

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶ "The world that we're a-livin' in  
Is mighty hard to beat;  
You get a thorn with every rose—  
But ain't the roses sweet?"

¶ In the *Christian Advocate* of August 18th, Bishop E. E. Hoss pays a very fine tribute to his friend of many years, Bishop O. P. Fitzgerald. The tribute is worthy both of the subject and the writer.

¶ A "Dutch Dominie" is credited with the following alliterative aphorism which, says the *Biblical Recorder*, "embodies both sense and sententiousness." "The preaching pulpit's power is proportionate to the praying pew's persistence."

¶ Dr. E. Z. F. Golden, of the *Florida Baptist Witness*, claims that he has always belonged to Dr. Moody's A. T. W. Baptist sect, and that he had supposed we were also a member. Well, we have tried to be, but, unlike Dr. Golden, we may not always have succeeded. But we want to make another profession.

¶ It is stated that Trinity Episcopal Church, New York City, has property valued at \$13,693,500, mostly real estate. It has also an income from pew rents of \$116,000 annually, and an entire annual income of about \$900,000. How would you like for your church to have such an income? Do you suppose it would be worth anything to the Lord's cause?

¶ Before the Texas election some brewers of St. Louis gave out an interview to the effect that State-wide prohibition in Texas would mean a loss to St. Louis of \$3,000,000. And yet those same brewers, or their representatives in Texas, were saying during the campaign that prohibition would not prohibit, that more liquor would be sold in Texas if State-wide prohibition prevailed than if it should fail!

¶ Samuel McCord Crothers is credited with saying: "Altruism is a game two must play at, and it must be played cheerfully. You must not try to be altruist all the time, you must take your turn being the other. If it is your duty to make him happy, it is equally his duty to make you happy. You must give him the opportunity. If you have renounced the miserable aims that end in self, it is praiseworthy in him to do the same. Encourage him to have worthy aims that end in you."

¶ And now it is reported that the Congressional Board of Foreign Missions has received a gift of \$1,000,000 from a friend who refuses to have his name given to the public in this regard. Sometime ago we predicted that before long some man would give \$1,000,000 to missions. Our prediction came true rather earlier than we expected. We are only sorry, though, that the generous donor is not a Baptist, or, at least, that our Baptist Boards are not the recipients of his generosity.

¶ It is stated that the following prayer was prepared by Dr. Arnold, of Rugby, for his personal, daily use before going into the schoolroom: "O Lord, I have a busy world around me; eye, ear and thought will be needed for my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to thee. Do thou bless them, and keep their work thine; that as through thy natural laws my heart beats as my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind can not consciously turn to thee to commit each particular thought to thy service." This is certainly a beautiful and an expressive prayer.

¶ The *Western Recorder* says that in Kentucky in the past few weeks three of the most prominent members of a Baptist church were excluded for aiding the liquor interests in a prohibition campaign. As we stated at the time, the name of Governor Colquitt, of Texas, was dropped from the roll of membership of the Methodist church on account of the active part that he took in the retention of liquor in that State. The church and the saloon are directly antagonistic. The saloon tears down what the church builds up. They have no more fellowship than light and darkness, than Christ and Belial. If a man is a member of the church he has no business being in sympathy with the saloon. If he is in sympathy with the saloon he has no business being a member of the church. Let each one take his choice.

## Personal and Practical

¶ It is stated that the steamship *Aquitania*, which the Cunard Company is building in England, will be the largest passenger steamer in the world. Its length will be 900 feet, and it will accommodate 4,000 passengers.

¶ The cotton bloom is white one day and the same bloom is red the next day. This everybody knows—or at least every one in a cotton country. But can any one tell us why it is so. The only answer we know is that it is God's plan. To our mind a cotton bloom proves a God. No power short of God could make it white one day and red the next.

## COURAGE.

C. D. CREASMAN.

*Though the morning calls me to labor,  
Though the toil of the day makes me sore,  
Though the wearisome strife in the program of life  
Sears the heart with its dearth evermore;  
Still I know that life's cares are its blessings,  
And the goal of the toiler is peace;  
For the struggles I meet make a path for my feet  
Leading up where the conflict must cease.*

*Though the day dawns in dark clouds of sorrow,  
And hope in their veil is obscure;  
Though grief's bitter tears fill the desolate years  
With anguish I scarce can endure;  
What matters a brief life of trials?  
When triumphs eternity long  
Shall crown every care, while each fervent prayer  
Shall ring in eternity's song.*

*Then let the heart strongly encounter  
Each Heaven-sent, battle-filled day.  
No conflict is sent but that strength may be lent  
To the soul marching up life's highway.  
Let the faith of the faithful instruct them  
That God understands all their needs.  
Life's daily ordeal is His test of the real  
Making immortal our mortal deeds.*

¶ Recently at Coatesville, Pa., a Quaker community, a drunken negro fired his pistol to frighten some men. An officer came to arrest him. He resisted arrest and in the struggle killed the officer. In the arrest he was slightly wounded and then turned his pistol upon himself, wounding himself severely. He was taken to the hospital and from there a mob took him out and burned him to death. And this was in Pennsylvania. The trouble at bottom, though, was not the negro question. It was the whiskey question. And, as a matter of fact, that is the trouble at bottom in the South. Nearly all of the friction between the white people and the negroes of the South is caused by whiskey.

¶ We spent last Sunday in Russellville. This is a town of about 500 population. The Baptist church was organized only a few years ago by Bro. P. H. C. Hale, the noble man of God, so greatly beloved in all of that section. It now has a membership of about 100, with a neat house of worship. Rev. Roy B. Bowers is the present pastor. He is a Carter county boy, a son of a prominent and useful Baptist preacher, the 23rd child, an A. M. graduate of Carson & Newman College last year, whence he went to Georgia, but was called back to Tennessee. He is now pastor at Russellville, Three Springs and another country church. These churches form a fine field. Brother Bowers is a most excellent young minister and promises to do a fine work in this important field. The congregation Sunday morning was quite good, and we enjoyed preaching to them. We hope that good was done. It was a pleasure to share the hospitality of Bro. Bowers and of Dr. H. G. Pangle.

¶ Says the *Baptist Advance*: "The divorce evil is a great evil. Who knoweth how to handle it?" We do. See Matt. 5:31, 32; 19:3-9; Mark 10:2-12.

¶ Very innocently an Irish newspaper thus concludes its account of an imposing ceremony: "The procession was very fine, being nearly two miles long, as was also the prayer of Rev. Mr. McFadden."

¶ The *Western Recorder* states that a Baptist evangelist in Roumania has baptized more than six thousands converts in the last twenty years. Is there a Baptist in this country who has baptized that many in the same length of time? It looks like Eastern Europe is coming to the Baptists.

¶ It may be of interest to say that we received at the Nolachucky Association the largest number of subscribers we ever received at that Association and the third largest number we ever received at any Association in Tennessee, the largest number being at the New Salem some years ago, and the second largest at the Central several years ago. This was one reason why we enjoyed the Association so much.

¶ Prof. A. W. Anthony says that the wild imaginings of Jules Verne which twenty-five years ago invented a journey of eighty days' duration around the earth are now exceeded by the steady, sober ploddings of the ordinary traveler, who with fairly good connections, may circumnavigate the globe in forty days. Three steamships and two railroad cars may convey the traveler from New York east, or west, back to New York again.

¶ The *Christian Century*, one of the organs of the Disciples of Christ, declares that the mode of baptism should no longer be made a barrier between Christians, especially on the foreign field. Which means to say that the *Christian Century* recognizes sprinkling and pouring as well as immersion as baptism, and considers that none of them are of any importance. Does the *Gospel Advocate* of this city agree with its contemporary?

¶ Cardinal Gibbons is quoted as saying recently: "Thank God, we live in a country where there is liberty without the toleration of license and authority without the toleration of despotism, and where the government holds over us the aegis of its protection without interference with the individual rights of conscience. We have here no State church, but there is no antagonism between church and State. On the contrary, our civil and spiritual rulers mutually aid and support one another." This is all true, but there are no thanks to Cardinal Gibbons, or to the Catholic church which he represents, for this state of affairs. If the Catholic church could have its way here, as it has had in other countries, there would be no religious liberty, and not even toleration. But, on the contrary, there would be despotism and interference with the individual rights of conscience. A Catholic Bishop said truly: "In Protestant countries we claim religious liberty, because that is their principle. In Catholic countries we deny, because that is our principle."

¶ Dr. W. W. Everts thus reports in the *Examiner* *Hegel* on baptism, taken from his book, "Spirit and Christianity:" "John's custom of immersing his disciples in water was an important symbol. There is no feeling so homogeneous to the desire for the infinite as the desire to be buried in water. The one who plunges in faces a foreign element that at once completely surrounds him and makes itself felt at every point of his body. He has only felt water, that touches him where he is, and he is only where he feels it. There is no hole in the water, no limitation, no variety or definiteness. The feeling of it is the most unscattered and simple. The immersed person comes out into the light, separates himself from the water, is divided from it and yet drips from it all around. As it leaves him the world takes on form again, and he steps back strengthened into the manifold state of consciousness again. While he was immersed he had but one feeling; the world was forgotten, and he was in a solitude that had cast everything away, unbound itself from everything. Baptism was a getting out of the past and an enthusiastic consecration to a new world."

## ARTICLE 72

## A Southern Pilgrim in Eastern Lands

By Edgar C. Folk, D.D.

## A SUNDAY IN LONDON.

It was a rare privilege to spend a Sunday in London. We had spent the previous Sunday in Paris. After inquiring at the hotel for a Protestant church, after consulting the directory, after walking the streets of Paris, trying in vain to find such a church, I gave up in despair and returned to the hotel. But even if I had heard a sermon, I could not have understood it. Here in London, though, where people could speak English, we could understand everything in any church, and so could hear and enjoy sermons to our hearts content. So we put in a full day of it. Where should we go in the morning? There was but one answer for most of us as Baptists. To

## SPURGEON'S TABERNACLE,

of course. The Metropolitan Tabernacle is the technical name given to it. But the name by which it is almost universally known is Spurgeon's Tabernacle. True, the great Spurgeon is not there now. But the place is redolent with his memory. True, the building in which he preached so long and so eloquently was burned soon after his death and another smaller one erected in its place. But it is in the same location, and on the same plan. It will be remembered that after the death of Charles Spurgeon his son, Thomas Spurgeon, was called as his successor, Dr. A. T. Pierson meanwhile having supplied the pulpit for some months. Rev. Thomas Spurgeon did a good work there, though very much hampered by the fact that he was the son of his father—which fact he could not help—and by the comparisons which people would make between father and son. His health failing, he resigned several years ago and is now president, I believe, of the Pastor's College. Dr. Archibald G. Brown, one of the first graduates of the Pastor's College, who had been laboring in another part of London with marked success, was then called. He was pastor when we were there last year. Since then he has resigned and my old schoolmate—he was a Senior when I was a Freshman, despite which fact, however, we were good friends—Dr. A. C. Dixon, has been called and took charge last June.

Dr. Brown preached the morning we were there. According to the custom of the Tabernacle pulpit he read and commented at length on a passage of scripture. The children of the Stockwell Orphanage sang a beautiful hymn. The hymns in the hymn book were six and seven verses long. The congregation sang three of five or six verses each. The text of the sermon was John 12:9: "Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." The subject was "Motive." Each division of the sermon was taken from a passage of scripture, as follows:

Gen. 30:27—Avarice;  
Gen. 39:5—Avarice again;  
Titus 1:11—Lucre;  
Matt. 14:3—Self-gratification;  
Matt. 14:9—Opinion of others;  
Rom. 13:5—Conscience;  
Col. 1:24—Church;  
I. Cor. 9:23—Gospel;  
II. Cor. 14:5—Jesus' sake.

Despite the numerous divisions the sermon was only about half an hour in length. It was a sweet, juicy, gospel sermon. I enjoyed it very much, and all the more because I had heard very few sermons at all since leaving home. After the sermon the audience was dismissed. I went up and spoke to Dr. Brown, and he did me the honor to ask me to assist in the administration of the Supper, which followed after a brief interval, a privilege which I appreciated.

In the afternoon several of us went out to

## WESLEY'S CHAPEL,

that is, the church in which John Wesley preached for many years. There being no services at that hour we could not get in, but we were glad to see even the exterior of the place where Wesley preached. It is a plain, square house, solidly built, a good deal on the order of the Central Baptist Church, Nashville. In the church yard is the house in which John Wesley lived—the parsonage, our Methodist brethren would call it. The Episcopalians would call it a rectory, the Presbyterians a manse. We Baptists call it a pas-

torium. Like the chapel, it is a plain, unpretentious brick building. Back of the chapel is Wesley's tomb, on which is the inscription, "Reader, if thou art constrained to bless the instrument, give God the glory"—a noble sentiment, truly, reminding me of the remark of William Carey on his death bed, "Dr. Carey! Dr. Carey! When I am gone say nothing about Dr. Carey. Speak only of Dr. Carey's Master." On William Carey's tomb is the inscription, written by himself:

"A poor and weak and helpless worm,  
On thy kind arms I fall."

Evidently neither Wesley nor Carey believed in self-perfection. The truth is, the nearer Heaven a person's heart the nearer earth his face. In other words, the more pious a person the more humble he is, as illustrated in the case both of Wesley and Carey, as well as Paul. Just across the street from Wesley's Chapel is the

## BUNHILL FIELDS BURYING GROUND,

an old cemetery in which it is said 120,000 are buried, including some of the most famous persons in English history along religious and literary lines. Here, for instance, is the tomb of John Bunyan, with a recumbent statue of Bunyan. On the end of the tomb is a picture in marble of Christian at the cross, with his burden rolled away and lying on the ground by him. Here lies Susanna Wesley, who was the mother of 19 children, a great honor, especially when among them were John and Charles Wesley. Other tombs are those of Dr. John Gill, the great commentator, Dr. John Rippon and Dr. Isaac Watts, the authors of so many of our hymns, and Daniel Defoe, with the inscription that he was "Born in 1661. Died 1731. Author of Robinson Crusoe." That was all that was needed to be said. I could have lingered in that old cemetery all the afternoon, but we had to hurry on because we wanted to attend a service in

## ST. PAUL'S.

This is the greatest Episcopal church in the world. It is to Episcopacy what St. Peter's is to Catholicism. It was a special service in behalf of charity hospitals. The Lord Mayor and his staff attended in full uniform. The immense auditorium—if an auditorium it could be called, where it was so difficult to hear—was nearly filled. The sermon was by the Archdeacon of London. He stood in a stand or lectrum with a sounding board back of him. He had a strong, round, sonorous voice. His articulation was very distinct. But even then it was impossible to catch everything he said, and to follow him closely. His text was, "Ye have come to the city of God." He read the sermon. It was an eloquent appeal for a clean city of man as an antechamber to the city of God. We visited St. Paul's again during the week just to see the church. But I may as well give something of a description of it while we are here.

St. Paul's was erected 1675-1710, upon the site of a Gothic structure which was burned down in the great fire of 1666. Its length is 500 feet; breadth of body, 118 feet; transept, 250 feet; height from the pavement to the top of the cross, 404 feet. The cost was about \$3,500,000. Like Westminster Abbey, which we shall visit later, St. Paul's is a church, a tomb, and a mausoleum. In it are the tombs of Wellington and of Nelson, respectively the army and naval heroes of England. There are also monuments to them, besides numerous other monuments, such as those to Gen. Packenham, defeated by Gen. Jackson at New Orleans, Turner, the painter, made famous by John Ruskin, Dr. Samuel Johnson, Sir Joshua Reynolds, etc. At night we attended services at

## WESTMINSTER CHAPEL,

where Dr. G. Campbell Morgan preaches. We went early, and through the kindness of the assistant pastor we were admitted at a side door and given good seats. It was well. As soon as the doors were opened to the public the crowds surged in, filling every available inch of space. Dr. Morgan came out dressed in a heavy dark brown gown, which made him look awkward and impeded his gestures somewhat. He has a thin face and long hair, on the order of Dr. L. G. Broughton. In fact, Drs. Morgan and Broughton look about as much alike as two Dromios. They are warm friends and each has frequently preached for the

other. As I have said before, both look like Ramses II, the Pharaoh of the Oppression, whose mummy is now in the Egyptian Museum at Cairo.

Dr. Morgan took for his text Hebrews 13:14: "For here have we no continuing city, but we seek one to come." The sermon was along the line of the one by the Archdeacon of London at St. Paul's in the afternoon, but more eloquent, and especially more deeply spiritual. I do not know when I have heard a finer sermon. And yet I must confess that I did not carry away with me as much of it as I did of the simple gospel sermon by Dr. Brown in the morning.

These were all of the places we had the opportunity of visiting on Sunday. There are several other places, though, of much interest, of which I may tell in this article.

The first is

## WESTMINSTER ABBEY.

This rivals, and in fact surpasses, St. Paul's in interest. St. Paul's is primarily a church and secondarily a tomb. Westminster is primarily a tomb and secondarily a church. It is the place of burial for England's distinguished dead. There is no place in all the world equal to it in this respect. The Abbey is said to have been founded by Seburt, in the sixth century, and to have been destroyed by the Danes. Edward the Confessor rebuilt it in 1065; Henry III enlarged the Abbey and added a chapel, and Henry VII, in 1502, erected the chapel known by his name. The Abbey is 375 feet in length and 200 in width, and contains the tombs of twenty-eight kings and queens, besides numerous men and women of distinction. It was located west of what was then the city of London and so called Westminster, or West Church. The exterior presents a magnificent appearance. It is not so large as St. Peter's, nor so massive as St. Paul's, but handsomer than either, with more spires, angles and fancy work of various kinds. Westminster Abbey is pre-eminently the church of royalty. Here the kings of England are crowned and here they are buried. So that it is intimately associated with the two greatest events in their history. In the coronation chair is the famous

## STONE OF SCONE.

The stone is that brought from Scone Abbey in Scotland by Edward I in 1296, where all the Scotch kings had sat on it. There was said to be a couplet engraved on it by King Kenneth, A. D., 840, to the effect that Scots shall reign wherever this stone be placed; a prophecy disastrously fulfilled by the accession of the Scotch Stuarts to the English throne. There is a rectangular groove on the upper face, to which a metal plate with an inscription may have been affixed. In 1324 Robert Bruce appealed to Edward II that the stone might be restored to Scotland. Scots, he said, daughter of Pharaoh, had brought it from Egypt, and Moses had promised that victory should follow the stone. It was even thought to be the identical stone on which Jacob's head had rested at Bethel, when he saw angels ascending and descending from heaven. On this very stone Edward I had himself crowned king of the Scots; and in the chair in which it lies has been crowned every English sovereign since his time. It has never left the Abbey except when it was temporarily removed to Westminster Hall when Oliver Cromwell was installed Protector. At the recent coronation of George IV he sat on this stone. It would be both impracticable and uninteresting to give a list of all the kings and queens buried in Westminster. We Americans care little about a king or a queen as such. With us every man is a sovereign. What we want to know about a person is, Who is he, and what has he done or can he do for his fellowmen? I may only mention a few of the kings and queens of special importance, such as Henry VIII, Elizabeth, Mary, Queen of Scots, to whom a monument was erected by her son, James I; James himself, and others. The most famous place in the Abbey is what is known as the

## POET'S CORNER,

where there are monuments to Garrick, Addison (buried in the nave of Henry 7th's Chapel); Macaulay, Thackeray, Handel, Goldsmith, Thomas Parr, aged 152; Gay; and in the pavement, Dickens, Dr. Johnson, and Sheridan; Thomson, Shakespeare, Southey, Campbell, Prior, Milton, Gray, Butler, author of Hudibras, Spencer, Chaucer, Ben Jonson (buried in the north aisle); Drayton, Cowley, Dryden. On the adjacent pavement is this inscription, "Near this slab are buried Chaucer, Beaumont, Dryden, and Prior." In the North Transept are buried Pitt, Wilberforce, Canning, Fox, Grattan, Warren Hastings, Richard Cobden, Darwin, Robert Stevenson, Ben Jonson, at whose tomb is the inscription in the pavement, "O Rare Ben Jonson;" Wordsworth, Charles Kingsley, Sir Isaac New-

ton, David Livingstone, George Peabody, at whose grave is the inscription, "I have prayed my Heavenly Father day by day, that I might be enabled before I died to show my gratitude for the blessings which he has bestowed upon me by doing some great good to my fellowmen." Noble wish, certainly, and right nobly fulfilled, as attested by the Peabody Normal College of Nashville.

These men whose names I have mentioned are the ones who have done things, and they are the ones in whom we Americans feel a special interest. Of course while in London, I visited the

BAPTIST CHURCH HOUSE, as it is called, or Baptist headquarters. It was built in 1903 at a cost of \$500,000. Besides business offices, there is in it a council chamber, a committee room and a chapel. Rev. W. T. Ward is pastor of the congregation which meets in the chapel. Being so thoroughly "down town," though, it is, I understand, very difficult to gather much of an audience on Sunday. In the hall is a fine marble statue of Charles E. Spurgeon. Among the objects of interest shown the visitor are slave chains from Jamaica. I had the pleasure of meeting Dr. J. H. Shakespeare, Secretary of the Baptist Union for Great Britain and Ireland. He had just returned from his visit to America, where he had been to address the Northern and Southern Baptist Conventions in the interest of the Baptist World Alliance—this was in 1910, you understand. Dr. Shakespeare very kindly introduced myself and a friend who was with me, Mr. James Kempton, of Atlanta, to Sir George White, a Baptist member of Parliament for Norwich, who was at the time in the Baptist Church House attending a committee meeting. Sir George very graciously carried Mr. Kempton and myself down to the

PARLIAMENT HOUSE, obtained admission for us at the gallery, which required considerable red tape, and left us there while he went on the floor.

The hall of the House of Commons is small, not as large as the hall of the House of Representatives in Washington, or that of the House of Representatives in Nashville. Instead of chairs are benches running lengthwise the hall, in tiers. You frequently read about the "Opposition benches." The Government forces are on the right of the speaker, the Opposition forces on the left. The members of the Cabinet are members of Parliament, most of them members of the House of Commons. They sit on the front row of benches. There are seats apparently for not more than 300 or 400 members in the House. The total membership is 670, but of course not all are there at one time. Members serve without pay, and many of them prefer to remain at home and attend to their own business, unless something of particular importance is coming up. The Speaker sits under a canopy and, with wig and gown on, presides with stately dignity. He is not a member of either party and is supposed to be entirely impartial in his rulings, and I presume is. He is elected year after year, regardless of which party may win at the polls. The present Speaker is Sir William Lowther. The debate when we were there was on the Census, and, incidentally it seemed, on Sunday golf. The members did not strike me as especially good speakers. They spoke in rather low and monotonous tones, with a frequent halt in their speech. I presume, though, I did not hear the best speakers. I was anxious to see and hear Mr. Lloyd George. But he was not present that night. The manner of applause is not by clapping of hands or stamping of feet, as with us, but by crying, "Hear, hear!" A division was called for on some point. The Government members passed out one door and were counted and the Opposition members out another door. I was busy taking notes, when the Sergeant-at-Arms, or whatever they call him over there, came to me and said rather sharply, "Put that pencil up." Of course I obeyed. But I wondered what objection there could be to my taking notes. Just about that time, though, Sir George White appeared and invited Mr. Kempton and myself to go to supper—or dinner as they call it—with him, which we were very glad to do. He first took us over the building and then into the dining room, where we had an elegant dinner, which we enjoyed very much. During the dinner Sir George pointed out to us a number of the celebrities of Parliament, who were also taking their dinner.

Sir George was exceedingly kind and courteous to us, and I want to take this occasion to thank him for his hospitality and to express our great appreciation of it.

This was my last night in London and the last of my stay abroad before starting for home, and I am glad it was so delightfully spent. It left a good farewell taste in my mouth.

## IF WE KNEW.

By Ellen M. H. Gates.

*If we knew, when walking thoughtless,  
Through the crowded, dusty way,  
That some pearl of wondrous whiteness  
Close beside our pathway lay,  
We would pause when now we hasten,  
We would oftener look around,  
Lest our careless feet should trample  
Some rare jewel in the ground.*

*If we knew what forms were fainting  
For the shade which we should fling,  
If we guessed what lips were parching  
For the water we should bring;  
We would haste with eager footsteps,  
We would work in storm and calm,  
Bearing cups of cooling water,  
Planting rows of shading palm.*

*If we knew where genius struggled,  
Through the weary nights and days,  
Sighing still amid their toiling  
For some word of hope and praise;  
Buds of balm and leaves of laurels  
We would place in every hand—  
Little deeds with pleasant meanings  
Hungry hearts can understand.*

*If we knew what feet were weary,  
Climbing up the hills of pain,  
By the world cast out as evil,  
Like old Judah's Magdalene;  
We no more would dare to scorn them  
With our foolish fear and pride,  
Wrapping close our robes around us,  
Passing on the other side.*

*If we knew when friends around us  
Closely press to say "Good-bye,"  
Which among the lips that kiss us  
First beneath the flowers would lie;  
While like rain upon their faces  
Fell our bitter, blinding tears,  
Tender words of love eternal  
We would whisper in their ears.*

*If we knew what hands were rearing  
Massive structures on the sand,  
Planting Upas for a shade-tree,  
To protect their palace grand;  
We would point to many a venture,  
Fair and stately as their own,  
Shining fragments—dome and turret—  
Which the winds had overblown.*

—The Examiner.

## THE LORDSHIP OF CHRIST.

By E. Y. MULLINS, D.D., LL.D.

(Sermon delivered before the Baptist World Alliance.)

*"Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified."—Acts 2:36.*

The post resurrection experience of the disciples resulted in a very remarkable transformation. As we look upon them and listen to their words as recorded in the New Testament, we seem to be witnessing a work of creation. Something new in human history is being called into being, something new in individual experience, and something new in the social order arising out of it. Two things seem to move along in parallel lines in this new creation. First, the Lordship of Jesus becomes more and more absolute, and parallel with this the triumphant might of the Christian church appears in growing splendor. The terms and descriptions which they apply to Jesus show the one, while the conquest of disciples over environment shows the other. They had during his earthly life called Jesus Messiah and Master and Lord. But these were conventional terms in current use which were without the fullness of meaning they acquired later. But now these men begin in a new and original way to define or rather describe the Lordship of Jesus. In the pentecostal powers of miracles and tongues and moral energy which fell like a shower of diamonds on the early church Peter sees the gift of Christ, the risen and ascended Lord. When men turn from their sins in vast numbers it is because God had exalted him to give repentance and remission of sins; and when the church comes into existence it is because Christ gave some to be apostles and some prophets and some teachers, on through the entire ministry and organi-

zation of the church. John on Patmos beholds him in relation to the churches and presents him as walking among them with eyes like fire and face like the sun and feet like burnished brass. He sees him in relation to earthly rulers, and he is the Prince of the kings of the earth; and in relation to human history, and he is the Alpha and Omega, the beginning and the end. Paul also sees him in his great relations to the universe, and he becomes the center in which God sums up or brings to a head all things, or else he is the golden vessel capacious enough to contain the fullness of the divine. For in him dwelt all the fullness of the Godhead bodily. Thus did they fill out the circle of meaning of the earthly name of Christ. Thus did his Lordship orb itself into the one commanding fact of life and history. Thus did it become the center which was strong enough in moral and spiritual gravitation to draw to itself and sustain the whole moral universe and impart to it order and system.

Such was one aspect of the new creation which took place after the resurrection. The other aspect was that which answered to this, viz. the triumphant might of disciples themselves. The impression this makes upon us is that somehow these early believers had been seized by an irresistible power. One writer says that they were unconscious of the purpose working in them. All they knew was that an energy was at work, and these were events which manifested that energy. But there was more than this in the events. It was not only a question of cause and manifestation; it was also an instance of means and end. Men are the instruments of a new power which seizes them and wields them mightily. They do not at first fully grasp the meaning, but it slowly comes to them. It conquers Jerusalem which crucified Jesus, through its tremendous moral energy. It seizes a great mind, capacious enough for a universal Gospel in the person of Saul the persecutor, and through him pours out upon the world a succession of glorious emancipating truths. This power sweeps around the Mediterranean and enters Rome, and finally it conquers Constantine, and the fiery cross which he saw in the heavens becomes the guiding principle of human history. In short, if human history be likened to a game of chess, for the first time the men are so placed that we begin to discern the meaning of the game. If it be likened to the growth of an organism, we now see first the framework of bones emerging in the protoplasmic nucleus. If we liken history to the evolution of a solar system we now see the central nucleus of the nebula throwing off masses which are to become planets and satellites.

How this Lordship of Jesus, coupled with this triumphant power of his church is the peculiar and distinctive truth of the early Christian history, and we cannot understand the Lordship apart from the conquering church, nor the conquering church apart from the Lordship. I propose in this sermon to define a little more fully what are the sources of Christ's Lordship and what the secret of the church's power, or more briefly what is the relationship between the Lordship of Christ and the conquest of the world by the church.

We observe first

## THE GROUND OF CHRIST'S LORDSHIP.

We note, then, that he is Lord through divine appointment. "God hath made him both Lord and Christ, this Jesus whom ye crucified." Now this implies a fitness which grows out of the nature of things. God's appointments are never arbitrary. He is Lord, then, not merely in name, but in reality. If his function is that of Lord his nature is a lordly one. If he has for us the value of God, his nature agrees with that value. You cannot have the effect and repudiate the cause. Alice in Wonderland saw the grin on the cat's face first, and then saw the cat gradually fade away, leaving only the grin. This was in Wonderland, however, not in real life. If Christ works in a man repentance and faith and a regenerated life, if he performs the office of God for men, while remaining simply man, when and where and how did he wrest from God his functions and seize the reins of history? We can only tell what things are by what they do. It is impossible, then, to assert that Christ acts on history as God, but is destitute of the divine, as many moderns assert. You cannot separate function and nature. You do not infer because gravitation makes water flow down hill that the nature of gravitation tends really to make water flow up hill; nor that while electricity has a function of lighting the streets at night its real nature is of another kind.

I assert, then, that he exercises Lordship because he is Lord. He is Lord by God's appointment because he is essentially possessed of a lordly nature.

Now that fitness for Lordship has shown itself in several other ways. For one thing it is seen in Christ's successful affirmation of spiritual values and realities over against a materialistic age. The physical universe dwarfs man. The psalmist felt that, and the modern world is incomparably vaster than that of the psalmist. The earth is a Bethlehem of the universe, just a tiny village, and man its inhabitant. We must admit that, looked at externally, Shakespeare is insignificant compared with Orion. The Pleiades outshine the church in external splendor. The milky way makes all human history loom like a tiny path which ants have made through a jungle. And yet, and yet, this is not all. Man is not dwarfed by the milky way. He refuses to be cowed by all the vastness around, and he steadfastly declines to be blinded by the dazzling splendors of all the systems.

Now, why is this? There is but one answer. It is the light Christ has shed upon human character and human value—the worth of the individual, the value of the soul. Man is a lost sheep; the Shepherd will not rest until he finds it. Man is a lost coin and God is impoverished because he is lost, and he will, like the woman in the parable, sweep every nook and cranny of the universe in order to find the lost coin. Man is a lost son, and the Father waits for his return in age-long patience. The grave cannot conquer man. Personality is the supreme thing. Man is the diamond point on the golden pen of the universe. Christ's Lordship is seen in his power to exalt personality to the supreme place against a universe even vaster than ours. Only Christ does this. Modern pantheism quenches personality. Unless there is a divine person behind all things, then our human personality is no more than a bubble on the bosom of the stream of time—an iridescent emptiness which gleams a moment in the sunlight and then vanishes forever.

Again Christ's Lordship is seen in his steadily increasing power to control the moral progress of the race. Men are asserting that the ethics of Jesus have been outgrown, that some of his teachings are antiquated. There is but one way to deny the finality of Christ's ethics, and that is by repudiating them altogether. Nietzsche frankly does this. Morals are bad for the race, he says. Now, if there be an ethics at all, the ethics of Jesus alone can control. For all ethical thought gravitates back to him. Men superficially conclude that because you do not find in the New Testament express commands against trusts and boycotts, and particulars for all our modern complex life, its ethics, therefore, must be outgrown. But the New Testament contains what is far better—the vitalizing principles for the ethics of all ages. The sunlight is as ancient as the universe and as modern as the foliage in your parks and the blossoms in your flower gardens. If you were to break a sunbeam into a thousand fragments you would not find a single heliotrope or honeysuckle. But if you let the sunlight play on the planted seed, you get both. You do not go to the New Testament for the last decision of the Supreme Court or the last act of Congress, but in the Sherman law and recent decisions of the Supreme Court you get the outward expression of the moral teachings of Jesus.

Christ is Lord also of the intellectual progress of the race, because his teaching as to God sums up all that philosophy has surmised and more. I cannot outline even the greatest thoughts of philosophy, but all of them are seen in Christ's teaching as to God the Father. Christ is the author of modern discontent in all its higher forms simply because he has given the vision of the eternal. Western civilization has been transformed into a stairway. Each epoch is a step upward. Our masterpieces no longer satisfy. We carve out our masterpieces with mallet and chisel from the marble of history, and contemplate each for a time, and then the old discontent arises, and we put it on one side and begin on another. Our masterpieces then become the landmarks of our upward progress. Christ is the flying goal of history.

We observe, then, that the Lordship of Jesus is based on the eternal nature of things, and his church acquires power as it appreciates the meaning of this.

Jesus also controls the spiritual progress of the race. In the next place Jesus is Lord through suffering. God hath made him both Lord and Christ, this Jesus whom ye crucified. Please observe where the emphasis falls: "This Jesus whom ye crucified." He does not say God hath made him both Lord and Christ, this Jesus who became incarnate, though this was true, or this Jesus who preached the sermon on the mount, though this was true, nor this Jesus who wrought miracles, although this was an undoubted fact; nor this Jesus who was raised from the dead, though that is implied. He says rather, "this Jesus whom ye crucified." The Lordship of Jesus is based

not primarily on what he taught or merely on what he was. It was first of all based on what he did. Not a teaching, but an event is the corner stone of his Lordship.

Now his cross is not merely a moral spectacle to exhibit God's love and righteousness. It is rather a transaction which was grounded in some deep necessity. Just as a loving father might thrust his hand in the fire to rescue a child who had fallen into it, but would never call his children around and thrust his hand into the flames without cause merely to demonstrate his love; so Jesus did not yield himself to the cross merely as a spectacle. Hence Christian experience has always looked to his sufferings as the center of his work for men.

The death of Christ, then, was a moral transaction. As his cross was a moral and spiritual transaction with God and not merely a physical death, so his primary service to men is a spiritual transaction in their souls. Men do not reason their way up to Christ and then bow down to his Lordship. They always meet him in struggles of some kind or another. His Lordship is moral, not intellectual.

Matthew Arnold says, "Try all the ways of being good and you will fail, but try the way of Jesus and you will succeed." Jesus has always met men in their struggles, and his Lordship is based on the inevitableness and finality of his way of life. Here is a man desiring to cross a mountain who finds a number of paths leading up the mountain side. He tries one and it curves around again to the valley. He tries another, and it ends beneath a perpendicular wall of rock. He tries a third and it carries him to the brow of a precipice; a fourth and it leads him into a cavern. Finally he tries another, which leads over the mountain. The authority of the one path over the others is that it leads over the mountain and the others do not. This is precisely the function of Jesus Christ in human life. All men alike need this final authority. We boast of our freedom, and we do well; but authority, lordship, is as fundamental a need as is freedom. We see it in Plato, that marvel of philosophical acumen, who, after having explored the limits of human thought, longed for a God or a God-inspired man to lift the veil from his eyes and show him truth. We see it in Job when, tossed by doubt and fear, he longs for a daysman, a voice to speak to God for him and to speak to him for God. We see it in the men of the Middle Ages, who prayed and hoped that their dead emperor, Frederick Barbarossa, would some day awake from his enchanted sleep in the cavern high up on the mountain side and come again to lead them to victory. We see it in Huxley, who longed for some moral power, which might enter his spirit and compel it to think right thoughts and do right things. We see it again in Luther, who waged such a war against human authorities. Now he is in the Wartburg castle, as prisoner, looking out at night upon the vast expanse of Heaven with long trailing clouds sailing past, and asking what supports this vast frame and our human lives. Or when in his garden at nightfall a little bird alights on the branch of a tree for the night and Luther sees and thinks of its frail body outlined against the infinite sky, and from it learns a lesson of trust. Or, at another time, at the death-bed of his little daughter, Margaret, he is resigned to her going, yet longing, oh so deeply, to have her stay, yet following the little traveler out into the dim regions beyond with awe and wonder and humility, and finding in it all occasion for trust. So in all the deeper forms of human experience. In our temptations we want a stronger hand than our own which can tame the lions of passion in our breasts. In our highest intellectual flights, baffled and disappointed, we long for some higher power to rest our weary wings and enable us to penetrate the great beyond. In our sorrows and losses we need a voice which speaks with authority and can comfort us. With this thought in mind, then, we come to consider the authority of Christ in the light of human need and man's assertion of freedom.

(Continued next week.)

#### A SPECIAL "TEACHER-TRAINING MONTH" FOR SOUTHERN BAPTISTS.

P. E. BURBOUGHS.

The whole Sunday school world is to observe September as "Teacher-Training Month." During this month teachers and officers into the thousands will form themselves into classes for special normal study. This teacher-training movement is one of the marvelous developments of our day. More than ten thousand diplomas were bestowed upon Sunday school workers in this country during the past twelve months.

At the present rate, the Sunday School Board will bestow six thousand diplomas during the next year, more than have been given during the previous ten years of the Board's work in these lines.

#### WHAT IS PROPOSED.

Much preliminary work has been done. Information has been spread abroad. Interest has been aroused. Consciences have been quickened. All things have been made ready for a mighty advance in teacher-training work. It is now proposed to crystallize this sentiment and to gather from the labors of the years past a blessed harvest. Classes are to be formed, hundreds of them, and the actual practical work of teacher-training is to be pushed with tremendous vigor.

#### WHY SEPTEMBER?

In this month schools and colleges are opening. All life is reorganized on new lines. Plans are making for the work of the fall and winter. This is pre-eminently the month in which to bestir ourselves for teacher-training. Vague, half-formed resolutions have been widely made by teachers and officers to seek fuller equipment for their high task. Thousands have caught the vision of a nobler service. We will now carry out on practical lines these resolutions and act upon the inspiration of these visions. The time is ripe for such a movement. September is to be the month of destiny for the Sunday school interests of this land.

#### WHO WILL BRING IT ABOUT?

Every Sunday School Secretary in the land has set his hand to this task and will work with his might. Our denominational editors will nobly lend their help. The *Biblical Recorder* and possibly other papers will give over an issue to this campaign. Editorial Secretary I. J. Van Ness will make the "Convention Teacher" for September a special teacher-training issue. Pastors will urge the matter in public and private. Superintendents, long oppressed by the lack of trained workers, will see in this an opportunity to bring about results they have coveted. Teachers, burdened with their own short-comings and stirred by a vision of better things, will lend their influence to the formation of these classes. All the intelligent estates of Israel will help the movement.

Literature on the subject of teacher-training, free and abundant, will be furnished from the Sunday School Board's Teacher-Training office, or upon application to any Sunday School Field Secretary. Sow down your field with literature, organize an enthusiastic class in your own community, and then use your good offices far and wide for the extension of the work.

Nashville, Tenn.

#### REVIVAL AT ALTON PARK.

Evangelist Burton A. Hall, of McKinney, Texas, has been with us in a two-weeks' meeting. At the close of the services Sunday night there had been reported between 75 and 100 conversions and renewals, with 33 for baptism, including some under watchcare. The services are being held in a big tent on the Alton Park car line, and on a beautiful elevation overlooking the city of Chattanooga. A crowd of about 800 attended the meeting Sunday night, taxing the seating capacity of the tent to the limit, with a great crowd standing just outside; but despite this fact many earnest, anxious sinners pressed through the crowded aisles to the mercy seat, and some ten or twelve were saved. Ten united with the church and many more will follow; in fact, none will be counted that do not join. Pastors Fort, Sprague, Gray, Vesey, Massee, and King, with their folks are helping nobly together, with many others of other churches. People have been blessed and saved in every part of Chattanooga, and will join other churches. The meeting swings into the third week with the revival tide rising, and we are looking for even greater results in the coming days. I shall have something to say of Evangelist Hall and his methods at the close of our meeting, but I want to say now that he is sane and sensible, and he knows how to conduct a great revival. His old friends are coming for miles to see and hear him. I am happy.

W. N. ROSE, Pastor.

I leave Tennessee Sept. 18, 1911, for Chester, Pa., to take a special course in theology on evangelistic lines. I want all my friends who read this to pray for me that I may do a great work for my Lord and Master. I want to stay at Crozier Seminary two years. Dr. Evans has promised to give me work there. I want to wear out and not rust out.

Knoxville, Tenn.

W. H. MOUNTCASTLE.

Pastors' Conference

NASHVILLE.

The following resolutions were adopted by the Nashville Baptist Pastors' Conference:

Whereas, God has seen fit to remove from earth to Heaven, our beloved brother, Rev. S. M. Gupton, who was for a number of years an honored member of this Conference, therefore be it

Resolved, First, That we feel the loss of Brother Gupton as that of an able preacher of the Gospel, a faithful minister of Jesus Christ, a noble Christian gentleman, a warm friend to every good cause and a strong foe to every evil one.

Resolved, Second, That we tender to his bereaved widow and children our sympathy in their great loss.

Resolved, Third, That a copy of these resolutions be spread upon the minutes of this Conference, a copy furnished to the family, and a copy published in the BAPTIST AND REFLECTOR.

EDGAR E. FOLK,  
J. M. FROST,  
A. OWEN,  
Committee.

First—Pastor Inlow preached at both hours to good congregations. Fine interest throughout the day.

Central—Assistant Pastor Dew preached on "Right Living," and "The Fare from Joppa to Tarshish." Very good congregations.

Third—Dr. Gillon preached on "State Missions." Pastor Lemons preached in the evening on "God and Man in a Wilderness." One addition at the evening service.

Howell Memorial—Pastor Cox preached in the morning on "Abiding in the Love of Christ." Pastor also preached in the afternoon and at night in tent meeting at Richland Mission. Three professions at tent meeting. Dr. A. E. Booth preached at the church in the pastor's absence. Six additions by letter.

Centennial—Dr. Golden preached in the morning on "Leaning on Jesus." Good congregation. Song service at night. One received by letter. One for baptism. 123 in S. S.

North Nashville—Pastor Marsh preached on "Christian Unity—Its Power and Blessing," and "Lingering Lot." Good S. S. and B. Y. P. U.

Seventh—Pastor Wright preached on "Have Faith in God, and Forgive Others," and "Influence—Good and Bad; Which Is Yours?" Two received by letter. Fine meeting with Bro. Ogle at Hickory Grove. Pastor goes to Salem this week to help W. E. Wauford.

Belmont—Fine congregations and good services in the evening. Five additions to the church since last report.

Grandview—Pastor Padfield preached on "Imitations," and "Human and Divine Agency in Redemption." Good congregations and interest.

South Side—Pastor Savell preached on "The Supreme Duty of a Christian," and "God's Call to Enter the Ark." The B. Y. P. U. was reorganized at 7:00 p. m. One received by letter.

Grace—Pastor Creasman preached on "Some Things That We Know," and "Reflecting Christ." Growing S. S. and B. Y. P. U. One addition.

Judson Memorial—Pastor Booth preached on "Some of the Groups About the Cross," and "The Preservation of the Saints." One addition by statement. New house going on to completion.

Mt. Olivet—Pastor Fitzpatrick preached at night on "Standing in the Judgment." Conducted the funeral of Sister Mary VanHoover in the morning. The meeting continues through the week.

Fellowship—Pastor Reid preached on "The Transfiguration of Christ." Five baptized. Meeting closed. Bro. J. E. Skinner of Nashville did effective preaching. Seven additions.

KNOXVILLE.

First—J. Pike Powers preached in the morning on Rom. 8:18. Union services at night.

Deaderick Ave.—Pastor Waller preached on "Down by the Sea," and "The Harps on the Willow Trees." 573 in S. S.; one decision; 73 in mission. Pastor returned from vacation and preached to great crowds.

South Knoxville—W. H. Mountcastle preached in the morning. Pastor Bolin preached at night on "The Blood of Jesus." 213 in S. S.

Lonsdale—Pastor Lewis preached on "The Outward Sign of an Inward Work," and "The Light of the Gospel." 187 in S. S. One received by letter.

Lincoln Park—T. D. King preached on "Living Close to Christ," and "Talking to God." 79 in S. S. Splendid services at both hours.

Meridian—Pastor Bull preached on "The Bible the

Book of Books," and "The Constraining Love." 78 in S. S.

Island Home—Pastor Dance preached in the morning on "Moses and Pharaoh," Amos Boyd preached at night on "Is Life Worth Living?" Fine day.

Union Grove—Pastor Masterson preached on "Perseverance," and "A Look at One's Self." 81 in S. S.

Grove City—Pastor King preached on "The Beloved Dorcus," and "The Question of the Ages." 135 in S. S. Good B. Y. P. U.

Ferry Street—Pastor Wells preached on "What Jesus Began to Do and Teach," and "Esau's Bad Bargain." 138 in S. S.; two received by letter.

River View—Pastor Hurst preached on "Selfishness Against Unselfishness," and "Report of the Spies." 38 in S. S. C. G. Hurst accepts call for half time.

Oakwood—Pastor Edens preached on "Seeking the Best," and "The Value of Christian Experience." 164 in S. S.

Fountain City—Pastor Atchley preached on "The Spirit of God," and "Contrary Winds." 113 in S. S.; five baptized. Good day.

Calvary—Pastor Cate preached on "Witness Unto Him," and "Jesus Seeks and Saves the Lost." 75 in S. S.; one received by letter; one profession; one approval for baptism.

Beaumont Ave.—Charlie Jones preached on "The Second Coming of Christ." Pastor Williams preached at night on "God Calling and Man Hiding." 168 in S. S. Ordained three deacons in the afternoon. Good B. Y. P. U.

MEMPHIS.

First—Pastor Boone preached on "The Simplicity of Salvation," and "Captivity." Three received by letter. A very good day.

Central—W. R. Poindexter preached at the morning hour. Pastor will return the first Sunday in September.

Bellevue Ave.—Pastor Bacon of Sardis supplied at both hours. Good audiences and pleasant services.

Seventh Street—Pastor Strother preached on "Perseverance of the Saints," and Bro. Poindexter preached at night. One approved for baptism.

Union Ave.—Pastor Watson preached on "The Inheritance," and "For Me to Live is Christ, to Die is Gain." Two received by letter.

Binghamton—Pastor Bell preached on "The Christian Race." Just home from two-weeks' meeting with Pastor Miles at Mt. Lebanon and Smyrna. Good meetings.

Egypt—Pastor was assisted by Roswell Davis. Six additions. Three by baptism; one by restoration; two by letter.

LaMar Mission—Pastor Moore preached on "The Value of Christian Love," and "Christ's Mission in the World." Work growing. Good day.

CHATTANOOGA.

St. Elmo—Pastor Vesey preached on "Choosing," and "Desolation of the Damned." One profession. Marriage in the afternoon.

Tabernacle—Pastor Fort preached on "The Temptation of Jesus," and "The Tenth Commandment." One baptized and three additions by letter. 77 in Avenue Mission-Bible School. 359 in Bible School.

HARRIMAN.

Trenton Street—Pastor preached in the morning on "The Man of God," and at night on "The Universal Saviour." Good crowds.

Walnut Hill—Pastor preached in the afternoon. 75 in S. S. Good crowd.

LASCASSUS.

Evangelist R. D. Cecil preached on "As Thou Hast Sent Me into the World Even So Have I Also Sent Them into the World," and "For the Son of Man is Come to Seek and to Save that Which was Lost." 35 in S. S. Fine congregations. Meeting continues.

MARYVILLE.

Pastor preached on "The Christian's Sweetest Consolation," and "Christ and the Criminals." Three additions, one reclaimed. Will baptize next Sunday night. The Association meets with us this week.

Malesus church has just closed a most successful revival of one week, conducted by pastor, Bro. W. T. Ward and Bro. W. R. Farrow of Covington, Tenn. Bro. Farrow did all the preaching and he presented the truth in an earnest and forcible manner. Ten additions to the church by baptism and two by letter. The church was greatly revived and we thank God for His blessings and for sending Bro. Farrow to preach for us. SAM W. HUDSON.

Just closed a good meeting at LaGuardo. Brother W. C. McPherson did the preaching to the great delight of the people. Fifteen conversions and fifteen baptized. J. H. GRIME.

Lebanon, Tenn.

I assisted Bro. W. J. Watson last week in a meeting at Mt. Hermon. The church was greatly revived. There were eight or nine conversions, one restored, and six baptized. I begin a meeting at Milton tonight. W. M. KUYKENDALL.

After closing a good meeting at our church at Cox's Creek, Ky., in which Dr. J. G. Bow, of Louisville, Ky., did the preaching, we note that there were 13 additions, 11 baptized. I am now in a meeting with Pastor Prewitt at Big Rock, Tenn. Prospects are good for a fine meeting. O. J. COLE.

TENNESSEE VALLEY ASSOCIATION.

Tennessee Valley Association meets with the church at Dayton, Sept. 7. All who come get off the train at the North Dayton depot. The church is but a few blocks from the depot. Two trains from north and two from the south stop here each day.

Come and be with us.

JOHN HAZELWOOD, Pastor.

Dayton, Tenn.

HALLS, TENN.

Our church has been without a pastor since last March, but we secured Dr. W. C. Golden to hold a meeting for us. It closed last Sunday night. The preaching was of the very best. Sister Golden rendered valuable service in the meeting by leading in the song service and presiding at the organ. They endeared themselves to the church and people, and we were sorry they had to leave. We hope great good was done. The church raised about \$75 for Home Missions. J. A. MITCHELL.

Brother Barker, of Lee County, Va., and Brother Swift, of Johnson City, Tenn., have just closed a ten-days' meeting at this place. The people here seemed greatly interested in this meeting. Fifteen were converted and great good was done. A Baptist church was organized with twenty-five members, with the fifteen new converts added, which makes forty members. Also a Baptist Sunday school was organized and a B. Y. P. U., with a prospect for good attendance. Brother Barker will preach for us. JOHN T. WHITE.

Fish Springs, Tenn.

We closed a good meeting at Aliceville Aug. 18. We have spent a month in West Alabama. The Lord blessed us both at Reform and Aliceville. At Reform there were 31 accessions and at Aliceville 14. Bro. C. H. Mount, a splendid gospel singer, now travels with me, and I am highly pleased with his work. He can sing and knows how to get the people to sing. We have engagements in Tennessee, Alabama, Louisiana and Illinois.

Regards and love to my Tennessee brethren.

T. O. REESE.

Home Board Evangelist, Birmingham, Ala.

We have just closed a great meeting at Ararat church, eight miles west of Jackson. Bro. G. B. Smalley did the preaching and the prints of his labors testify that he is a gospel preacher. We had a one-week's meeting and there were eleven professions, nine additions and more to follow.

Without meaning to flatter we believe the people around old Ararat are among the best anywhere. We have a live Sunday school and fine superintendent; also a splendid W. M. U. just organized a short time ago with sixteen charter members. Things are moving nicely and we expect better things.

E. F. ADAMS.

I have recently assisted in two fairly good meetings. The first was with Pastor W. E. Walker and his Rock Springs church, near Columbia, Tenn. There were ten professions of faith and eight baptisms. Bro. Walker is doing a fine work as pastor, and is held in high esteem by the church and community. The second meeting was with Elder J. H. Grime and the LaGuardo church. Many of the members entered heartily into the work, and the Lord gave His blessing. Fifteen accepted Christ, and there were fifteen baptized: Bro. Grime is a strong preacher and a faithful man of God. W. C. McPHERSON.

Nashville, Tenn.

# Mission Directory

## STATE MISSION BOARD.

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

## HOME MISSION BOARD.

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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 FINE EASY WORK OF THE BAPTISTS.

By J. B. GAMRELL.

Baptists ought to get along well from now on. When we won America for democracy and religious liberty we captured 203 Meter Hill, and from the crest of the highest place on the battlefield of the whole world we are able to command the situation. The progress of the enlightening principles of the New Testament is as certain under existing conditions as predestination. Only treason in the camp of Israel can slow up the progress of Baptist principles over the wide world.

Civilization can not outlive public morals. Morality is the health of the body politic.

The Baptists ought to have an easy time, and will, unless they make trouble for themselves, which some of them have large facilities for doing. Ours is a simple task. We need not be pestered, as many others have been, about a name. God himself gave us a good enough name to start with. When the time came to bring in the new dispensation God called a preacher, gave him his message, started him out to preach the kingdom and gave him a character name—John the Baptist, because he baptized. Right there the Baptists started. John baptized Jesus, and thus Christ approved the mission of John. All the apostles were baptized,

and were baptizers, so they were all Baptists, as were the early churches composed of baptized people and were Baptist churches. It was all fixed for us and we do not have to bother about it, even if now some people don't like what was done at the start. We are not to blame for the name or the doctrine. They are of God and are a divine gift to us.

Baptists do not have to know much compared with others. All a simple soul has to do to keep in the Jordan road along which the blessed feet of Jesus trod and to look out for the tracks he made, and, after him, Peter and Paul and the rest. It was Brother Paul who said follow me as I follow Christ. Baptists need not be smart. They do not have to invent any new doctrines. Their responsibilities are very limited—limited to the measure of men. They are not called on to mend the divine order, but to mind it. When they have done what the Master told them they stand in the clear and with the smile of heaven can face a frowning world. They do not have to obey the traditions of men nor even respect them, no matter how hoary with age they may be, nor how many people like them. Baptists have easy preaching. It is all in the Bible, laid to their hand, and in due order. The landmarks are set up just right, and they are plain: Repent, believe the gospel, confess Jesus, be baptized, and so on. Negroes can see it as plain as daylight. Give a man, negro or what not, a 5-cent New Testament, a meek spirit, a praying heart, and then turn him loose. He will find the way, which shines more and more to the perfect day—the Jordan road which cuts across the world on a bee line and runs on and on, till it enters the shining gate, opening into the city whose gates are pearls, whose streets are gold, whose light is the fadeless glory of the transfigured Christ.

Where other people have so much trouble Baptists have none. When we come to baptism it is as plain as words can make it. We only have to read Scriptures as they are written, and say this is the doctrine. We can preach while others explain. We find it written, believe and be baptized. In Jordan means in Jordan. Buried means buried. We do not have to evaporate Jordan to keep our feet dry while we go down in and come up out of, nor condense the fog for sprinkling purposes. It is as simple as child's play.

When it comes to the subject of baptism all we have to do is to read what the New Testament says and take it for what it says. Others have a great labor on them to show why "infant baptism is to be retained." They find considerable said about infants and a good deal about baptism; but where something is said about infants there is nothing said about baptism, and where baptism is spoken of nothing is said about infants. Some very ingenious people have worked a lifetime to get infants and baptism together; but there is an aching void between them in the Scriptures.

The pedobaptist world is greatly pestered to find some Scripture for a thing never thought of till long after the canon of revelation was closed. They find a few suspicious cases in the household baptisms reported, but at best it is only a suspicion, and the context in every case clears the early saints of even a suspicion of such a meaningless performance as infant sprinkling.

When Lydia and the others can't help them out, they go back to the old Abrahamic covenant and snip out a piece of the old dispensation, cut bias, and try to patch it into the new cloth

of the grace covenant. When they reach this stage, their labor has just begun, and it is here that skill counts. They must explain why they take one part of the old and not all of it; why, on their contention that baptism takes the place of circumcision girl babies are baptized; why they do not stick to the eighth day; why the "seal" does not carry a land title; why the unbaptized are not to be cut off. And after they have explained and explained and explained they have only scaled the foothills of their troubles. They have yet to put forth their supreme effort and explain why none of their explanations are in the Bible, and why they have to change them with the weather. For instance, from the foundation of Methodism, following the Episcopaleans, and in Rome, the Methodists said infants had to be baptized because they were unregenerate sinners and baptism was for regeneration. Right lately they found that the little bias scrap taken from Judaism was sewed in wrong side up, and they ripped the garment up and now sprinkle babies, because they are Christians and believers, though, in fact, they are not believers. It is a lot of trouble to be making garments over so much, especially when the cloth is very thin and was never strong enough to hold water. How easy the work of Baptists. They take it as written. All the law and the prophets converged to Christ and were fulfilled in Christ; and all the law and the kingdom proceeds from Christ. We have passed over Jordan and are on the New Jerusalem side. While pedobaptists are busy trying to make their doctrines look like something, Baptists can cover the country with the simple gospel. They don't have to know anything about church history, good as it is, nor need they pester themselves so much defending the truth. Their fine work is to communicate the truth. Good is the sovereign remedy for the bad.

We are in the days of programs and movements. The Baptists need not overwork themselves on programs. Christ made one that will last till he comes back and brings on the final program. His program is to preach to all nations, every creature, baptize the believers, and then teach them to observe all things commanded. This program is many centuries old, but it is just as good as new. It is plenty good for any Baptist.

We have some very keen, smart half or quarter Baptists, more or less, some of them less, who are now overworked on programs. They are so broadminded and wise that they are about as silly as anybody else. They can't see that what they think or agree to no more changes truth than making new maps of the heavens will change the heavenly bodies in their courses. Becoming wise, they end with arrogant folly.

Baptists have nothing to change in religion. Christ has saved us much thinking by doing the thinking for us in advance. This gives us a rare chance to put in all our time on the work laid out for us. We ought to beat the world, the flesh and the devil, with all the smart set thrown in. We do not even have to take care of ourselves. The Master said you go and I will go with you and "I will be with you always, even to the end of the world." Going and staying with the truth, everything will work for our good. O, my soul, learn the simple way and walk in it. My soul finds no delight in the stilts and starch, in the smirks and smiles of some, who long to be like the very fine people all around us. If we will stick together, stick to the simple truth, and stick to

our work as laid to our hand, we will see the kingdom of God coming with such power as will awaken the sleeping nation. When we go out after the fads of the world we are hunting trouble and we are sure to find it.—*Baptist Standard.*

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2401 Twelfth Ave., S.

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

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

### MINUTES OF THE STATE EXECUTIVE BOARD.

The State Executive Board met in regular session Tuesday, August 1, at 2 o'clock. Mrs. Wheeler, President, called the meeting to order.

Owing to the very small representation present, roll call was dispensed with, those present repeating scripture verses.

Mrs. Ware led in prayer for the prosperity of the work.

The minutes of the previous session were read and approved.

Miss Northington made a report of literature for the entire time in which the new system has been in use; also a report of correspondence done, and plans for work during the month of August.

The Treasurer's report was read by the Secretary and approved. This was one of the largest reports of funds received which we have had in some time.

Upon due motion, which was carried, 2,000 sheets of mimeograph paper will be ordered for the State Mission letter to be sent out this month. Upon a motion by Mrs. Leathers, Miss Northington was authorized to accept an invitation to attend the Alabama W. M. U. State Convention, Alabama W. M. U. paying her expenses.

Mrs. Wheeler appointed Miss Northington a new chairman, in place of Mrs. O'Hara resigned, of the committee on a W. M. U. Convention separate from the Baptist State Convention. The following chairmen of committees were appointed:

Mrs. A. C. S. Jackson, Chairman of Nominating Committee.

Mrs. R. W. Turner, Chairman of Recommendation Committee, with Mrs. P. R. Calvert and Mrs. Wene to assist.

Mrs. H. W. Virgin, of Jackson, Chairman on Plan of Work Committee.

Mrs. Will Major of Covington, Chairman of Committee on Obituaries.

Mrs. Wene, Chairman of Committee on Credentials.

The Recording Secretary was instructed to write Miss Evie Brown, Honorary Life Member, and Mrs. Kirkpatrick, Vice-President of West Tennessee, offering the sympathy of the Board on account of their recent bereavements.

Mrs. Wheeler read a letter from

Miss Brown with regard to Miss Randall, who wishes to enter the Training School. After reading the various letters from her pastor and friends, the Board heartily endorsed Miss Randall.

Mrs. A. C. S. Jackson read a most entertaining paper by Miss Shankland, of California, on the early days of the Tennessee W. M. U.

The Recording Secretary will write Miss Shankland, tendering her the hearty thanks of the Board for presentation of this paper. The meeting adjourned with prayer by Mrs. Jackson.

Mrs. W. L. WENE,  
Recording Secretary.

### REPORT OF FIELD SECRETARY.

Days in office, 9; churches visited, 15; talks made, 24; Associational meetings attended, 7; reported organizations, W. M. S., 15; Y. W. A., 3; R. A., 1; Band, 15. Total, 34.

Letters written, 97; cards, 26; packages of literature, 109; expenses of same, \$10.94.

### RECEIPTS.

Friendship, W. M. S. ....	\$ 75
Una, W. M. S. ....	1 00
Bartlett, W. M. S. ....	50
Bethel, W. M. S. ....	25
Riceville, W. M. S. ....	25
Central, Johnson City, W. M. S. ....	1 25
Portland, W. M. S. ....	50
Watertown, Round Lick, W. M. S. ....	1 00
Henning, W. M. S. ....	50
Mouse Creek, W. M. S. ....	4 30
Grand Junction, W. M. S. ....	20
Oliver Springs, W. M. S. ....	5 00
Central, Nashville, W. M. S. ....	1 00
North Nashville, W. M. S. ....	1 00
Immanuel, Nashville, W. M. S. ....	3 75
Fruitland, W. M. S. ....	25
Smithwood, W. M. S. ....	50
Highland Park, W. M. S. ....	1 50
Springfield, W. M. S. ....	50
Oak Grove, W. M. S. ....	50
Mulberry, Sunday egg, W. M. S. ....	25
Paris, W. M. S. ....	1 00
Central of Bearden, W. M. S. ....	1 00
Lebanon, W. M. S. ....	1 00
Rowan, W. M. S. ....	20
Knoxville, First, W. M. S. ....	4 00
Central, Ocoee, W. M. S. ....	50
Fairview, W. M. S. ....	25
Centennial, Nashville, W. M. S. ....	1 25
Shop Spring, W. M. S. ....	80
Benton, W. M. S. ....	20
Erin, W. M. S. ....	50
Antloch, W. M. S. ....	1 00
Third, Nashville, W. M. S. ....	50
McLemore, Y. W. A. ....	30
Clarksville, Band ....	50
Total .....	\$ 37 75

### DISBURSEMENTS.

To Band Superintendent, postage .....	\$ 1 68
To Editor, postage .....	1 00
To Treasurer, postage .....	1 00
To Treasurer, receipt book .....	25
Total .....	\$ 3 93

Letters written, 32; letters received, 44; blanks received, 157.

Respectfully submitted,

Mrs. J. T. ALTMAN,  
Treasurer.

On the morning of August 4, the Murfreesboro Baptist Church welcomed with open arms the Concord Association. For the first time in the history of this body the ladies had a whole day all to themselves in the new Sunday school room of the Presbyterian church.

Promptly at 10 o'clock the meeting was called to order by the President of the Murfreesboro W. M. U., Mrs. A.

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P. Edwards. After a song by the Y. W. A., Miss Northington led the devotional exercises.

A special prayer was offered for Mrs. Bealer, whose home had been saddened by the death of Dr. Bealer's brother. The choir softly sang, "He Leadeth Me." Mrs. Maugans impressively sang "I Have a Friend so Precious." Miss Carrie Byrn delivered the welcome address, Mrs. Organ of Lebanon responded. The roll call of Societies followed; a delegate responded with a report:

Antloch—Mrs. Reid.  
Eagleville—Mrs. Dryden.  
Christiana—Mrs. Allen and Mrs. Wiggs.

Fellowship—Mrs. Will Sanders.  
Lebanon—Mrs. Organ.  
Murfreesboro W. M. U.—Mrs. Smith.  
Murfreesboro Y. W. A.—Miss Byrn.  
Smith Springs—Mrs. Ellis.  
Una—Misses Rice, Campbell and Mabry.

The Executive Committee reported much work done and many plans for more work in the future.

Visitors from visiting Associations and churches were recognized and a five-minute, old-fashioned handshaking relieved the tension just here.

The Superintendent of Woman's Work in Concord Association (an office only a year old), Mrs. Edwards, made a good report, showing much work done, and much more to be done.

The W. M. U.'s did themselves proud when Mrs. Wheeler promised a lecture on "Things That Are God's." After such a helpful talk, time was given to assimilate it, by the meeting adjourning for dinner.

At 2 o'clock, Mrs. Mahaffy, of Brookfield, Miss., in a very happy manner

led the devotional exercises. Miss Jackson told the Y. W. A. why such an organization was "Worth While." When she finished no one doubted it being worth while.

Miss Mary Northington led the Conference on "Standard of Excellence for W. M. U. and Y. W. A."

The Secretary of Executive Committee read the following recommendations:

"That Mrs. Edwards be retained as Superintendent of Concord Association.

"That each member of each Society give 25 cents per year for expense fund.

"That a quarterly meeting be held in different localities during the year.

"That the Executive Committee meet twice a month to pray and plan for the Association."

These were adopted by the Assembly.

A resolution was adopted rendering thanks to the Presbyterian church for the use of the Sunday school room.

The meeting adjourned to meet next August, 1912, with Little Cedar Lick Church, Wilson County.

MARY R. MCNEIL,  
Recording Secretary.

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## BAPTISM BY COMPULSION.

A secular paper makes gleeful mention of the escapade of a boy in North New York, who ran away rather than submit to baptism, as his mother had planned it for him. He is reported to have said to those who found him, in Greenwich, Conn.: "They wanted to dip me in a tank. Not that for me! I ducked out; and now I guess they won't think me good enough, and I'll get off. It's too cold for a bath, anyway."

Commenting on this incident the *Journal and Messenger* says very pointedly:

Our sympathy is with the boy. He did just right. He did not want to be baptized, and he ought not to have been baptized. No unwilling person should ever be baptized, not even a baby. Parents or ministers who urge children to be baptized are doing them a wrong, and are offending the Master. He wants willing followers—no others. It is to be wished that a good many other boys had run away before they were baptized. Then they would not be running away ever afterward.

Amen.

## IN KENTUCKY.

The Republican party of Kentucky recently nominated for Governor Judge E. C. O'Rear, a fine Christian gentleman and a prominent Methodist, and placed him on a platform favoring county option, that is, that the county and not the town should be the unit in deciding the question of the existence of saloons in the community. The Democrats nominated in a primary, former Governor James B. McCreary, over a whiskey opponent. A convention was to be held to formulate a platform. Mr. Henry Watterson, editor of the *Courier-Journal*, protested vigorously against the Democrats putting the county unit plank in the platform. But despite his protests they adopted such a plank by a large majority. Thus county option becomes the policy of both political parties in Kentucky, which insures its passage by the Legislature and then practically assures the abolition of saloons in every

county in the State, except three or four. The next step will be State-wide prohibition. This will come in a few years. And this in Kentucky, mind you, Kentucky, where

"The corn is full of kernels  
And the colonel full of corn."

Surely the kingdom is coming. For years the Anti-Saloon League of Kentucky has fought for county option only to meet defeat after defeat. Now it comes suddenly, surely. It seems almost too good to be true. That is the way National prohibition will come some day. One of the great political parties will put it in the platform. The other will be compelled to follow or suffer an overwhelming defeat. And thus the liquor traffic shall go as slavery went, as the Louisiana State Lottery went, never to return.

## "GO AND GROW."

Dr. A. J. Holt, editor of the *Baptist Oklahoman*, is considerable of a poet, as indicated by his book, entitled, "Miriam Heth," and also the song, "Old Tennessee." On the contrary, the editor of the BAPTIST AND REFLECTOR is not much of a poet. He does, however, lay claim to one original poem, in which he takes a paternal pride. The readers of the BAPTIST AND REFLECTOR are perhaps familiar with it by this time. It reads as follows:

It is always so,  
Go and grow,  
Give and live,  
Deny and die.

It was rather surprising to us to see our poem in the *Baptist Oklahoman* of last week, with a slight variation, as follows:

Go, and grow.  
Stay, and decay.  
Give, and live  
Deny, and die.

Now, we acknowledge that this is an improvement over the original poem, and we shall be glad to incorporate the suggested line in the poem, but we must still lay claim to the paternity of the child.

## A STANDARD BAPTIST CHURCH.

The Northern Baptist Convention at its recent session adopted a report defining a standard Baptist Church, which is considered to embrace the following features: "(1) Every member should render some form of personal service in the varied ministry of the church. (2) Every member should give proportionately—according to ability and need—to the local expenses of the church and to the spread of the gospel throughout the world. (3) Every member as a learner in the school of Christ should teach or be taught in the educational work of the church. (4) Every church should have a constructive program for serving the social needs of its community, either individually or through the largest possible co-operation with other organization for human uplift. (5) Wherever possible, the local church should co-operate with other local bodies, both Baptist and non-Baptist, for increased fellowship and efficiency. (6) Non-resident membership should be reduced to the minimum."

These qualifications are good as far as they go, but should not another qualification have been added—that is, that every family in the church should have the denominational paper in it?

## WHY THE WOMEN FIGHT.

In the late Texas campaign one of the most eloquent W. C. T. U. leaders of the South paused a moment in the midst of a ringing speech at Houston to say:

Men have challenged my right to fight for prohibition from the platform. They have asked why we permit "ranting women" to take the platform. These same men wouldn't go to a theatre unless there were women "ranting around" on the stage. This is a fight of women for the home.

Impressive silence hovered over the house when she

told the touching story of her own childhood. She said that as a child she was afflicted with the horrors of a drunkard's home.

"I wanted a little piece of ribbon once for my hair, like other little girls had," she said. "I asked my mother for it. My mother told me that the money for my hair ribbon had gone into the saloon.

"Again I wanted a little white parasol—like other girls had.

"Your parasol is in the saloon," my mother told me. I went out into the woods and cut the white flower from an elder bush. I played it was a parasol. My father saw me playing with it and struck me.

I was rendered unconscious. When I awoke I was bandaged head and arms, and my mother was watching over me. I heard her say, 'A drunkard's home is no place for a child.' I resolved to kill myself. My mother followed me to the river, when she found me talking to my dolly: 'A drunkard's home is no place for a child.' She saved me, but then and there I resolved to dedicate my life to fighting the saloons.

"Thank God, my father was led to reform. He is one of the best fathers alive today. For many years he has been a missionary to the Indians and has long preached the gospel."

In the light of these facts who would deny to the women the right to fight the saloon? He who would must have no love in his heart for woman—either daughter, or sister or wife or mother.

## HOLSTON ASSOCIATION.

We spoke of the Concord Association as old, being in its 101st year. But the Holston is much older. This was its 126th session. Its history has been long and glorious. It met at Erwin on Tuesday, August 15. Having promised to deliver a lecture for the benefit of the Unaka Academy at Erwin on Monday night, we reached Erwin that afternoon. The new school building is quite a handsome one, with numerous schoolrooms, a fine auditorium in which it was a pleasure to speak. The school will open the last of this month, with fine prospects of success. Prof. H. T. Bradford, Principal of the school, is now on the ground. He is from Kentucky and is an excellent man. We are glad to have him in the State. Most of the members of the Association were to come on the train, which was not due until 11.32 a. m., by fast time. So Bro. A. R. Brown, of Erwin, Moderator of last year, called the meeting to order at 10, with only a few present, and the meeting adjourned until one o'clock. When the train rolled in it was loaded down with Baptists, and there was after that a good attendance on the Association. It was organized by the election of Hon. R. M. May as Moderator; Dr. S. W. Tindell, as Clerk; Brother A. R. Moulton as Treasurer.

Among the visitors were Brethren W. C. Bayless, J. Q. Brantly, G. W. Edens, J. W. Gillon, L. H. Green, J. T. Henderson, W. H. Hicks, W. D. Hudgins, M. D. Jeffries, W. J. Stewart.

The pastors in the Association present were: C. T. Beall, T. L. Cate, R. E. Corum, J. A. Davis, J. H. Moore, L. B. Stivers, R. F. Swift.

Special mention may be made of the speeches by Brethren J. T. Henderson on the Laymen's Work, J. W. Gillon on State Missions, W. J. Stewart on the Orphans' Home, M. D. Jeffries on Education, Brother Davault and W. C. Bayless on Religious Literature, Dr. S. W. Tindell, R. E. Corum, R. M. May, J. H. Moore, R. R. Bayless, T. L. Cate, W. D. Hudgins, Geo. W. Edens on Associational Missions; Prof. H. T. Bradford on Education; W. D. Hudgins on Sunday Schools.

The meeting on Wednesday afternoon was held in the new school building. In the absence of Rev. C. A. Ladd, the appointee to preach the sermon, Dr. J. W. Gillon, by request, preached on Stewardship on Tuesday night. It was a strong, striking, helpful sermon. The subjects of Home and Foreign Missions were to be discussed on Wednesday night. Brethren J. A.

Davis and L. B. Stivers were chairmen of the committees. We were sorry we had to leave that afternoon in order to reach the Nolachucky Association.

Erwin is the county seat of Unicoi County. Since the location of the C. C. & O. Railroad shops there, the town has grown rapidly. The church has a membership of about 250. Rev. J. A. Davis is the beloved pastor. He has done a fine work there. We regret very much that he has decided to remove to Texas to become Sunday School Secretary of an Association with headquarters at Bonham, where his brother, Rev. T. G. Davis, is the pastor. We are very sorry to lose both of these two splendid brothers from Tennessee.

The hospitality of Erwin was most cordial and abundant. We enjoyed being in the home of our friend, Bro. A. R. Brown. And we were not alone there. During the Association from 22 to 35 were fed at each meal, while 22 were bedded. But then there are not many A. R. Browns. And we may be allowed to add there are not many Mrs. A. R. Browns.

A Woman's meeting was held on Wednesday afternoon. It was largely attended.

#### NOLACHUCKY ASSOCIATION.

This is not as old an Association as the Holston. But it is somewhat old itself, being now 84 years of age. It is a pretty vigorous octogenarian, too, having 61 churches with over 6,000 members. The meeting this year was at Morristown. Despite the fact that the Association met in town there was an unusually large attendance. This was due partly to the central location of Morristown, and also to her well known hospitality.

The Association quickly got down to business, re-electing the old officers, as follows: Moderator, Rev. W. C. Hale; Clerk, Rev. J. M. Walters; Treasurer, Rev. E. F. Witt. Dr. Spencer Tunnell had been elected to preach the introductory sermon, but being at home here, requested Dr. J. W. Gillon, Secretary of the State Mission Board, to preach it. Dr. Gillon preached his fine sermon on Stewardship, which made a profound impression. In the afternoon the subject of Education was the first discussed. Prof. J. M. Burnett of Carson and Newman College, made a very earnest and thoughtful speech upon it. Prof. W. D. Hudgins made one of his practical, helpful talks on Sunday schools. At night Rev. J. N. Garth, a recent graduate of Carson and Newman College, now a student at Newton Centre, Mass., preached a sweet, spiritual sermon on "Spiritual Wells."

The next morning the attendance was still larger than the previous day. Fine speeches were made by Brethren J. W. Gillon, on State Missions; W. H. Fitzgerald, and J. M. Anderson on Home Missions.

In the afternoon Dr. M. D. Jeffries spoke on Ministerial Education, and Rev. W. J. Stewart on the Orphans' Home. Each took good subscriptions for their respective causes.

At night Prof. J. T. Henderson, representing the Laymen's Movement, made a very practical speech on the Laymen's Work. He suggested that the Association should decide what amount it would raise for benevolent objects and apportion this amount among the churches, that the churches should appoint a committee to see every member of the church and get each one to make a contribution to these objects. In accordance with the suggestion the Association decided to try to raise next year \$3,500 for all objects. A committee was appointed to lay the matter before the churches.

On Saturday the first subject discussed was Colportage Books and Periodicals. Rev. J. J. Burnett, chairman of the committee, read a fine report on the subject, and made one of the best speeches on it we have heard for a long time. Rev. W. C. Bayless also made a good speech on it.

Rev. B. P. Roach, a missionary in China, told in a very interesting way about missionary work in China. At 11 the editor preached. In the afternoon Dr. W. B. Helm read an excellent report on Tem-

perance.

About 3:30 the Association adjourned with song and handshaking. This was considered one of the best sessions in the history of the Association. The attendance was large, especially for a meeting in town. But Morristown was fully equal to the occasion and entertained all who came in handsome style. We enjoyed being in the hospitable home of Bro. W. C. Hale. It was a pleasure also to take meals with Brethren T. H. Reeves and C. S. Stephens. The Baptist church at Morristown has a membership of about 300. Dr. Spencer Tunnell is the beloved pastor. Under his able ministry the church is united, aggressive and prosperous.

An interesting woman's meeting was held, addressed by Miss Northington and others.

#### Recent Events

Rev. Paul Bagby, of Glasgow, Ky., has accepted a call to the pastorate of the Highland Church, Louisville.

The Ebenezer Association meets at Fairview church Sept. 6, 1911. Those coming by railroad will please notify G. P. Howell, Columbia, Tenn., R. R. 7.

The *Western Recorder* states that there are 680 churches in England that will not affiliate with the Baptist Union, of which Mr. Shakespeare is secretary.

Rev. J. M. Anderson recently held a meeting in Mountain City. Rev. J. H. Davis is pastor. The whole town was stirred. There were ten additions to the Baptist church.

We extend deep sympathy to Dr. George W. Truett in the recent death of his mother at Whitewright, Texas. The funeral services were conducted by Dr. J. B. Gambrell.

We were very sorry that we could not get to the Sweetwater Association last week. We had calculated to get there one day, but we found it impracticable, much to our regret. We wish some one would give us an account of it.

It is announced that Rev. J. W. Greathouse, who recently resigned at Humboldt, Tenn., has accepted a church in South Pasadena Cal. Many friends in Tennessee will join us in best wishes for Brother Greathouse in his far Western home, and in the hope that his little boy may find in that mild climate complete restoration to health.

In speaking of the Bible Conference at Blue Mont, N. C., the *Biblical Recorder* says: "We have also had daily addresses during the past week by Rev. R. M. Inlow, D.D., pastor of the First Baptist Church, of Nashville, Tenn., and formerly one of the Field Secretaries of our Sunday School Board. Dr. Inlow has a genuine message, delivers it with unction, and produces a definite and profound spiritual impression."

We were glad to have a visit last week from Rev. E. H. Yankee, evangelist of the State Mission Board. Brother Yankee has been engaged in evangelistic work for the past six months and a half, and during that time there have been about 650 professions of faith under his ministry. He has had 66 invitations to help in meetings which he could not accept. He has engagements up until November, at which time he will be ready to make out his calendar for the winter. Brother Yankee reports the contributions to State Missions good.

On our way from the Holston Association to the Nolachucky, Brother W. D. Hudgins and the editor stopped over at Johnson City for the night. It happened to be Wednesday night, and, at the invitation of Pastor Stivers, we went to the prayer-meeting at the Central Baptist Church. There was a very good attendance. The meeting was led by Pastor Stivers in an interesting way. There were quite a number of prayers offered. Bro. Hudgins made a practical talk. The editor had a few words to say. The question of selling the old lot is still in the courts. A purchaser stands ready to buy it, and as soon as the title is made clear the deal will be closed, and the church will then begin building its new house of worship, which is ex-

pected to be quite a handsome one. Brother Stivers is doing a good work in Johnson City. The members of the church seem much devoted to him.

There will be a home coming of Third Creek Baptist church, near Knoxville, Tenn., on Thursday, Aug. 31, 1911. We cordially invite all former pastors and members to be present with us on that day.

J. H. BRADSHAW.

Knoxville, Tenn., R. R. 1.

The coming of Rev. J. H. Riffe, from Plant City, Fla., to Lewisburg, Tenn., is splendid for this work and territory. Bro. Riffe is a good man with wide experience and rare preaching ability. He is sound in the faith, clean in life, zealous in spirit. He is sure to move things in the right way. The work there is the fruit of State Missions, and is in the best of condition.

GEO. H. CRUTCHER.

I spent the last ten days in July with the Minor Hill Baptist Church, in Giles County. Brother Foust, of Pulaski, led the music. There were 27 professions of faith and 17 additions to the church. I have just closed a good meeting of ten days with Bro. F. P. Dodson at Rock Springs church, 20 miles east of Nashville. There were 60 professions and 44 additions to the church.

S. W. KENDRICK.

I was at Hopewell Saturday and Sunday. Baptized a Methodist lady. Brother Yankee was with me ten days at Hartsville. Good meeting with ten additions. This was the best all-around meeting Hartsville has had for some years. Son Henry was with me at Hopewell five days the first of the month. Six additions. I am troubling the waters weekly. The fight is on. This week I am at Zion. Elder Jeff Summers, J. J. Carr and Gilliam Hughes are with me and we are expecting a fine meeting. The people at Hartsville think more of Yankees since our meeting than since the battle here December, 1862.

J. T. OAKLEY.

Just closed a ten-days' meeting at Rock Springs, near Greenbrier. Had the assistance of Rev. S. W. Kendrick. Brother Kendrick is an evangelist of the first water, and that means of the New Testament order. He did fine work. We were all delighted and hope he will come again. I am sure the Board made no mistake in putting Brother Kendrick in the field. We had a real old-fashioned revival at Rock Springs and the results, at least some of the visible ones, are the church is much strengthened; a number of backsliders restored, and near 50 professed faith in the Master, and 44 were added to the church, mostly by experience and baptism. On Sunday morning an offering to State work was made amounting to \$75. The people gave gladly and made both pastor and evangelist glad. May other fruits of the work be seen for years to come.

F. P. DODSON.

Last week it was my pleasure to assist Rev. J. L. Hawkins in a revival at Bransford, Tenn. The Lord greatly blessed us. The church was greatly strengthened by many good additions. I preached here Sunday at 11 o'clock to a fine crowd of people and received two valuable additions. I ran out to Mt. Moriah church and began a revival meeting at 3 o'clock. At night I preached to a great crowd of people. Had two additions at the first day's services. Rev. Roswell Davis arrived today and will do the preaching this week. We are looking forward to a great time. Next Sunday our meeting at Harmony will begin. Rev. W. L. Howse of Macon, Miss., will assist me there. We are expecting a fine meeting here also. Pray for us.

JAS. H. OAKLEY.

Whiteville, Tenn.

It was my privilege some weeks ago to visit the Tennessee College for Women at Murfreesboro. That the Baptists of Tennessee need just such an institution seems to me to be a question which can only be answered in the affirmative. The Messrs. Burnett are making this college one of the most thorough in our Southland, but they are seriously handicapped by the lack of support on the part of the brotherhood generally. Our people must rally to this great cause of Christian education if we are to stem the tide of rationalism and infidelity which is sweeping so many of the colleges of our land. May God bless these Christian men in their efforts to upbuild the great institution at Murfreesboro.

ALLEN FORT,

Pastor Baptist Tabernacle, Chattanooga.

## The Home

ALMA'S PROMISE.

BY HILDA RICHMOND.

"Mamma, the seventh grade pupils are going for a picnic this afternoon, and they want me to go along," cried Alma, with the telephone receiver in her hand. "Of course, I may say yes, mayn't I?"

"Why, I think so, dear. I know of nothing to prevent," said Mrs. Creighton. "It certainly is a lovely day for a picnic."

"But I promised Miss Nelson to go to Mary Burt's this afternoon," said Alma, with a shadow crossing her face. "Will it be all right if I get somebody else to go, mamma?"

"What do you think of that?" asked the wise mother.

"Well, mamma, I shouldn't like to break my promise, but there will be few chances for picnics, now that October is here. Perhaps this will be the last of the year."

Then she spoke to the girl waiting for an answer at the other end of the wire.

"Gladys," she said, "I'll call you up in a few minutes to tell you if I can go." She knew she would have to settle the question for herself, and she felt that she must have time.

"It won't make a bit of difference, mamma," she said, turning from the instrument, "whether I go, or whether one of the other girls does the errand. Of course, I persuaded Mary to join the class, and she seems very fond of me, but no doubt she likes the other girls."

Mrs. Creighton said nothing, and her daughter went on hurriedly:

"It's not as if Mary needed me," she argued. "I feel just as sorry as I can for her because her little brother is dead, but maybe she wouldn't see me if I did go."

Presently Alma stopped talking about the matter and slowly climbed the stairs. She longed for her mother to settle the question, and yet she felt sure what she would say. The Creighton children had been taught that a promise is a sacred thing and not to be lightly broken. Alma hesitated a long time and then she dropped on her knees by her bed. The victory was won before she uttered the first word, for Alma had fought out other problems in that quiet place, but she lingered a moment or two to whisper a little prayer of thanksgiving, and then ran quickly down to tell her friend that she could not go.

"Why not?" demanded Gladys.

"Because I must take some flowers down to Mary Burt's, Gladys. Her little brother is to be buried this afternoon."

"Is that all?" came back over the wire; "I'll get Joe to do that for you. The idea of giving up the last picnic of the season for a trifle. Everybody says this will be the last chance to get nuts this fall."

But Alma resolutely held on, and though she wiped away a few tears she gave up the picnic. She wiped away a few more tears as she saw the long park wagon driving past her home a little later, but she put on her hat and started with the beautiful flowers to the forlorn little home almost a mile away, where a poor family was in great distress. It was a sultry morning, though late in October, and Alma was tired and warm before she reached the shabby home.

"I knew you'd come," sobbed Mary, when Alma put her arms about her. "Some of the neighbors said you would

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not, but I knew better. What beautiful flowers! These are the only ones we have. And oh, Alma, could you sing this afternoon at the funeral? You sing so well, and it would be such a comfort to poor mamma."

Alma had been planning to get Cousin Ralph to take her in his new machine to the picnic, thinking that even if she missed the feast she could still have a share in the fun of gathering nuts, but with Mary's pleading voice in her ears she could not refuse.

"I am not good at singing at all, Mary, but if you want me, I'll come," she said simply.

So she had another long walk back home and then down to the funeral, but somehow she did not feel very tired, nor did she think the picnic so important, after seeing that unhappy family. If she could do anything at all to comfort them she would be glad to do it, so her steps did not lag, and even after the little procession had gone on its way to the cemetery she lingered to say a consoling word to the little children left behind.

"Well, Alma, how was the picnic today?" asked Cousin Ralph, strolling in at supper time. "I heard the boys and girls planning it, and I knew you'd have a dandy time if you went."

"I didn't go," said Alma. "I had promised to go down to Mary Burt's and I couldn't break my word. I'm glad I did go down there, for they seemed glad to have me."

"I knew you wouldn't go," said the young man, quietly. "I was at Gladys Trent's house talking to her brother when she telephoned. I said you wouldn't go and he said you would. I didn't leave the house till you telephoned, half an hour after the first call."

"You knew it?" cried Alma, in amazement. Cousin Ralph had but recently come to live with them, and he had been brought up in a very careless home. Why in the world would he be so sure she would not break a promise? Something of this must have shone in her face, for he said very quietly, as if in answer to her unspoken question, "Yes, I felt sure you would keep your word."

"Why, please?" asked Alma.

"Because you are a Christian, Alma. I said to myself that Alma Creighton could be trusted, and I wasn't disappointed. And I'm glad of it, too. I said to myself, if a girl of thirteen can give up a picnic to help somebody in distress, that Ralph Creighton was missing something very fine in life,

And, Alma, I decided this very day to be a Christian, and I'm very happy over it."

"What are all the picnics in the world to this?" said Alma, with rapture in her voice and face. "Oh, Ralph, what would have happened if I had broken my promise? I can't bear to think of it. I'm glad! Glad! She ran lightly upstairs to her room to fling herself upon her knees, but this time it was to celebrate the victory rather than to try to gain one. Outside in the twilight, the happy picnic party was returning laden with spoils, but Alma never heeded.

"There will be plenty of good times this fall," she said aloud, "and one picnic doesn't count. But one soul does count, and I'm glad of it. No wonder mamma has always said a promise is a sacred thing. Of course, I knew she was right, but I never felt it like this before."—*Journal and Messenger.*

### RESOLUTIONS.

In the dispensation of His power, and in the exercising of His providence, the Heavenly Father has plucked from the temporary garden of this earthly habitation a flower and transplanted the life of our sister, Mrs. Marietta J. Brumit, to a home beyond the skies to a "house not made with hands, eternal in the heavens."

Sister Brumit was born Aug. 22, 1883, united with the Third Baptist Church April 22, 1900; was married to Juel G. Brumit May 8, 1907, and died July 8, 1911, survived by her husband and two children, Thomas Moxley and Mary Ellen.

The last months of her pilgrimage here below, while marked at times with intense physical suffering (yet never complaining), has become to those who watched at her bedside a constant living rebuke as they observed her patience and willingness to go. During the closing period of her life the parting injunction, "endure hardness as a good soldier of Jesus Christ," was beautifully exemplified. Therefore, be it

Resolved, That we submit with sorrowing hearts to our Father's will, knowing that our loss is her eternal gain; that we remember with thanksgiving her faithful and exemplary Christian life.

Resolved, That her husband and children have sustained the greatest of all losses, a devoted wife and a loving and ever thoughtful mother; her uncle and

aunt a very grateful and loving niece; her associates a true and sincere friend, ever showing her appreciation of them and their friendship; the community a rare specimen of Christian citizenship.

Resolved, That the Third Baptist Church and Sunday school have lost in her a valuable helper and a faithful and consistent member.

Resolved, That a copy of these resolutions be sent to her family; that a copy of same be spread upon the minutes of the Third Baptist Church, and that a copy be sent to the BAPTIST AND REFLECTOR for publication.

Done by the order of the Third Baptist Church while in business session July 19, 1911.

J. W. LUSTY, Chairman.  
R. L. LEMONS,  
W. F. SLOAN,  
J. W. COLE,  
R. M. TURNER,  
Committee.

### BLOOD POISON—ITS CAUSE AND PREVENTION.

Blood poison is caused in many ways. It may be the result of stepping on a rusty nail, or the bite of some insect or vermin. Whatever the cause, Gray's Ointment can be depended upon if applied immediately and as directed. Now in its 91st successful year as a preventer of blood poison, and a cure for cuts, boils, carbuncles, old sores, etc. Ask your druggist for a 25c box or write Dr. W. F. Gray & Co., 805 Gray Bldg., Nashville, Tenn., for a free sample postpaid.

Dr. Jas. R. Phelps, Dorchester, Massachusetts, writes: "Gray's Ointment is my main dependence in cases of carbuncles, unhealthy granulations and blood poison."

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J. E. HART, Secretary, Nashville, Tenn.

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."

"Our work in Africa is slow, and calls for great faith and patience." There are really three Africas—Christian Africa, settled by Europeans, and not yet evangelized; Pagan Africa, with native blacks, who know nothing of Christ; and Mohammedan Africa, where Mahomet is worshipped by thousands.

Pray for all three of these and work to send them all the gospel.

If you take the Journal, as so many of you do, I want you to find the August number and turn to page 46 to see the group of Japanese awaiting that chapel Mr. and Mrs. Medling are anxious to build. Do they not look bright and happy? Let us do all we can for them. I was so hopeful our Mrs. Medling would send us a letter this week, but I suspect she is away from home with her little ones, to escape the trying summer. She will write us soon, though, I feel sure. She will be pleased to find us interested in her, by reading in her BAPTIST AND REFLECTOR, of your gifts to Japan.—L. D. E.

CORRESPONDENCE.

Not much of it this week! But a "better time" is coming. We had only 211 in our Sunday school last Sunday, out of an enrollment of over 500. So many have rushed to the country, to the sea shore, the ridges, and the mountains, and even left comfortable homes to go camping. I think they would be better off at home, but young people like change. Soon the school bells will be ringing, and they will be flocking back to school rooms, with tanned faces and strong bodies. I hope sincerely they will make this a fine year.

I want you to help those who go to the mountain schools. Our church is going to send a box to one very soon. These schools in our own Tennessee ought to be very near our hearts.

You did not give much to the "Training School" at Louisville last year. We have a sweet girl from the First church here this year and that brings us in closer touch with Mrs. McLure's work.

Our Woman's Missionary Society will send Miss Farrell back for another year too. Some day she will go out as a trained mission worker, and we shall be working through her. We must all "go" some way, you know.

And then those boys who feel called of God to preach the gospel, the students in Union University or Carson and Newman, who are not able to pay their way, let's help them.

Let's wake right up, and begin earnestly on the fall work. Let me see what we have for this week.

A subscriber for the Journal from Chattanooga that Miss Stapp has handed me. We don't hear from her as of yore, because the First church has abolished the "Sunbeams." Their money goes through the Sunday school now, and I am glad to tell you they have sent \$15 on the debt of the Foreign Board, but I doubt the advisability of giving up the "Sunbeams."

Here is that kind school at Trimble first of all:

"Perhaps Mrs. Eakin and our dear little brothers and sisters at the Or-

phans' Home think we have forgotten them, but we have not. We always speak of the children there, after we have recited this little verse:

"Many happy returns of the day of thy birth,

Many seasons of sunshine be given! May God in His mercy prepare thee on earth,

For a beautiful birthday in Heaven."

"All the birthday offering goes to the Home, and we want this offering of \$3.66 to go to help build the Baby Cottage. It comes from the Beginners' Class of the Trimble Baptist Sunday School.

"We would like so much to have another letter from little Della Miller, or some other little girl in the Home. Or will not some little boy write us?"

"We pray God's blessing on the children and the matron. We pray God to make us all liberal and cheerful givers."—Mrs. W. L. Holloman and Class of 42 Members.

That is sweet and kind, is it not? I wish many other schools would adopt this plan, especially now, when the Baby Cottage needs so much help.

Will Mrs. Holloman see that the Young South gets the letters sent to Trimble Sunday school. I would like so much the viewpoint of the moving from the children themselves.

Sweetwater comes next: "Enclosed find 50 cents. Give 35 cents for that dreadful debt and 15 cents to help feed some starving Chinese.

"I hope the Baby Cottage will soon be ready for the dear babies."—Able Janeway.

Thanks! And I say it—softly, that is all. You will do better next week, won't you? Let us end August as well as we began it, and we won't be discouraged by the little rest by the way, when the heat was so overpowering. Make it up for this week right away.

To those who did not forget us, we give our heartiest thanks.

Most truly yours,

LAURA DAYTON EAKIN.  
Chattanooga.

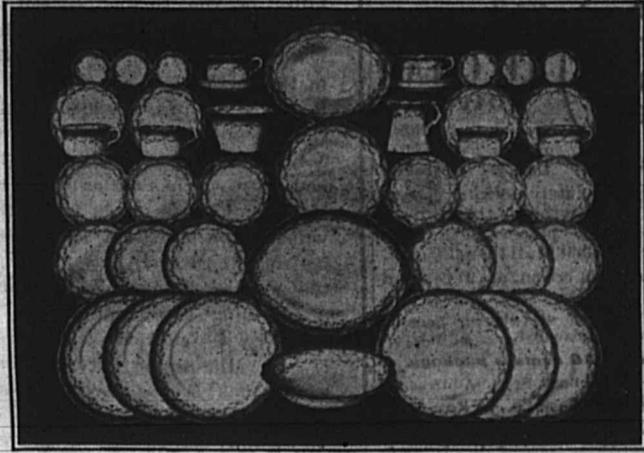
RECEIPTS.

First quarter's offering .....	\$178 97
1st, 2nd, and 3d weeks in August, 1911 .....	59 83
Fourth week in August:	
For Foreign Board—	
Able Janeway, Sweetwater (debt) .....	35
Able Janeway, Sweetwater (Chinese) .....	15
For Baby Cottage—	
Beginners' Class, Trimble S. S., by Mrs. H. ....	3 66
For Foreign Journal—	
1 subscription, Chattanooga ..	25
For postage .....	04
	\$243 55

Received since May 1, 1911:

For Foreign Board .....	\$ 84 37
" Home Board .....	4 35
" State Board .....	4 00
" S. S. Board .....	1 55
" Baby Cottage .....	110 70
" Margaret Home .....	2 75
" Mountain Schools .....	2 00
" Foreign Journal .....	9 75
" Home Field .....	2 00
" W. M. U. ....	1 35
" Jewish Girl .....	1 00
" Jewish Mission .....	11 00
" Starving Chinese .....	5 15
" Ministerial Relief .....	1 00
" Ministerial Education ..	2.01
" Postage .....	63
	\$243 55

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

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

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

BAPTIST AND REFLECTOR,  
Nashville, Tenn.

APPALACHIAN EXPOSITION.

Now that President William H. Taft has made positive announcement of the date upon which he will visit the Appalachian Exposition in Knoxville, there is increased interest in the rapidly approaching event. President Taft will be there on Monday, Sept. 18, the opening day of the second week of the Exposition. He will be accompanied by a coterie of officials and men of note. It is also probable that Mrs. Taft will be with him. The Exposition management is making extraordinary preparations for entertaining thousands who will be here on that date.

Col. William J. Bryan will be at the Exposition on Thursday, Sept. 21. The presence of these two notables here in the same week will make it a week second to none in the year in importance. Both President Taft and Col. Bryan will deliver addresses.

The Exposition, which will extend from Sept. 11 to Oct. 1, will surpass anything of the kind ever attempted in the South. Those who saw last year's Exposition will find that it is eclipsed in every department.

The Southern Railway has authorized especially low passenger rates for the Exposition, effective Sept. 9, two days before the opening. Tickets will be good for ten days. On Tuesday of each week of the Exposition the Southern Railway will sell "coach excursion" tickets. These tickets will be good to return in seven days. The railroads are co-operating in every way possible to make the Exposition a success, and they will put on special and extra cars to accommodate the thousands of visitors.

The exhibits of minerals, forestry, mineral waters, live stock, poultry, dogs, agriculture, horse show, domestic science, woman's department, historic loans, United States Government, Southern Railway and other great rail-

road systems, and almost innumerable other lines of endeavor will be complete, highly interesting, very instructive and most attractive.

The amusement features will be far ahead of anything ever offered in this section of the south, both as to number of Midway shows and as to the high order of the attractions. The free attractions will be very many, exclusive and high class. Among these free shows will be the first hydroplane ever brought south, which is a flying machine that will ascend from and descend upon the waters of the Exposition park lake.

The amusement, recreation, instruction and advantages generally of the Appalachian Exposition are such as will surely attract people from all over the Southland.

A FIVE-ACRE HOME AT SOUTH HOUSTON, TEXAS.

If you are considering investing in a HOME in the SOUTH where the sun shines and the flowers bloom the year around, the soil productive and the climate unsurpassed, you will save time and money by writing us for terms and illustrated literature descriptive of the richest country in the Southwest.

South Houston is located nine miles south of Houston on the Houston-Galveston Interurban Line, where, being in the line of development, a five-acre tract may make you a fortune.

Five acres, \$15 cash and \$12.50 monthly until paid. No interest, no taxes on the property until it becomes yours with the final payment, at which time you secure deed, abstract of title and land value guaranty gold bond backed by \$2,500,000. Write us today. Special discount for cash for the next thirty days.—SOUTH TEXAS MORTGAGE CO., Houston, Texas, Box 341.

# ICE CREAM

A quart of Milk (8 cts.) and a package of

**9 Cents a Quart**

**JELL-O ICE CREAM Powder**  
(which costs 10 cts.) makes 2 quarts of the best ice cream.

There is absolutely nothing else to be added, for everything is in the powder. Dissolve the powder in the milk and freeze it. That is all there is to do.

Think of ice cream at 9 cents a quart!

Flavors: Vanilla, Strawberry, Lemon, Chocolate and Unflavored.

At Grocers', 10 cents a package. Beautiful Recipe Book Free. Address, The Genesee Pure Food Co., Le Roy, N. Y.

## THE BOLL WEEVIL.

President Finley, of the Southern Railway Company, realizing the possibility of the further spread of the Mexican cotton boll weevil to the eastward, is taking steps to advise farmers in the territory along the lines of the Southern Railway Company, Alabama Great Southern Railroad Company, the Mobile and Ohio Railroad Company, and the Georgia Southern and Florida Railway Company, in localities to which there is even a remote possibility that the weevil may spread, as to the methods that must be adopted for maintaining cotton production under boll weevil conditions. Farmers west of the Mississippi River, where the weevil has been present for several years, have learned how to grow cotton successfully in spite of its presence. They have learned this lesson generally at the cost of short crops for two or three years. In the fall of last year President Finley organized a Cotton Culture Department, in charge of Mr. T. O. Plunkett, with headquarters at Chattanooga, Tenn., with seven field agents to work in those localities where it is possible that the weevil may eventually appear. Mr. Plunkett and all of the agents of this Department have had practical experience in the growing of cotton under boll weevil conditions. All of the expenses of the Cotton Culture Department are borne by the participating railways and the services of its agents are absolutely free to all farmers along the lines of these railways.

The work of this Department has been so successful and the services of its agents have been so highly appreciated by the farmers, that President Finley has determined to extend the work further eastward. Mr. R. E. Grabel has been appointed agent of the Cotton Department at Macon, Ga., to work along the line of the Southern Railway between Macon and Brun-

wick, and along the Georgia Southern and Florida Railway in Georgia and North Florida. Four additional agents are to be employed for work along the lines of the Southern Railway, the Alabama Great Southern Railroad, and the Mobile and Ohio Railroad, in central and eastern Alabama. Unless circumstances should make some other arrangement advisable these agents will have their headquarters at Attala, Anniston, Tuscaloosa, and Maplesville, Ala. Mr. Grabel has had practical experience in growing cotton in boll weevil territory and four other men with like experience are to be selected for the Alabama agencies. The weevil has not spread to any of the localities to which these agents have been assigned and there is no reason to expect its early appearance in them. The purpose of establishing the work in these localities is to enable the farmers to be thoroughly prepared for the weevil if it shall at any time enter their fields.

Fortunately, the cultural methods advised by the Cotton Culture Department are identically those which the late Dr. S. A. Knapp, of the United States Agricultural Department, recommended for increasing the production of cotton whether the weevil be present or not. Farmers throughout the cotton belt will, therefore, find it profitable to adopt these methods, even though the weevil may never spread to their farms.

As a further step in aid of the work of the Cotton Culture Department, President Finley has prepared a circular letter incorporating Dr. Knapp's advice which is being distributed to farmers in all cotton growing territory along the lines of the railways above mentioned. Farmers along the lines of these companies may obtain copies of this circular letter by addressing W. W. Finley, President of the Southern Railway Company, Washington, D. C.

Dear Brother Preachers, I would be so glad if some of you could come this way and spend a few days helping in the work. I pray the Lord to put it into the heart of some of His dear ones to do so. I was requested by the church some time ago to try to secure the aid of some one to come and help in a series of meetings to begin the fourth Sunday in this month (August), but so far have failed.

Now, brethren, in the ministry, do not be afraid that you would impose on us to come without a personal invitation. Just come on. Do not expect "silver and gold," but expect a blessing from the Lord, then "such as we have we will give thee." But my letter is growing too long, so I close with a prayer for all, and success of the dear BAPTIST AND REFLECTOR.

J. M. STEWART.

Boma, Tenn.

## GREAT TIMES AT OAKWOOD.

The Fifth Sunday Meeting was held at Oakwood Baptist Church, near Milan, Tenn., the fifth Sunday in July, and our protracted meeting followed, Bro. J. T. Early, of Jackson, conducting the meeting. On account of serious illness in his family, Bro. R. E. Early, our pastor, was absent most of the time.

The meeting closed Sunday, Aug. 6, with twenty conversions and 13 additions to the church, with more to follow later.

Bro. J. T. Early is to come back Saturday to preach on "The Church and Its Ordinances," also "Baptism." We are expecting a great day. Bro. J. T. Early is a man of God, devout, consecrated, full of energy and all aglow with zeal for the salvation of men.

Our church has been greatly built up and we feel that with our noble and much loved pastor we shall do great things for the Lord.

A MEMBER.

## TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM,

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

## FRECKLES.

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

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

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

**MORPHINE**  
Opium, Whiskey and Drug Habits treated at home or at Sanitarium. Book on subject free. DR. S. M. WOOLLEY, 22 Victor Sanitarium, Atlanta, Ga.

On every can of this coffee you'll find this printed **GUARANTEE:** If after using the entire contents of this can you are not satisfied in every respect, your grocer will refund you the money paid for it.

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Standard college courses; Also two and three year courses above high school; Normal, Domestic, Commercial and Preparatory. Conservatory of Music, Art and Expression, especially thorough. Faculty from the best schools of Europe and America. Charming home surroundings; Delightful climate. For handsome Catalog, address

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Literary Department of the highest order. Seminary and Special Courses. French and German spoken. Certification to Wellesley, Yassar, Goucher, Randolph-Macon. In Music opportunities unsurpassed—nine teachers, eight with the best European training—Winkler, Director, Piano; Campobello, Voice; Schmitz, Violin. School Orchestra and Chorus. Expression, Art, Domestic Science—all in charge of specialists. City advantages. Accessible to leading churches, libraries, lecture and concert halls. Outdoor sports, Tennis, Basket Ball, etc., also beautiful Ward Place campus for recreation. 47th year begins Sept. 21. 175 boarding pupils. Early application is advised. For Catalogue and Other Circulars, Address J. D. BLANTON, LL.D., Pres.

# You Look Prematurely Old

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



**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.

**OSMENT.**—Mrs. Mary Osment departed this life March 22, 1911, aged 84 years and 21 days. She had been a church-member for 60 years. She loved the cause of Christianity and was ever ready to hold up Christ to the unconverted. At her death she was a member of the Baptist church of Milburn, Ky.

Mrs. Osment, with her father's family, was among the early settlers of Middle Tennessee, who came from North Carolina. When a young woman she was married to Mr. James Osment. To this union two daughters were born. Later in life they moved to Kentucky and made their home. She leaves to mourn her loss one daughter, Mrs. Katherine Page, and four grandsons, Hervey, Shelley, Henry, and Arney. Brown of Kentucky, and one brother, Wm. Brown, of Texas, three sisters, Mrs. Sibylla Christman and Mrs. Margret Lamb of Tennessee, Mrs. Priscilla Pinkerton, of Oklahoma, besides other relatives and friends.

A RELATIVE.

**BROWN.**—Mrs. M. Delviny Brown, wife of S. R. Brown, was born April 15, 1857, departed this life March 23, 1911. She professed faith in Christ when young and at her death she was a devoted member of the Baptist church of Milburn, Ky. She lived a consistent Christian life. She was a faithful wife, loving mother, kind friend and neighbor. She leaves to mourn her loss a devoted husband and four sons, Hervey, Shelly, Henry and Arney; also one sister, Mrs. Katherine Page, and a host of friends and relatives.

A place is vacant in the home  
Which never can be filled,

Long they will miss thee, dear one,  
Thy smiling face they'll see no more  
in this world.

But trust Him, loved ones, who can  
give strength and comfort in this your  
sad bereavement, and some day we  
shall all be gathered home to part no  
more.

A NIECE.

**BROWN.**—Mirttry Har Brown, daughter of Mr. and Mrs. S. R. Brown, was born April 23, 1893, departed this life April 3, 1911, aged 17 years, 11 months and 10 days. She professed faith in Christ when 12 years of age and joined the Baptist church at Milburn, Ky., where she remained a loyal and devoted member until she was called to her reward. She survived her mother and grandmother a few short days. She leaves to mourn her death a loving father and four dear brothers, besides friends and relatives.

Her father prayed that his darling girl might be spared to comfort him, if it was God's will, but the Almighty Father in His infinite wisdom saw fit to take the precious one home where death, sin nor sorrow never come. There she will wait for her loved ones.

A COUSIN.

**MIRES.**—On Wednesday morning, May 10, our hearts were saddened by the death of Mrs. J. M. Mires. She leaves a husband and two daughters to mourn her loss. She was a devoted wife and mother. Her death was a sad blow to us. She left her home at 5 o'clock in the evening, and was

brought back at four o'clock the next evening. She died at the hospital. No loved ones were present at the hour of dissolution, but God was there, just as he was with the stricken family.

God bless the heart-broken husband and sorrowing children. They were so devoted to each other. But she has gone from us to rest under the shade of the trees. May the good Lord console the bereaved ones and guide them through this world of sorrow. Oh, it is so sad to be without mother, but we would say to the loved ones, be cheerful, not sad, knowing that all the faithful ones will meet again in the great beyond, where we will never say good bye.

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

ONE THAT LOVED HER.

**REESE'S ROAMINGS.**

Saturday morning, June 29, I left my home in Birmingham, arriving at Midway, where I had an engagement with Rev. W. T. Foster for a meeting. The pastor had thoroughly advertised the services, and a splendid congregation greeted me Sunday morning. The rain interfered and we had no service at night. Somehow I felt from the first that we were going to have a good meeting, and I was not disappointed in my expectations. The crowds grew from day to day and the interest increased as the days went by. Many of the services were deeply spiritual. The church was greatly revived and twelve were added to the church by experience and baptism, and two by letter.

Midway is a prosperous town, in fact there are two towns—James and Midway, each under separate incorporation, with two sets of officers. There has been, unfortunately, quite a good deal of rivalry between the two towns, which has affected the church more or less. There are now two Ladies' Missionary Societies. But this is more for convenience than anything else.

Bro. Foster has wrought well at Midway, having been pastor for about four years. The church is growing in liberality and spiritual strength.

When I closed the meeting at Midway, I had three or four days before the meeting of the State Convention, and as my family were away in North Carolina, I decided to visit my old charge at Geneva, Ala. It was my happy privilege to be pastor of the Geneva church for nearly three years. It was one of the greatest privileges of my life to visit my old friends and to have another opportunity to preach from the old stand where I had preached many times in the years gone by. Time has wrought many changes, but the most noticeable changes were to be seen in the young people. The boys and girls had all grown up to be young men and women, and many of them had bulidied their own nest and were rearing their own young.

Geneva is one of the most beautiful towns in southeast Alabama, located in a great live oak grove and surrounded by one of the best farming sections in the State. The church is a handsome brick building. The membership is now about 250. Rev. H. T. Sims, well known and honored in Alabama, is the happy pastor, and has been since I resigned the work. He has renewed his youth and is doing the best work of his life.

From Geneva I went to Greenville to attend the Baptist State Convention. It was a great pleasure, after an absence from the State for four years, to attend another session of the Conven-

# Sunburned FACES, HANDS and HINDS

Arms will experience most gratifying relief in the cooling comfort that instantly follows the use of this pure, snow-white lotion,—

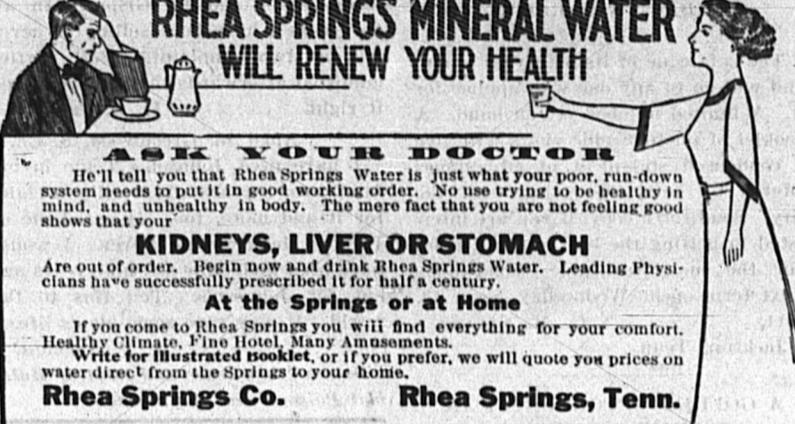
## HINDS Honey and Almond CREAM

It will heal in 24 hours. A few applications will make the skin soft, smooth, clear and attractive. It will remove dust and other impurities from the pores, and prevent eruptions. It is not greasy nor harmful in the least, and is guaranteed not to grow hair. Best for babies' skin ailments.

There is only one genuine, original Hinds Honey and Almond Cream;—on the market for thirty-five years, and selling all over the world. Do not accept substitutes, for you'll be disappointed.—In bottles at 50 cents. All dealers sell it.

FREE—Trial Bottle mailed free by A. S. HINDS, 72 West St., Portland, Me.

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**ASK YOUR DOCTOR**

He'll tell you that Rhea Springs Water is just what your poor, run-down system needs to put it in good working order. No use trying to be healthy in mind, and unhealthy in body. The mere fact that you are not feeling good shows that you

**KIDNEYS, LIVER OR STOMACH**

Are out of order. Begin now and drink Rhea Springs Water. Leading Physicians have successfully prescribed it for half a century.

**At the Springs or at Home**

If you come to Rhea Springs you will find everything for your comfort. Healthy Climate, Fine Hotel, Many Amusements.

Write for illustrated booklet, or if you prefer, we will quote you prices on water direct from the Springs to your home.

**Rhea Springs Co. Rhea Springs, Tenn.**

## TYPES OF THE SOUTH'S FINEST ROOFS No. 4



# CORTRIGHT METAL SHINGLES

This illustration, showing the roof of a fine brick residence in North Carolina, suggests the wisdom of using Cortright Metal Shingles—the best roof—after good money has been spent in building. These shingles are absolutely watertight, rust proof, and require no repairs. Laid by any good mechanic; no solder, no seams, fewer nails, least cutting—painted both sides or galvanized.

Write for dealer's name. If we haven't an agency in your locality, full particulars, samples and prices will be promptly sent to those actually in need of roofing.

**CORTRIGHT METAL ROOFING CO.**  
54 N. 23d Street, Philadelphia 132 Van Buren Street, Chicago

tion. The Convention was well attended, notwithstanding the hot weather. The addresses and sermons were of a high order and everything seemed to indicate progress. The kingdom is coming in Alabama. The laymen were on hand in great numbers and took much interest in the affairs of the Convention. The keynote of the Convention was, "Let every man give at least one-tenth of his income to the work of the Lord." The Baptists of Alabama are growing rich and some of them are honoring the Lord with their substance.

From the Convention I came to Reform, Ala., where I hope to reform some myself, for I am not yet perfect, and by the help of the Lord I hope to help reform Reform, not that the people are worse here than elsewhere, for they would have to be awfully bad if they were.

The crowds are increasing and the outlook is good for a great meeting. Rev. D. Z. Woolley is the pastor.

I go from here to Alceville, Ala., to assist Bro. Brock in a meeting. Then I go to Tennessee for a meeting.

T. O. REESE.

**A NEW BAPTIST SONG BOOK.**

Send today 25c and we will send you a copy of the New Baptist Song Book, "The New Evangel," and our new book No. 6. If you want to learn how to sing we will send you a copy of "Singing Made Easy" for 15c postpaid.—**CHARLIE TILLMAN SONG BOOK CO., Atlanta, Ga.**

**FOR SUNBURN AND HOT WEATHER SKIN TROUBLES.**

Don't suffer from sunburn or skin discomfort this summer. Try Hinds Honey and Almond Cream; many people find it a wonderful help in hot weather, particularly those with delicate skins—unusually sensitive to sun or wind.

Hinds Honey and Almond Cream is a delightfully cooling snow-white liquid so delicately constituted that it will not irritate even the most tender skin; yet it will prevent the torment of sunburn, keep the skin soft and smooth, the complexion clear and attractive.

TENNESSEE ASSOCIATIONS.

AUGUST.

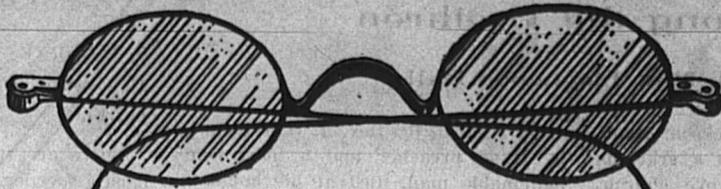
- East Tennessee—
- Clay Creek, Thursday, Aug. 24.
- Hiwassee—
- Union Grove, Thursday, Aug. 24.
- Duck River—
- El-Bethel Church, Friday, Aug. 25.
- Mulberry Gap—
- Chinquepin, Tuesday, Aug. 29.
- Big Emory—
- Harriman, Thursday, Aug. 31.

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.
- Beulah—
- Davis Chapel, near Hickman, Ky., Tuesday, Sept. 26.
- New Salem—
- New Macedonia, Wednesday, September 27.
- Sevier—
- Beech Springs, Wednesday, Sept. 27.
- Providence—
- Union Chapel, Roan County, Thursday, Sept. 28.
- Riverside—
- Three Forks, Overton County, Thursday, Sept. 28.
- Judson—
- Western District—
- Point Pleasant, Saturday, Sept. 30.
- New Hope, Hickman County, Saturday, Sept. 30.

OCTOBER.

- Cumberland—
- Hopewell, Robertson County, Tuesday, Oct. 3.
- Enon—
- Bethany, Macon County, Tuesday, Oct. 3.
- Weakley County—
- Public Mills, Wednesday, Oct. 4.
- Tennessee—



**ROLLED GOLD Spectacles Free ABSOLUTELY OF CHARGE**

**I Mean What I Say**

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

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

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

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

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

**Just Do Me A Good Turn**

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

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

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

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

**BELLS.**

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

## Among the Brethren

By Rev. Fleetwood Ball

Rev. J. H. Turner of Jackson, Tenn., was assisted last week in a gracious revival at Republican Grove church, near Trezevant, Tenn., by Thos. B. Holcomb, of Paris, Tenn.

Rev. Richard L. Rogers of Huron, Tenn., lately did his own preaching in a revival at Judson church, near Lexington, Tenn., which resulted in a number of conversions and 12 additions by baptism.

Rev. Jesse Neal of Martin, Tenn., assisted Rev. J. G. Cooper of Martin, in a splendid meeting last week at Thompson's Creek church, near Paris, Tenn.

President W. M. Whittington of Greenwood, Miss., announces that the time of meeting of the Mississippi Baptist Convention has been changed from Wednesday, Nov. 8, to Wednesday, Nov. 22. Gulfport will be the place of meeting.

Rev. W. A. McComb of Clinton, Miss., is supplying the Immanuel church, Washington, D. C., during the remainder of August and a part of September.

Dr. Geo. W. Truett of Dallas, Texas, is to assist Rev. W. J. Epting in a revival at Whitewright, Texas, in the near future. That is the church which ordained Bro. Truett to the ministry.

Rev. T. M. Boyd of Buena Vista, Tennessee, the efficient moderator of the Southwestern District Association, lately closed a meeting with the Holly Springs church, near that place, which resulted in 21 conversions and 18 additions.

Rev. T. R. Stroup of Vanndale, Ark., has been called to and has accepted the care of the church at Carnth, Mo. He will move on the field October 1.

The church at Greenfield, Tenn., has called Rev. O. W. Taylor of Martin, Tenn., and it is understood he has accepted to begin work Jan. 1.

Rev. W. B. Hall of the First church, Greenville, Miss., assisted the New Home church, near Martin, Tenn., in a revival of great power last week. Rev. O. W. Taylor is the pastor.

Rev. Cornelius Bowles of Martin, Tenn., and Miss Annie Laurie Sheldon were lately married at Springfield, Tennessee. We offer congratulations.

Rev. C. N. James has been called to the care of the church at Searcy, Ark., and will take charge Sept. 1. He is a graduate of Ouachita College.

Rev. H. F. Vermillion has resigned the care of the First church, Roswell, N. M., and is open to engagements for revivals or pastoral work.

Prof. Hubert M. Poteat, gifted son of President W. L. Poteat of Wake Forest College, has been elected to the chair of Latin in that institution, succeeding Prof. Carlyle.

Dr. P. T. Hale of Louisville, Ky., is supplying two Sundays for Southside church, Birmingham, Ala., of which he was the beloved pastor for a term of years.

For the third time Rev. John Bass Shelton of Delaware, Ohio, has been called to the care of the church in which he labored many years at Montgomery, Ala.

Dr. W. T. Rouse of Graham, Texas, has been elected to the chair of Bible in Howard-Payne College, and has accepted.

One of the most thoroughly enjoyable sketches we have read was that of Dr. J. B. Gambrell on "My First Protracted Meeting," in the *Baptist Standard* of last week. It was in 1867 at Camp Creek church, near Baldwin, Miss.

On August 10, Rev. J. S. Edmonds, a strong preacher and a most companionable man, died at his home in Mena, Ark. He had led an active and useful life.

The department in the *South Texas Baptist* heretofore known as "Voices and Echoes," ably edited by Rev. J. A. Howard, will henceforth be known as the "Here and There" column. It is one of the most attractive features of that paper.

The *Central Baptist* of last week presents a picture of Rev. J. H. Agee, of Liberal, Kan., a native of Tennessee, and for five years pastor in this State. He is a consecrated man of God.

Rev. A. Paul Bagby of Glasgow, Ky., accepts the care of Highland church, Louisville, Ky., to begin work Sept. 1.

Dr. J. W. Porter of the *Western Recorder*, has the temerity to refer to a certain sect as "Campbellites" and audaciously follows it up with the explanation that he cannot possibly call them "The Christian Church" for many reasons.

Rev. F. C. Cramer of Cordele, Ga., was lately called to the care of the churches at Ocala and Orlando, Fla., and he has accepted the call to Ocala, where a promising field is offered.

Arthur Lee Williams of Magnolia, Miss., an ambitious and brilliant young Baptist who is forced to go on crutches, has embarked on the lecture platform with the subject "Make Things Happen."

Rev. Terry Martin, of Dickson, Tenn., was with Rev. J. L. Lynn of Jackson, Tenn., in a most gracious revival at Bethlehem church, near Whiteville, Tenn., last week.

Dr. T. B. Thames supplied Broadway church, Louisville, Ky., on a recent Sunday. He becomes pastor of the First church, Newnan, Ga., Sept. 1.

East church, Louisville, Ky., of which Rev. Geo. H. Crutcher was formerly pastor, has called Rev. E. T. Poulson of Bluffton, Ind., and he has accepted to begin at an early date.

Rev. W. F. Boren of Darden, Tenn., had able assistance in a gracious revival last week at Pleasant Grove church, Rev. S. K. Hurst of Bath Springs, doing the preaching. Bro. Boren has resigned the care of the church at Darden, Tenn.

Rev. Macon C. Vick of Central church, Bowling Green, Ky., and Miss Helen McClure Hodges of Louisville, are to be married at an early date. The bride is a sister of Mrs. L. W. Doolan.

Rev. J. Riley Hall of Jackson, Tenn., has resigned the care of the church at Huron, Tenn. Rev. Roswell Davis of Memphis, Tenn., will assist the church in a revival beginning the second Sunday in September.

John Calvin Sego and Miss Lula May Garvey of Lexington, Tenn., were the contracting parties in a happy marriage at that place Sunday afternoon at 3 o'clock, the writer officiating. We wish them a useful marital career.

Evangelist E. B. Gill has accepted the care of Jones Avenue church, Atlanta, Ga., which necessitates his cancelling engagements for revival services.

Rev. Thos. C. Jowers of Lexington, Tenn., was assisted in a revival last week at Union Hill church by Rev. A. L. Bates of Royal street church, Jackson, Tenn., which resulted in 27 conversions and 10 additions at last account. The work was of a deeply spiritual character.

## OBITUARY.

OSBORNE.—A tribute to William H. Osborne by Claude W. Duke, Tampa, Fla.:

There are times when it seems almost a sacrilege to attempt to paint the beauty of the lily, or to portray the fragrance of the rose. The beauty of the one seems to defy the artist's genius, and the fragrance of the other to challenge the botanist's touch. So it is in human life. There are some men who seem to move on such a high plane, who breathe such a pure atmosphere, through whose character shine in such full degree virtues of the noblest and most exalted kind, that it seems unjust to their memory to attempt a word-picture of their lives. Such a man was William H. Osborne.

He was born in Batesville, Ark., July 17, 1855, but his family on both sides were North Carolinians for a century back, and he usually spoke of himself as a native of that State. He was graduated from Wake Forest College with the degree of A.M., and while there he won medals and class honors. Later he was a student of Johns Hopkins University, and took his theological course at our Seminary, Louisville, Ky. He was ardently fond of study, and books were to him almost human. His ill health began during his college days, due to hard study.

His first pastorate was in Jonesboro, Tenn., where his mortal remains were laid to rest on Monday morning, June 25, amid many tears and loving tributes from the friends of early days. It was there he married Miss Mary K. Katzmillier, who, with two children, Eleanor and John, survive him.

After a brief pastorate of less than two years there they came to Tampa. Those were pioneer days, when Tampa was just beginning to develop from a struggling village to the prosperous city we now have. From the first he seemed to see with a prophetic vision a great field with a great future. From the first he loved the town and the people, and his belief in the greatness of the future both for the city and the church never failed. He was a wise master-workman, and he laid well a strong and stable foundation for the Baptists in this city. His foresight in selecting a site for the First church, which no doubt will remain strategic even when the city has reached a population of hundreds of thousands, and the site for the Palm Ave. church, almost as well and permanently located, are sufficient to establish for him a reputation that should be imperishable. He worked and sacrificed and prayed for this church and the denomination in this city till his health was utterly broken. It was only when he had become a complete nervous and physical wreck that he gave up his chosen life-work, that for which he had spent so much time and effort in preparation, and in order to support his little family gave himself to secular employment. Some, not knowing his circumstances, at times criticised him for giving up the ministry, but no man loved the work more than did he, and no one is more deeply consecrated to it. I knew him only late in his life, when his health was almost gone, but I always found in him one of my best and dearest friends, a wise counsellor, and one who loved ministers with all his great heart. He was truly a pastor's friend, ever ready to lend a hand and an encouraging word. He was one of the godliest men I ever knew, so patient and courageous even under the most painful experiences. "The elements were so mixed in him that nature might stand up and say to all

the world, this was a man." It seems a waste of nature that so many rich treasures should have been in an earthen vessel. It would seem that a man with such a heart and such endowments should have been formed to live a thousand years. Yet it was ordered otherwise, and he has passed away from our presence. It is hard to have the light taken from the home, the church and the community, but 'tis sweet to know that another light shines from the window of our Father's house of many mansions, to light up life's pathway for our erring feet. Good-bye, dear friend, loyal servant of Jehovah, but thou art not gone from us forever. A few more sunshines, a few more shadows, and we, too, shall dwell with thee in that happy land where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

Last Sunday morning the First Baptist Church, Tampa, of which he was for many years pastor, held a special service in his memory. Rev. J. L. Hampton, as a representative of the Palm Ave. church, spoke of Mr. Osborne as he knew him in relation to that organization. Mr. Frank Bentley followed with feeling remarks as a representative of the First church, being one of its deacons, and as a warm personal friend. Some closing remarks were made by the pastor, who presided over the service. The music was the same as that sung at the funeral in Jonesboro. The church had been tastefully decorated by loving friends and admirers of our dear brother. Rev. W. H. Osborne will long be remembered by the people of Tampa as one of its wisest business men, active in every good cause, and one of its leading citizens.

CLAUDE W. DUKE.

July 7, 1911.

## HAPPINESS.

Everybody should cultivate happiness, it not only means much to one personally, but to every one else with whom we come in contact. Of all the sad, pitiable things in this world, it is the "continuous grouch," the one who is always complaining at his lot in life, seeing the clouds instead of the sunshine, making mountains of mole hills and becoming a burden and nuisance to his friends and associates. Did you ever stop to consider why people, as a general rule, are unhappy? Did you ever see one of those "continual kickers" that was strong and healthy? But wouldn't this be a great old world to live in if everybody had the proverbial jolly good nature of the fat man. Longfellow says, "To be strong is to be happy"—Isn't that the case of the fat man? He's strong, he's healthy and naturally he's happy. Now, if you were strong and healthy, wouldn't you be happy too? Then see to it that your health is carefully guarded and let Harris Lithia Water be the Sentinel. By drinking a small quantity of this celebrated Lithia Water daily, you insure your health and happiness. It cures all forms of kidney, liver and bladder diseases and rectifies stomach disorders of every nature. Harris Lithia Water cures indigestion and dyspepsia; produces sound, restful sleep and a hearty, healthy appetite. It is "Nature's Sovereign Remedy"—drink it and you'll be happy. For sale by your druggist, if not, write Harris Lithia Springs Co., Harris Springs, S. C., also ask for free booklet of testimonials and descriptive literature about Harris Lithia Water. Hotel open from June 15 to September 15.