-past it is dark. Then instead of horses to carry heavy loads, men and women carry them on top of their heads—even logs, heavy barrels, boxes, and trunks. When too heavy for one they tie it to a pole and two carry it, one getting under either end of it. This was what was going on in front of our house the other day. They were working in the streets like they do the roads at home—they had a crude wooden roller and eight men hitched to it like double teams of horses, and they were pulling it. Even the very little children carry things on their heads. They start to school in the morning and their books are all

stacked upon their slate and all goes as one bundle upon the head. They go to the well after a bucket of water and carry it back on their heads, little or big, it doesn't make any difference. Nothing is too small; they start out with their umbrella, and if not needed they close it and lay it on top of their heads. One day I heard a pig squealing and looked and looked, but could not locate it, until finally I discovered it tied to a board and a man in the street carrying it on top of his head. Then as we have no horses or wagons or street cars, we find our sidewalks down the middle of the street, and every one walking there.

When brushing up your geography, I forgot to mention our two seasons, wet and dry, instead of the four at home. Of course you read about these things, but it is a very different thing to experience them. The rainy season begins in March or April, and lasts until the last of September. At home if it rains very much we are prone to get "blue" and complain, but not so here. I have been here six weeks and I think there has been but one day that it did not rain at all. Some days had only a little rain, while on others it rained all day. Sometimes the rain is very hard making one feel as if there were millions of little hose up in the sky and they just opened and let the water run down. Strange to say that I enjoy it all, and have said so many times that when the rainy season is over, I shall feel lonesome, for I shall miss the rain. Well, then, just think when the rainy season is over we have the sun shining every day—most beautiful sunshine. The sun and moon and stars seem to shine just a little bit brighter over here in dark Africa than at home.—Selected.

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well as a discussion of Evangelism. It covers the soul awakening under the Divine message from Old Testament times until the present. The author has a firm conviction that Evangelism is a crying need of the age in which we live. He insists that the New Testament ideal is that every minister should be an evangelist and every church an evangelistic center. It deals boldly with fundamentals and contemporary conditions and outlines the steps by which successful campaigns are to be secured. Published by The George H. Doran Co., New York. Price, \$1.25, net. W. C. GOLDEN.

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TWENTY-THIRD VOLUME.

With this issue the BAPTIST AND REFLECTOR enters upon its 23rd volume as a consolidated paper, the consolidation between the *Baptist* of Memphis, and the *Baptist Reflector* of Chattanooga having been effected on August 14, 1889. The twenty-two years since then have been pretty busy ones for the editor. But we hope they have been useful years. We believe that the paper has grown in the favor of the brethren. Never has it had so strong friends as now. But there are not enough of them. We are now engaged in a campaign to add 5,000 new subscribers to our list. We hope by the time we enter upon the 25th volume of the consolidated paper, in two years from now, the 5,000 will all have been secured and more. Will you not help in the campaign?

We have spoken of the consolidated paper. But both the *Baptist* and the *Baptist Reflector* were much older than the BAPTIST AND REFLECTOR. The *Baptist Reflector* was established in 1871, and the *Baptist* in 1835. The *Reflector* part of the paper is therefore now forty years of age, and the *Baptist* part of it 76 years of age.

THE FLIGHT OF LIFE.

Dr. Patrick S. O'Donnell, an X-ray expert, who has been following up experiments made by Dr. W. J. Kilner, of London, England, recently announced that the flight of life had been witnessed.

Some time ago, using a chemicalized film sealed between two thin strips of glass, Dr. O'Donnell gave a demonstration to twenty physicians of the "Aura," or "electrical radiation" of living bodies, four young women being used as subjects. The "aura" developed as a strong ray of light surrounding the entire form of the subject.

"Last night," said Dr. O'Donnell, "in the presence of several physicians at Mercy hospital, I tried the experiment on a dying man. He was rapidly sinking. Suddenly the attending physician announced that the man was dead. The 'aura' began to spread from the

body, and presently disappeared. Further observation of the corpse revealed no sign of the 'aura.'

"We do not claim that the light is the soul or spirit. In fact, no one seems to know what it is. In my opinion, however, it is some sort of radio-activity, made visible by the use of the chemical screen. My experiments, however, seem to prove that it is the animating power, or current of life of human beings."

In whatever light it may be viewed, the experiments are certainly quite remarkable. They go to establish the existence of something in the body which is separate from the body, and which leaves the body at its death. Whatever scientists would call this something, the simple name for it is the soul, the spirit. And thus it would seem that the immortality of the soul is demonstrated by science.

DR. CLIFFORD.

We mentioned recently the fact that Dr. John Clifford, President of the Baptist World Alliance, at its recent session in Philadelphia, had been summoned to make his twenty-ninth appearance before a British magistrate, in regard to the refusal to pay the sectarian portion of the rate levied for State education. In reply to this summons, Dr. Clifford wrote from Lake Mohonk, New York, to the magistrate who summoned him, as follows:

May I be permitted to say that, owing to my absence in the United States, I am unable to appear in answer to your summons? I have to repeat my protest against the sectarian portion of the rate levied for State education; I cannot pay it! I will not pay it! You must again distraint the goods of my wife, or else arrange for my committal to prison when I return to England. Since my last appearance before you, three months ago, further efforts have been made to denominationalize education in the London Council schools. I hope they are being successfully resisted, but they show the spirit that dominates the administration of London elementary education; I refer to the effort to change the syllabus for Biblical instruction. Also, a Passive Resister has been sentenced to gaol for two months for refusing to pay one shilling and sevenpence. Another was committed for a fortnight. Similar sentences show the vindictive spirit which prevails in some parts of England. I write this letter in a country where the sectarian legislation, against which we are protesting, is regarded with amazement and indignation; they have none of it. The States owe their origin to men who were driven out of England by religious persecution. We are bound to do all we can to drive religious persecution out of England. Regretting that your worship has to administer legislation of this kind, I am, respectfully yours,

(Signed) JOHN CLIFFORD.

This is a noble utterance. It rings with the Baptist spirit, the spirit of freedom, of liberty, of independence. Such utterances are bound to have their effect. It will not be long, we believe, before the obnoxious Education Act will be repealed.

THE PRICE OF THE BAPTIST AND REFLECTOR.

In response to a question from a brother as to whether he might take subscribers to the BAPTIST AND REFLECTOR at \$1.50, the following letter was written, which may be of interest to the public:

Please say to the brethren that the price of the BAPTIST AND REFLECTOR is \$2.00. This is the established price of religious papers generally. There are a few of them whose price is \$2.50, some \$1.50, some \$1.00. People, as a rule, do not want a \$1.00 denominational paper, and will not have it, as shown by the fact that time and again \$1.00 papers have been started, and after securing a few hundred or a few thousand subscribers, at most, have died. Two dollar papers, however, live.

To reduce the price of the paper to \$1.50 would result in the loss of nearly one-fourth of our revenue, while it would not add perhaps 100 more subscribers to our list. This has been tried time and time again by Baptist papers in Alabama, Florida, Arkansas and

Texas, with the result that they have all gone back to the \$2.00 price. Fifty cents is a comparatively small matter to us. But when 50 cents is multiplied by 6,000, say, it becomes a matter of \$3,000 to us, and that is a matter of life or death.

Besides, let the brethren understand how cheap the BAPTIST AND REFLECTOR is after all. It costs them a little less than four cents a week. For that amount they get reading matter, leaving out advertisements, which would be equivalent to about 3,000 pages, if published in book form, or ten volumes of 300 pages each. These volumes will cost them anywhere from \$1.00 to \$1.50 each. So that for \$2.00 a year, or four cents a week, they get what would cost them in book form from \$10 to \$15. And it is good reading matter, too, in fact, the best reading matter in the world for Baptists, and especially Baptists in Tennessee.

Then, too, remind the brethren that everything else has gone up but the price of the BAPTIST AND REFLECTOR—wheat, corn, cotton, horses, mules, cattle, hogs, food stuffs of every kind, living expenses, everything except the price of the BAPTIST AND REFLECTOR. While everything else is advancing it would be suicidal to reduce the price of the paper. We propose to make it worth \$2.00 and far more than that to the subscriber.

LITTLE HATCHIE ASSOCIATION.

This is one of the youngest Associations. It met this year with the Ebenezer church, near Somerville. The following officers were re-elected: Rev. J. H. Oakley, Moderator; B. P. Gates, Clerk; W. I. Gates, Treasurer. The introductory sermon was preached by Brother Oakley on the subject, "The Value of Time." It was an earnest, practical, helpful sermon, and struck a good note for the Association.

The pastors in the Association present were Brethren J. E. Buchanan, J. A. McAlilly, A. M. Nicholson, J. T. Oakley, C. L. Owen. Among the visitors were Brethren J. W. Gillon, W. D. Hudgins, R. A. Kimbrough, S. H. B. Mayes, W. J. Stewart, H. W. Virgin. With all of these brethren the meeting was, as might be supposed, quite interesting. Some of the best speeches were by Bro. R. A. Kimbrough, on Ministerial Education; E. H. Poore, J. E. Buchanan, C. L. Owen, on the Baptist Memorial Hospital; H. W. Virgin, on Religious Literature; W. J. Stewart, on the Orphans' Home; J. W. Gillon, on State Missions; J. E. Buchanan, on Home Missions.

Saturday afternoon a Woman's meeting was held with talks by Miss Northington and Mrs. McAlilly, and a Woman's Missionary Union was organized.

The session lasted until Sunday afternoon. Dr. Kimbrough remained over and preached, and Bro. Hudgins spoke for the Sunday School work.

Ebenezer is an old church. It has a neat brick house built before the war. It has now about 80 members. Rev. C. L. Owen, of Memphis, is pastor. He is doing good work there, and at several other churches.

The hospitality was abundant and cordial. How they do feed out in the country!

On Friday night of the Association we ran into Somerville and preached. The church at Somerville has had a checkered history. Some years ago it was tolerably strong. But through deaths and removals it lost its members until it dwindled down to two members, and both of them ladies. A few years ago Bro. J. H. Oakley began preaching there once a month under the direction of the State Mission Board. The church began to grow until now it has a membership of 20. This is a remarkable growth—1,000 per cent in five years. What other church can show similar growth? Among the members are some of the best people in town. They speak very highly of their young pastor. Brother Oakley preaches to three other churches—Whiteville and Harmony twice a month each, Mt. Moriah and Somerville once a month each on Sunday afternoons. He seems to be the bishop of the country around Whiteville, as his father is of the country around Hartsville. We enjoyed spending

a night each in the homes of Sisters Locke and Hillard, members of the church.

THE HOUSE OF LORDS.

By a vote of 131 to 114 the House of Lords last week voted to accept the bill previously passed by the House of Commons providing that if the House of Commons should pass any bill twice in two years it should become a law regardless of any action by the House of Lords, thus taking from the House of Lords its power to veto legislation enacted by the House of Commons. This result came at the end of a long struggle. It began several years ago with the passage of the Iniquitous Education Act by the Conservative Government. On an appeal to the country the Liberal party, which represents to a large extent the non-Conformist elements, elected an overwhelming majority in the House of Commons. It will be remembered that the members of the House of Lords hold their positions by heredity or by appointment of the king. The House of Commons is the only elective branch of the Government of Great Britain. The election of a majority in that House determines the character of the Government. A Liberal Government assumed the reins. One of the first acts of the Government was to pass a revenue bill, or budget, in which taxes were imposed on beer, etc. As many members of the House of Lords, including some bishops, were in the business of manufacturing beer, they rejected this bill. The Government appealed to the country, and was sustained by a good majority, though not so large a one as before. The Government passed again the budget, and the Lords had to swallow it. The Government then said the Lords should not have the authority to veto a revenue bill, that it was intended that revenue bills should be in the hands of the House of Commons. The Lords rejected the veto bill. Again the country sustained the Liberals by about the same majority as before. The Lords still balked at the veto bill. Premier Asquith sent them word if they did not pass it he would ask the King to create a sufficient number of additional peers, or members of the House of Lords, favorable to the Government, to pass the bill anyhow, that he had spoken to the king about the matter and he had given consent. This knocked the Lords off of their feet. To pass the bill would be to commit political suicide. Not to pass it would be to commit both political and social suicide. Some held out stoutly anyhow, under the leadership of Lord Halsbury. But others followed Lord Lansdowne, who had been the leader in the House of Lords, in the view one kind of suicide was sufficient, that if they must lose their political power they had better hold on to their social prestige at any rate. And this view prevailed by a vote of 131 to 114, as stated at the outset. It was a bitter pill for the lordly Lords. They called it "drinking the hemlock." But it was the greatest thing for the people of England since the wresting of Magna Charta from King John in the 13th century. Then the Lords wrested power from the king. Now the people wrest it from the Lords. The people are in the saddle over there, as the politicians would say. England has become in fact a representative government. We shall now confidently expect the repeal of the infamous education act in the near future.

Let it not be forgotten that in the tremendous struggle now drawing to a close, two of the most powerful and most influential leaders were Baptists—David Lloyd George, present Chancellor of the Exchequer, and Dr. John Clifford, while back of them the Baptist hosts of Great Britain and Ireland stood on a solid phalanx. You may generally count upon Baptists to be on the right side, especially where questions of liberty are involved.

The *Christian Index* announces that Dr. J. F. Purser, pastor of the West End church of this city, who resigned recently to accept the pastorate of the First church, Muskogee, Okla., has withdrawn his resignation and will remain in Atlanta.

Recent Events

Rev. S. W. Kendrick, evangelist of the State Mission Board, recently conducted a week's meeting at Minor Hill, which resulted in 20 professions and 18 additions to the church. He is now in a meeting at Greenbrier, Tenn.

Rev. John Bass Shelton, whose resignation of the pastorate of the Baptist church at Delaware, Ohio, has already been noticed, has received and accepted a thrice-extended call to the church from which he came, in Montgomery, Ala.—*Journal and Messenger*.

Rev. L. S. Ewton, of Springfield, recently assisted Rev. J. H. Burnett in a meeting at Oak Grove church, in Robertson County. It was a glorious meeting. There were 21 professions and 13 additions to the church. Brother Ewton writes: "The people are very much in love with their pastor. Brother Burnett is doing a fine work at Oak Grove."

Rev. J. E. Hughes, pastor of the First Baptist Church, Longview, Texas, completed his first year's pastorate Sunday, Aug. 6. During the year the Sunday school enrollment increased over 100 per cent, and the average attendance for the entire year was 150 per cent greater than the previous year. Seventy-seven were added to the church membership and the salary increased twice during the year.

On account of almost constant absence from home attending Associations, we failed to make mention at the time of the death of Rev. Asa Cox, the Nestor of the Western District Association, which occurred a few weeks ago. He was, we believe, 88 years of age. He had been in the active ministry for many years. He was an able gospel preacher, and a faithful minister of Jesus Christ. The last denominational gathering he attended was the West Tennessee Sunday School Convention at Paris, and he seemed to enjoy it very much. When the Convention was over he went down to the train to see the brethren off. He loved his brethren and loved to be with them. He has joined many of them on the other side. Others will follow later. The Western District Association will hardly seem the same without him.

The fifth number of "Fundamentals" has been issued, with "The Compliments of Two Christian Laymen," and is a fitting successor to those which have gone before. The principal article is entitled "Life in the Word," by Philip Mauro, an attorney-at-law of New York City, which marshals the arguments for the integrity and power of the Word of God as it has rarely been marshaled in any single article. It seems hardly possible that, having read that article, any man can longer doubt that our Bible is what it claims to be, the Word of Jehovah, given as the only guide to human life and life eternal. Other articles of only less value are by Dr. A. C. Dixon, Dr. R. A. Torrey—"The Certainty and Importance of the Bodily Resurrection of Jesus Christ from the Dead"—and Lord Lyttleton—"Observations on the Conversion and Apostleship of St. Paul." The Personal Testimony is by H. W. Webb-People, Probandary of St. Paul's Cathedral, London.—*Journal and Messenger*.

FROM FAR-AWAY CHINA.

We missionaries engaged in the Lord's work on foreign fields especially regret to learn of the heavy debt of our Foreign Mission Board. We would ask the Baptists of the South to join with us in special prayer that the sad debt may speedily be paid lest the King's business suffer damage.

R. H. GRAVES.

Canton, July 13, 1911.

ASHLAND CITY.

The Baptist church at this place is being greatly blessed with a revival of religion. The pastor is assisted by Dr. J. H. Padfield and wife. The entire town and community seem to be interested. The services Saturday and Sunday were deeply spiritual. The congregations were larger than ever before known in Ashland City. A special service was held in the jail Saturday afternoon, when three of the prisoners were converted.

These jail conversions have given quite an impetus to the meeting. Sunday night there were more people in the Baptist church than ever seen in any church in Ashland City. Dr. Padfield's preaching is purely evangelistic, and Mrs. Padfield's singing is a mighty

searchlight upon the well-delivered, forcible sermons.

This revival is not only a great blessing to the Baptist church, but to all the Christians in the town. The little Baptist Church is hoping to realize precious results from this revival. Pray for the good work being done in Ashland City.

W. G. INMAN, Pastor.

MEETING AT FRANKLINTON, LA.

Some of your readers may be interested to know of the good meeting the Lord gave us at Franklinton, La., where I give half of my service as pastor. The meeting continued eleven days and though very quiet, yet the results show a mighty working upon the part of the Holy Spirit. The pastor did the preaching, except three sermons by three young men, all of whom were reared in this part of the State. I refer to Revs. C. A. Voyles, Wm. Henry Knight, and Theodore Gayer, Th.M., pastor at Aberdeen, Miss. The sermons by these brethren were greatly enjoyed by the large audiences which attended upon their preaching. One result of the meeting was the taking of a subscription for Christian Education. The ladies of the W. M. U. raised \$50 and the brethren \$62, making a total of \$112. Another result was the organization of a Baraca class for young men and a Philathea class for young women. Still another result was the resuscitation of the week-night prayer-meeting. And yet another result was the increase of the church membership by 32—12 by letter and 20 by baptism. I believe others will unite with the church as a result of the meeting. The Lord was certainly good to us, and therefore our hearts are rejoicing.

Success to the BAPTIST AND REFLECTOR, and the editor, and to all the BAPTIST AND REFLECTOR family.

LEON W. SLOAN.

Slidell, La.

CUMBERLAND ASSOCIATION.

How grateful and active ought the people of God to be in Cumberland Association. From every quarter we hear of good meetings. When we think of the precious souls that the Lord has saved we should show our gratitude in a substantial way, and there is no better way for us to show our gratitude than by doubling our contributions to State Missions and to the Orphanage, both of which are Home Missions in the strictest sense. Both are now in great need of funds. Let us rally to their help.

It is with joy that I report two more excellent meetings—my own meeting at Adams, and Brother Vaughn's at Little Hope, in each meeting there being about 20 professions and 15 additions to the church.

We have some of the salt of the earth at Red River. This grand old church is a sleeping giant. It could do much for the Lord if it would only wake up.

It was a source of much pleasure to work with Bro. Vaughn and his good people. Bro. Vaughn is both an excellent pastor and preacher. He believes in doing things. Under his ministry the church has moved up to two Sundays and has bought a beautiful pastorium. May the Lord bless Bro. Vaughn and his good people for their many kindnesses to me.

P. W. CARNEY.

Springfield, Tenn.

At our regular monthly meeting Saturday and Sunday, were two days to be long remembered by many of us, that were so fortunate as to be present and listen to the two sermons delivered by our pastor to a fair congregation on Saturday evening, and at 10:30 Sabbath morning to a large and very attentive congregation for one hour and ten minutes. Bro. Swift is a very unassuming man in the pulpit, but he possesses that power that holds his congregation while he preaches the gospel in its simplicity with that power that makes you feel and know that the speaker has been with God, possessing a living knowledge that his Redeemer liveth, and can truly testify as to the time and place where he died to sin and was born again in Jesus, a new man.

At the close of the services the old-time handshake was given and many shouts of joy and praise were heard all over the house, and but few dry eyes were in the congregation.

What we need in all of our churches is more old-time Bible religion, and less of this up-to-date, poetical and fine rhetorical language without one particle of the religion of the Lord Jesus Christ in their preaching. Give us men with the power of God in their sermons like Bro. Swift, and the Baptists will carry this country for Christ and His Kingdom.

Bluff City, Tenn.

GEO. P. CROUCH.

The Home

HOW IT HAPPENED.

SUSAN HUBBARD MARTIN.

Mrs. Sterling Moore rustled into Mrs. Decker's parlor, urbane and smiling.

"I really can't stay a minute," she said, lightly.

Mrs. Decker rose.

In the background sat a quiet little woman in a plain shirtwaist and skirt. Her hair was parted smoothly and brushed into a knot at the back of her head. The little turnover at her neck was fastened with a little gold pin. The eyes were serene and tranquil, yet they looked tired.

"Let me introduce you to our minister's wife," said Mrs. Decker, just a little disconcerted. She half wished at that moment that it were some one else besides Mrs. Sterling Moore. Mrs. Moore never came to church. But the latest arrival smiled quite undisturbed. She extended a plump, jeweled hand, quite graciously for her.

"I ought to know you, for I'm a member of your husband's church," she added, still smiling.

The minister's little wife looked up at her.

"I've never seen you there," she said gently.

Mrs. Sterling Moore smiled again.

"Oh, I never go to church nowadays," she answered, airily. "My dear woman, how can I? I belong to seven different clubs; and by the way, as I've come in to ask Mrs. Decker about some information I need in my paper for our next meeting, this occurs to me: Why can't you join our Progressive? Mrs. Decker, urge her."

Mrs. Decker smiled.

"I imagine she can make her own defense," she replied, "and the fact is, I'm ashamed."

"Ashamed, why?"

"Because," Mrs. Decker flushed ever so slightly, "because we club women are so busy, we are forgetting our church. Oh, I am referring to myself, quite as much as I am to any one. Don't mistake me, but it is too true. We're all club crazy."

Mrs. Sterling Moore for the first time looked thoughtful.

"I've got clear out of the habit of church-going," she said slowly. "I used to go to prayer-meeting, too, but our historic art club meets Wednesday afternoon now, and sometimes it's very late when I get home. Then I gave up the mission circle because it collided with the round table."

There was a pause.

The minister's little wife broke it. "God gave us the church first," she said, very gently. "We should not neglect going to his house or doing his work for any club."

There was another pause.

Then Mrs. Sterling Moore spoke.
"Don't you approve of clubs?" she demanded.

The tired, tranquil eyes met hers
with a sweet smile.

"Some of them I approve of very much. I read that at one of your meetings somebody gave a paper on 'Rome.' I would have liked to have heard it. But, you see, there is church work to be done, and so few to do it, and somehow, none of the ladies can find much time to help me. I feel that the one organization our Saviour instituted should be first in all our hearts. I haven't strength for all, therefore I am afraid I can never belong to a club, much as I might enjoy it. It isn't that I wouldn't appreciate an afternoon with the club women—it's sim-

ply out of the question. I haven't the time."

Mrs. Decker looked thoughtful.

So did Mrs. Sterling Moore.

They looked at the little figure, not robust; at the smooth hair that showed many a silver thread, at the hands that were neither white nor soft. Their minister's wife.

And Mrs. Sterling Moore had not been to church for a year, and Mrs. Decker about once a month only. For their several clubs they had ignored its burdens and its needs. Upon the frail shoulders of the little woman before them, these two women, with almost the rest of the congregation, had let their responsibility drop.

She taught in the Sunday school. She was president of the mission circle. She worked in the aid society. She played the organ at prayer meeting. She sang in the choir, she visited the sick, and she had said she would appreciate an afternoon at one of their club meetings had she time for it.

Mrs. Sterling Moore stirred a little uneasily. So did Mrs. Decker. The leaven was working. They knew what the clubs had done for them. In their mad rush for intellectual development, in their bridge parties and in their whist contests, they had forgotten their church—the little church that one day had been their chief object and interest.

Something rose in Mrs. Sterling Moore's throat.

Mrs. Decker, too, was silent.

Then suddenly the beautiful and dashing Mrs. Sterling Moore rose. She went over to where the little woman, with the smooth bands of hair, sat. "I feel as if I must beg your pardon," she said, huskily. "If—if I agree to come back to the church into my rightful place, if I help share some of these burdens we so thoughtlessly have placed on you, do you think you could ever—ever forgive me?"

The gentle little minister's wife could scarcely believe she heard aright. Somehow, at that moment between these two a bond was knit that would last for all time. A flood of emotion dyed the pale cheek. She had borne the neglect, but this unlooked for happiness moved her. She could not answer, but Mrs. Sterling Moore must have understood, for she kissed her.

"You shall see," said she, "what rest and help will do for you. I never saw myself in quite the light I have viewed today—a club woman forgetful of her church. Oh, I can't forgive myself. There, don't cry."

But the tired little minister's wife who had toiled so long, unappreciated, unhelped, unaided, could not repress her tears:—Nobody knew just what had happened, yet everything was different.

Unknown to any of them, some power, God's power, had kindled in the heart of one woman at least, in Mrs. Decker's parlor that afternoon, a spark of Pentecostal fire.—*Standard*.

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No 3



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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 August: "Africa."

This is the greatest mission field in the whole world in size, but there are more people in India.

We are most interested in the Yomba country. The Southern Baptist Convention began its work in 1850 in Liberia. There are now 12 American missionaries there in Yomba. Pray for them all.—L. D. E.

A HERO IN AFRICA.

A missionary and his wife in Africa had been driven away from their station by the chiefs, who threatened to kill them if they attempted to return.

They left the mission house and farm in charge of Tom and Uriah, two converted native boys. The kindred of Uriah came and dragged him from the mission and gave him his choice between renouncing Jesus and being beaten.

Uriah said: "I no give up Jesus."

Then they beat him nearly to death. He kept repeating: "I no give up Jesus."

Then they held his head under a small stream of water until the poor boy was nearly strangled; but every time he got his head above water he said: "I no give up Jesus."

Then they tied a rope around him and ran him up into the inner cone of one of their round huts and kindled a fire underneath him, and threw on it a lot of red pepper, the strangling fumes of which surpass anything you can imagine. Poor Uriah sneezed and coughed and fainted. When they supposed he was dead, they lowered him and dragged him out of the hut. In the fresh air he soon opened his eyes, and then his would-be murderers crowded around him, shouting, "Now you give up Jesus?"

"No, I die for Jesus. He died for me, and I want to die for Him."

Thinking that they could not prevail, they left him; and he returned to the mission, and he and Tom held the fort.—*Young People's Paper.*

CORRESPONDENCE.

I dare say I would have had more letters this week, if the thermometer had not persisted in running the mercury so high. It has been all we could do here at the foot of the mountain to support life. I am sure I wanted only to seek the coolest corner with a palm leaf fan, but that would never do in the world, and a few of our friends remembered our work, hot as it was.

Perhaps it will be cool next week, and I shall greet the postman more smilingly, as he hands me out a full quota of Young South letters. If there is one you have been holding back, sit right down and write it. We must not let August fall behind. Soon the school duties will crowd out our needs and your attention be turned in that direction. So we want to do our very best these last days of summer.

First of all, I want to put in a birthday offering for my boy, 26 pennies, which I want to give to Ministerial Education. I am ashamed of our last year's offering that way.

Then our Jewish friend in St. Louis requests me to present this appeal to you:

"I am sure you will rejoice with me in praising our beloved Saviour for helping us to purchase a building, about which we have pleaded with you and prayed for. We have now the first Hebrew Christian building in the South.

"Beloved, we now have to place this building in condition to suit our demands for a chapel, missionary training school, and home for persecuted Christian Jews. We haven't \$1 for this purpose, and we appeal to you for help. Will you not help us? Jehovah is with us in the work. May your name be recorded in this house of worship. Jehovah, the God of Israel, give you peace, is my prayer!"—A. Lichtenstein.

I am sure what we have given is appreciated, and if your heart prompts, send some more.

Knoxville (R. F. D. No. 3) sends a nice list of subscribers for the Foreign Mission Journal by Hester R. McGregor. I am so glad to order them for her, and if any fail to come let me know immediately, please. There's nothing pleases me more than to order our helpful journals. Good will always come from their reading. Send 25 cents each for Journal and Home Field, and 20 cents for Our Mission Fields.

Of course the Athenians are here. They are never long away, and always bring good cheer:

"Enclosed find \$1.55. Give \$1 to the Margaret Home and the rest to Colportage."—Sarah Henderson, Treas.

Thank you so much. We always count on those Bands. May they do fine work all this year, as they have for several past years.

The next is from Eaton:

"Enclosed you will find \$2.50 from my Sunday school class. We have a fund for Foreign Missions. Send this where you like, so it aids the Foreign Board. I haven't been taking the BAPTIST AND REFLECTOR long, so I don't quite understand all about the various objects. I am a Missionary Baptist, though, belonging to old Spring Hill Church, one of the oldest churches in Central Association, and my prayers are for lost souls.

"Please pray for me and my class. We have a fine Sunday school, and are doing a fine work.

"I pray God's blessings on you and all our leaders in mission work."—Mrs. Katie Bates.

Now, will you let me divide your generous offering thus? Let's give \$1 to Mrs. Medling's salary. She is the "Young South Missionary," working at Kago Shima, Japan, and she is a child of Tennessee. Then, may I send \$1 to help her build the chapel they are struggling for in that place, and much in need of? And that awful debt we left on Dr. Willingham's hands last year. May I give the other 50 cents to that?

I thank the class from my heart. Please tell them so. I hope they will take up the "Baby Cottage" when they come to State work. Tennessee Baptists need all we can give, to house the Tennessee orphans. We hope to hear soon again from Mrs. Bates' class.

And now hear from Blountville, the headquarters of our "Tithers:"

"Please find enclosed \$4. The 'Missionary Bees' gave us \$3 of it, and the other is regular tithe money. Use it where you think it is most needed."—The Millard Family.

We are proud indeed of this fine offering this week. May I give \$1 to the Baby Cottage, \$1 to Japan, \$1 to Ministerial Relief and \$1 to Ministerial Education?



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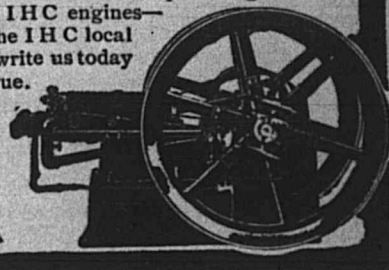
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Those "bees" did good work this time. May they find many honey-freighted blossoms the rest of the summer. We are so grateful to the "Millards." May God ever keep His kind hand on them.

That ends this chapter. May more remember us the rest of August.

Fondly yours,
LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

First quarter's offerings.....	\$178 97
First and second week in Aug., 1911	50 42
Third week in August:	
For Foreign Board—	
Mrs. Katie Bates' Class, Spring Hill S. S. (J.)	1 00
Mrs. Katie Bates' Class, Spring Hill S. S. (K. C.)	1 00
Mrs. Katie Bates' Class, Spring Hill S. S. (debt)	50
Millard Family, Blountville (J.)	1 00
For S. S. Board—	
Athens Missionary Band, by S. H. (Col.)	55
For Baby Cottage—	
Millard Family	1 00
For Margaret Home—	
Athens Band, by S. H.	1 00
For Foreign Journal—	
5 subscribers, Knoxville, by H. R. McG.	1 25
For Ministerial Relief—	
Millard Family, Blountville ..	1 00
For Ministerial Education—	
L. D. E., Chattanooga	26
Millard Family, Blountville ..	1 00
	\$238 95

Received since May 1, 1911:	
For Foreign Board	\$ 83 81
" Home Board	4 35
" State Board	4 00
" S. S. Board	1 55
" Baby Cottage	107 04

" Margaret Home	2 75
" Mountain Schools	2 00
" Foreign Journal	9 50
" Home Field	2 00
" W. M. U.	1 35
" Jewish Girl	1 00
" Jewish Mission	11 00
" Starving Chinese	5 00
" Ministerial Relief	1 00
" Ministerial Education ...	2 01
" Postage	59
	\$238 95

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"A book to stir the passions, a book that powerfully grips the pillars of social life."—Tom Watson in *The Jeffersonian*.

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THE SEMI-ANNUAL MEETING OF SWEETWATER ASSOCIATION, W. M. U.

The W. M. U. of Sweetwater Association held its semi-annual meeting at Niota.

Devotional exercises were conducted by Mrs. M. C. Lowry, of Sweetwater, who was for twelve years the efficient Vice-President for this Association. As an appreciation of her work the body standing gave Mrs. Lowry the Chautauqua salute.

The Superintendent, Mrs. T. E. Moody, briefly stated the object of the meeting, introducing Mrs. Parsons and Miss Wilson, of Niota, who presented Home Missions. The Home Mission maps and charts were also used.

Foreign Missions in different phases was next given, Miss H. I. Magill, of Athens, reading an excellent paper on "The Woman Behind the Veil—the Woman without the Veil."

Mrs. B. W. Walker, of Athens, spoke on our work in Italy; Mrs. Lowry and Mrs. Yearwood, Sweetwater, spoke on "The Needs of Medical Missions."

Mrs. A. W. Prather feelingly gave an account of the Orphanage.

The afternoon session opened with a "missionary symposium," in which the majority present took part.

The discussion of the question of "Tithing" was led by Mrs. Sarah Emerson, and the discussion participated in by many.

The ladies are under obligations to Dr. A. I. Foster for a talk on "Missionaries I Have Known." Dr. Foster brought our workers before us in a manner that made each one feel a personal acquaintance with each missionary presented.

After the address, Misses Henderson, Moody, Lasater, Harmon, Boggess, of Athens, brought the needs of the women in foreign lands before the audience by giving "The Voices of the Women."

In closing the meeting Mrs. Hyatt, the accomplished President of Niota W. M. U., spoke on "What is Expected of Us." To emphasize this subject a collection was taken for the expense fund.

A duet by Mr. and Mrs. Parsons, a quartette by Miss May, Mrs. Scruggs, Mr. and Mrs. Wallace, added to the interest of the occasion. A delicious lunch was served under the trees by the hostess society, Niota.

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J. F. RAMEY He then went into the banking business at Eddyville, Ky. He has just resigned the presidency of the bank to accept the appointment as State Bank Inspector with office at Frankfort. His earning power is five or six times as great as it was before taking his business course. A business education today is a powerful lever in the hands of young men and women in reaching the highest pinnacle of success; in fact, it is essential. We now have about 800 students whom we are preparing to accept better positions and earn more money. Our school is open all the year, and if you want to join us and prepare yourself for the opportunity that is bound to come sooner or later, write today for catalogue and rates, addressing the Bowling Green Business University, 1001 State Street, Bowling Green, Ky.

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Use Kintho Soap, too. It will not only give the freckles a push, but it is delightful for toilet use.

Dr. F. M. McConnell, of Dallas, Tex., Corresponding Secretary of State Missions, succeeds Dr. F. D. Hale as editor of the Query Department in the Baptist Standard. He knows how to do the thing.

Rev. O. L. Hailey has declined the chair of Bible in Brownwood, Texas, and will remain as pastor at Corsicana, Texas.

Rev. Homer Nicholls of Ballinger, Texas, supplies the pulpit of the First church, Beaumont, Texas, during the absence of Dr. C. A. Ridley in Atlanta, Ga.

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Dr. Caleb A. Ridley of the First church, Beaumont, Texas, will supply the pulpit of the Tabernacle church, Atlanta, Ga., three Sundays in August.

Rev. W. C. Taylor of Arlington, Ky., has resigned that pastorate in order to enter a Seminary. Judging by the vehemence with which his brother, H. B. Taylor, of Murray, Ky., has fought the Southern Baptist Theological Seminary at Louisville, Ky., it will not be that one.

Best Thing Made

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.

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April 13, Greenwood, S. C.

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Mrs. Rebecca Truett, aged 80, mother of Dr. Geo. W. Truett, of Dallas, Tex., and Rev. Jas. L. Truett, went to her heavenly home Wednesday, Aug. 2, from Whitewright, Tex. She was great in her sons. The aged husband, Chas. H. Truett, survives her.

TENNESSEE ASSOCIATIONS.

AUGUST.

Cumberland Gap—
Beech Grove—Wednesday, Aug. 23.
Chilhowee—
Maryville, Wednesday, Aug. 23.
East Tennessee—
Clay Creek, Thursday, Aug. 24.
Hiwassee—
Union Grove, Thursday, Aug. 24.
Duck River—
El-Bethel Church, Friday, Aug. 25.
Mulberry Gap—
Chinquepin, Tuesday, Aug. 29.
Big Emory—
Harriman, Thursday, Aug. 31.

SEPTEMBER.

Unity—
Middleton, Friday, Sept. 1.
Ebenezer—
Fairview, Maury Co., Wednesday, Sept. 6.
Tennessee Valley—
First Baptist Church, Dayton, Thursday, Sept. 7.
Watauga—
Siam church, Thursday, Sept. 7.
Stockton Valley—
Fairview, Fentress Co., Saturday, Sept. 9.
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, September 26.
Benlah—
Davis Chapel, near Hickman, Ky., Tuesday, Sept. 26.
New Salem—
New Macedonia, Wednesday, September 27.
Sevier—
Beech Springs, Wednesday, Sept. 27.
Providence—
Union Chapel, Roan County, Thursday, Sept. 28.
Riverside—
Three Forks, Overton County, Thursday, Sept. 28.
Judson—
Western District—
Point Pleasant, Saturday, Sept. 30.

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

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

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

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

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

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

Description of Model "F"

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

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

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

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Name _____
P. O. _____ State _____
Freight office _____ On _____ R. R. _____

OTHER MODELS AT LOWER PRICES—WRITE FOR FREE CATALOGUE TODAY

New Hope, Hickman County, Saturday, Sept. 30.	Piedmont, Jefferson County, Wednesday, Oct. 4.	New River— Union Grove, Morgan County, Thursday, Oct. 19.
OCTOBER.	Nashville— Union Hill, Thursday, Oct. 5.	Stewart County— Nevill's Creek, near Model, Tuesday, Oct. 24.
Cumberland— Hopewell, Robertson County, Tuesday, Oct. 3.	South Western District— Unity, at Holladay, Friday, Oct. 6, 9:30 a. m.	Campbell County— Liberty, Thursday, Oct. 26.
Enon— Bethany, Macon County, Tuesday, Oct. 3.	Tennessee Baptist Convention, Martin, Wednesday, Oct. 11.	Liberty-Ducktown— Time and place unknown.
Weakley County— Public Mills, Wednesday, Oct. 4.	Wiseman— Meaderville, near LaFayette, Wednesday, Oct. 18.	West Union— Time and place unknown.
Tennessee—		No minutes for the last two.



Join the Club and Save \$20 to \$30 On a High Grade Machine

\$25.00 TO CLUB MEMBERS FREIGHT PRE-PAID.

The head of Model "F" is full height and length and fitted with disc tension, capped needle bar and positive take up. Is beautifully finished in ornamental filigree design and represents the acme of mechanical excellence in machine building.

With each machine we include a complete set of attachments of the best quality, representing the latest labor-saving inventions and improvements, thus enabling the operator to do every conceivable class of work done on a sewing machine. The set includes: One Tucker, one Quilter, one Ruffler, one Braider Foot, one Braider Plate, one Shirring Plate, one Binder, four Hemmers, one Hemmer Foot and Feller, (one piece). In addition we send free with each machine one package of assorted Needles, Bobbins, Screw Driver, and Oil Can, thus making a complete outfit.

Death Lurks In A Weak Heart

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

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.

MORELL.—It was grief and sorrow to us to stand over the body of little Wallace, the only child of Charles and Ethel Morell, and see God pluck it from earth and mother's bosom and plant him in the haven. He had prepared for him, and all who become as humble as he was. While Wallace was only about one year old he was the idol of their home and joy of their hearts, being such a sweet, bright child. His mother had taken him to her parents near Russellville for a visit on the sixth of June. Leaving the baby well his papa kissed him goodbye the next day, returning to his work in Knoxville, never to see his baby alive any more. For on the 8th of June, God took it home.

Parents, weep not as one who has no hope. But live to join him in God's kingdom; and there we will understand.

T. E. DEAN.

PETTIGREW.—James M. Pettigrew was born October 24, 1843, and departed this life March 4, 1911, aged 68 years, 7 months, and 20 days. He professed faith in Christ when young and joined the Baptist church and lived a faithful member till God took him to Himself. On Sept. 20, 1870, he was married to Mrs. Lillie L. Miller, and unto them were born seven children. Three are living and four have passed on before him to the other side. He leaves, besides the three children, his wife, and one sister, many grand-children and relatives, with a host of friends. Bro. Pettigrew was a charter member of the Whiteville Baptist Church several years ago, has been a faithful deacon since then, and a true man of God in his church. He stood on the right side of all moral questions and worked for a better country in the future. In the death of this good man we feel that our church has lost a true Christian, the community has lost a prominent citizen. He was a loving husband, true father, good neighbor. Just before he died he gave to his pastor a neat sum for missions, and stated that he really believed in that work. He has gone, but his work goes on. May God bless the bereaved widow and children. Live close to the Lord and some day you will meet him in that sweet and glorious country just over the river.

JAS. H. OAKLEY,
His Pastor.

Whiteville, Tenn.

WESTBROOK.—Whereas, in answer to the call of nature, Sister Martha A. Westbrook passed into life eternal Jan. 23, 1911.

We feel it a pleasure, and belittling, that we should express in a measure our admiration of her strong Christian character, her true womanliness, her faith in her Creator, her devotion to her church and loyalty to her family and friends; therefore, be it

Resolved, That we, as members of the Newbern Baptist Church, do sincerely mourn the loss to the church and community of one of our oldest and most worthy members. And we extend our heartfelt sympathies to her children and commend them to the Father, who alone can comfort in an hour of bereavement. Whilst we sorrow in the separation we rejoice in her long life of loving service. "Blessed are the dead that die in the Lord, for



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—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

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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:

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they rest from their labors and their works do follow them." Her life and example will live on in the lives who have been blessed by her influence.

Resolved, That these resolutions be spread upon the church minutes, a copy sent to the family and to the BAPTIST AND REFLECTOR, and the Builder, for publication.

MRS. JAS. T. HARRIS,
MRS. R. L. WALKER,

MRS. J. E. MILNER,
Committee.

Rev. E. H. Jennings of Dothan, Ala., lately held a meeting there, doing his own preaching, which resulted in 70 additions, 32 by baptism.

Ellhue Martin, a man of much promise, was lately ordained to the full work of the ministry by Bethel church, near Huntingdon, Tenn. The presby-

tery was composed of Revs. W. A. Butler, of Martin, F. Allen, and L. J. Crocker.

Rev. W. L. Richards of Albany, Ga., began work as pastor of the church at Union Springs, Ala., Aug. 1.

Highland church, Louisville, Ky., has called Rev. A. Paul Bagby of Glasgow, Ky., and awaits anxiously his reply. Rev. L. W. Doolan was until recently pastor.

Among the Brethren

By Rev. Fleetwood Ball

Dr. W. J. Williamson of the Third church, St. Louis, Mo., will preach the dedicatory sermon of the Second church of Seattle, Wash., Sunday, Aug. 27. Rev. J. H. Webber is the pastor.

Dr. W. C. Taylor of Petersburg, Va., has accepted the care of the church at Clarksburg, W. Va., and takes charge at once.

As a result of the revival at Senath, Mo., in which Rev. J. H. Pennock was assisted by Evangelist W. H. Williams of Clinton, Ky., there were 10 additions, four by baptism.

The recent revival at Corinth church, near Sharon, Tenn., in which Rev. C. H. Felts was assisted by Rev. R. L. Cole, of Lufkin, Texas, resulted in 21 additions, 17 by baptism.

I. N. Penick truthfully says: "The man who is loudest in denouncing heresy and demanding the punishment of heretics, has a good-sized heresy of his own. He is at least heretical in spirit; for intolerance is a thing that Baptists have always denounced." These remarks are doubtless intended to apply in the neighborhood of Murray, Ky.

Rev. W. A. Gardner of Martin, Tenn., was assisted last week in a revival at Palmersville, Tenn., by Rev. Floyd Crittendon, of Martin. The church was greatly revived.

At Bethel church, near Boydsville, Ky., Rev. V. E. Boston lately assisted Rev. Floyd Crittendon, of Martin, Tennessee, in a revival resulting in 13 additions, 12 by baptism.

Dr. J. M. Carroll is now a citizen of Shawnee, Okla., his family having moved there. He has thrown himself heart and soul into the work of building up the great Baptist University at that place.

Hay's Creek church, near Winona, Miss., was the scene of a gracious meeting last week, resulting in 22 conversions and 12 additions. The writer preached for his father, Rev. Martin Ball.

Rev. G. W. Crawford has resigned at Weatherford, Okla., to become agent for the Baptist University at Shawnee, Okla.

Dr. T. S. Potts, of Memphis, Tenn., lately assisted Rev. J. F. Tull in a revival at Monticello, Ark., resulting in 26 accessions, 23 by baptism. Dr. Potts secured \$1,000 for the Baptist Memorial Hospital.

A revival conducted by Rev. E. E. Dudley, of Jonesboro, Ark., at Monette, Ark., where Rev. Otto Mathis is pastor, has been in progress three weeks and has resulted in 26 accessions.

Dr. Lloyd T. Wilson of the First church, Newport News, Va., has our sympathy in his anxiety over the desperate illness of his mother in Kentucky, to whose bedside he was lately called.

Rev. W. A. Butler of Martin, Tenn., was lately assisted in a revival at Bethel church, near Huntingdon, Tenn., by Rev. F. Allen, resulting in several conversions and one addition to the church.

Alliance in Philadelphia. They were guests of friends who had been members of their church in Harriman, Tennessee.

Mt. Comfort church, near Westport, Tenn., of which Rev. T. M. Boyd is pastor, lately had a revival resulting in 15 conversions and 19 additions, 14 by baptism. The pastor did most of the preaching, although Rev. E. M. Joyner was heard two days.

Rev. William Wallace Horner of Ervay Street church, Dallas, Tex., will dedicate his new Sunday School addi-

tion in September. Rev. L. R. Scarborough of Fort Worth, Texas, will preach the sermon and conduct a revival.

Rev. J. H. Spurlin has resigned as pastor at Berryville, Ark., and will enter the evangelistic field.

Rev. O. J. Wade of Immanuel church, Little Rock, Ark., lately aided Rev. E. J. A. McKinney in a revival at Pleasant Hill church, which resulted in 21 additions, 18 by baptism.

Rev. Andrew Potter of Paris, Tenn., closed a tent meeting Sunday night at Mazie's Chapel church, near Lexington, Tenn., resulting in a number of conversions and additions to the church. The membership was greatly revived and will give attention at once to the problem of constructing a new house of worship.

The revival at Scotland church, near Winona, Miss., closed last Saturday with 32 conversions and 26 additions, 20 by baptism. Rev. Martin Ball is the happy pastor. The writer did the preaching.

Rev. J. P. Crisp of Martin, Tenn., delivered two helpful and instructive sermons to the church at Huntingdon, Tenn., last Sunday.

Rev. W. P. Hines of Beaufort, S. C., has accepted the care of a church in Mobile, Ala., to take effect in September.

Rev. J. F. Vines of Anderson, S. C., lately assisted Rev. D. W. Hlott in a revival at Norris, S. C., which resulted in 36 additions, 21 by baptism.

The First church, McColl, S. C., was lately assisted in a revival by Rev. Robt. J. Dogan of Jefferson Street church, Roanoke, Va., which resulted in 22 additions. Rev. J. A. Brown is the good pastor.

Rev. D. T. Spaulding of Paris, Tenn., is holding a revival this week at Bells, Tenn., where he is the popular pastor. He has a loyal and spiritual people.

Point Pleasant church, near Paris, Tenn., of which Rev. D. T. Spaulding is pastor, lately enjoyed a gracious revival in which Rev. L. D. Summers of Puryear, Tenn., did the preaching. There were 11 baptisms.

Rev. C. P. Roney of Leesville, La., is doing his own preaching in a revival with that church, which has already resulted in 18 additions. He will be remembered as the pastor formerly at Milan, Tenn.

The church at Hamilton, Mo., loses its pastor, Rev. C. C. Hatcher, who has accepted a call to Savannah, Mo., and takes charge Sept. 1.

Rev. W. A. Todd has resigned at Huntsville, Mo., to take effect Sept. 1. At that time he will enter the evangelistic field.

Rev. T. C. Carlton of Clinton, Mo., has resigned as an Associational evangelist and will do general evangelistic work after September 1.

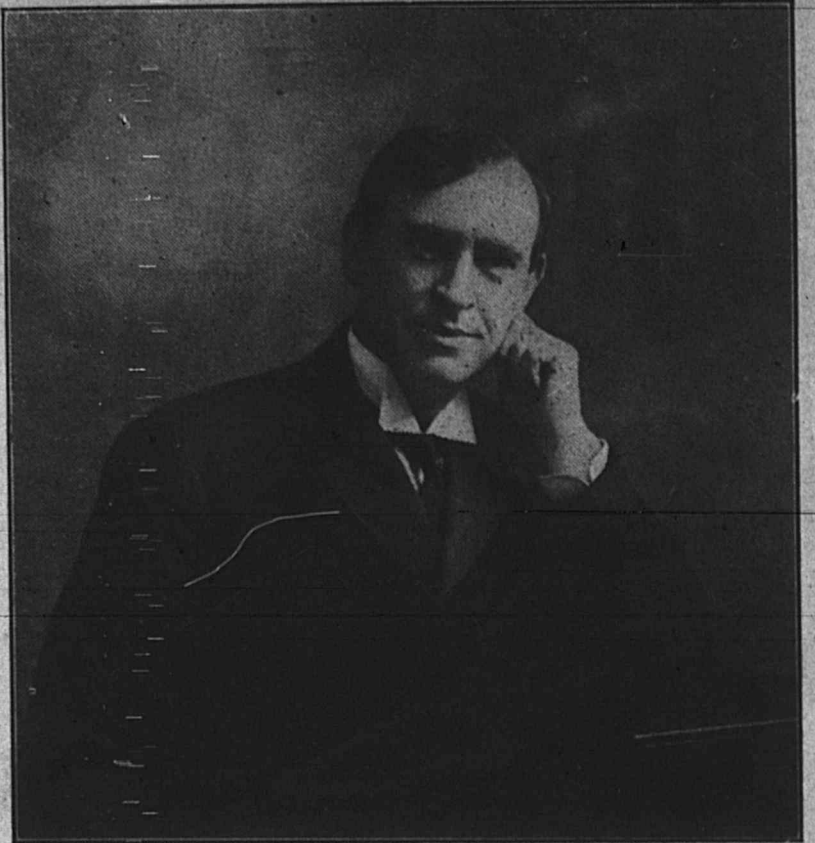
Rev. Elmer Ridgway of Davis, Okla., has just closed a meeting at Wheeler, Okla., near that place, which resulted in 34 professions and 36 additions, 31 by baptism.

Rev. J. H. Turner of Jackson, Tenn., was lately assisted in a revival at Mt. Pleasant church, near Bradford, Tenn., by Rev. A. S. Hall of Jackson, Tenn. There were 14 conversions.

Rev. C. D. Wood of Tillar, Ark., formerly pastor at Dyersburg, Tenn., supplied last Sunday for the First church, Pine Bluff, Ark. He is a strong man and would doubtless be effective in that pastorate.

Rev. J. T. Barker of Friendship, Tenn., was lately assisted in a revival at Providence church by Rev. R. J.

Is Now Located at Fayetteville.



REV. WILLIAM J. CAMBRON.

Rev. William J. Cambron, D.D., the new pastor of the Fayetteville Baptist Church, is a native of Lincoln County. He began his ministry when a boy of 18, preached through his college and seminary course regularly, aiding his fellow students and pastors in evangelistic work. Dr. Cambron is a man of wide experience with men and affairs. He began life with "grit, grace and little greenback," and Lincoln County is proud of the success that he has attained. He was pastor of Calvary Baptist Church, Philadelphia, for five years; the Tabernacle, Camden, N. J., for seven and a half years; Cal-

vary, Parkersburg, W. Va., two and a half years; and the First Baptist Church of Cincinnati one year. He closed his pastorate with the First Baptist Church at Lima, Ohio, May 1, to engage in evangelistic work this fall. During his two years and a half at Lima he received into the church nearly 200 members and the salary was substantially increased, the church paying now \$2,200. Dr. Cambron will serve the Fayetteville Baptist Church until he enters upon his evangelistic work this fall. We congratulate the Fayetteville church on securing the services of this strong and gifted preacher and former Lincoln Countian.

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Baptist Sunday School Board,

J. M. FROST, Secretary.

NASHVILLE, TENN.

Williams of Martin, Tenn., resulting in 22 additions, 17 by baptism.

Oak Grove church, near Mayfield, Ky., was lately the scene of a gracious revival in which Rev. W. H. Williams of Clinton, Ky., was assisted by his son, Rev. H. B. Williams, of Columbus, Ky. There were 24 additions, four from the Campbellites.

Baylor University, Waco, Tex., has introduced fully the Teacher-Training

Course of the Sunday School Board at Nashville into its curriculum. This is a meaningful departure.

The church at Kenedy, Tex., has gone to a full time pastorate and Rev. A. L. Ingram has accepted the work.

Dr. J. W. Lynch of the First church, Athens, Ga., is abroad. Dr. Edwin M. Poteat, president of Furman University, Greenville, S. C., is supplying for him.