

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

Old Series Vol. LXXV

Nashville, Tenn., August 31, 1911

New Series Vol. XXII, No. 54

Union University Number

FACULTY FOR 1911-1912.

ROBERT A. KIMBROUGH, A.M., President,
(Union University).

HENRY CLAY IRBY, A.M., LL.D.,
(Union University)
Emeritus Professor of Mathematics.

GEORGE MARTIN SAVAGE, A.M., LL.D.,
(Union University)
Philosophy, Hebrew and Bible.

CHARLES STUART YOUNG, A.M.,
(Union University and graduate student University of
Chicago)
English.

ROBERT LEE PULLIAM, A.M.,
(Central University and graduate student University
of Chicago)
Latin and Greek.

JOSEPH CLAY WALKER, A.M.,
(Cumberland University and graduate student Heidel-
berg (Germany) University, and University
of Chicago)
Modern Languages.

ARTHUR WARREN PRINCE, A.M.,
(William Jewell College and graduate student of
University of Chicago)
Science.

ELMORE JOHNSON, A.B.,
(Baylor University):
Mathematics.

UNION ACADEMY.

SPENCER TRUEX, A.B., Principal
(William Jewell College).

J. LEWIS GUTHRIE, A.B.,
(William Jewell College).

HARRY H. WILLIAMS, A.B.,
(William Jewell College).

CONSERVATORY.

MRS. A. W. PRINCE, Director,
Piano and Pipe Organ.

MISS GRACE LENORE PETTY,
Expression and Oratory.



JOSEPH CLAY WALKER, A.M.

Professor of Modern Languages. Graduated Cum-
berland University, A.B., 1904; Professor Modern
Languages, Cumberland University, 1904-1905; Heidel-
berg University, Germany, 1905-1906; Cumberland
University, A.M., also LL.B., 1907; Professor Modern
Languages, Union University, 1908.



SPENCER TRUEX, A.B.

William Jewell College, Principal Academy.
Other biographical data not at hand.



J. LEWIS GUTHRIE, A.B.

Graduate of the Teachers' Department of Chillicothe
Normal School, Chillicothe, Mo., in 1902; also of the
Elocutionary and Oratory Schools of the same institu-
tion in 1902; was Professor of Elocution and Oratory
in the same institution in 1904-1905. The degree of A.
B. was conferred by William Jewell College, Liberty,
Mo., in 1911. Professor Guthrie will be one of the
teachers in Union Academy in 1911-12.



PROF. HARRY H. WILLIAMS,

a native of Nebraska, born in 1883, was educated in
Missouri. After completing the course in the rural
schools he attended West Plains College, West Plains,
Mo., taking Preparatory and Normal work, and was
graduated from the Normal Department in 1905. He
entered William Jewell College in 1906, and graduated
from that school with the degree of A.B. in 1910. Mr.
Williams has taught in the public schools of Missouri,
was assistant in Mathematics and English in West
Plains College, was assistant in Mathematics in Wil-
liam Jewell Academy one and one-half years, and
Principal of the Slater High School in 1910-1911. He
was re-elected to the latter position, but resigned to
accept the position with Union Academy.



MRS. A. W. PRINCE.

Director Piano, Pipe Organ. Completed public school
at DeSoto, Mo., High School, 1899; Graduate and Post-
Graduate of Piano under John B. Kindig of Berlin,
Germany, 1899-1900; Chicago Specialists, 1902; Pipe
Organ under D. S. DeLisle of St. Louis University,
1905; Private studio work five years; taught in St.
Louis three years; taught Union University, 1908.



MRS. C. E. SHELBOURNE.

Matron of Adams Hall. Educated at Milton High
School, Woodville, Ky.; Matron of Adams Hall 1907.



SECOND BAPTIST CHURCH.

It is hardly necessary to ask about the cost of liv-
ing; for in a city as large as Jackson, the students can
live on \$6.00 per month, or \$25.00, just as he prefers,
or his pocketbook allows. We have dormitories rang-
ing from \$6.00 to \$15.00 per month. The demands of
any ambitious student can be met.



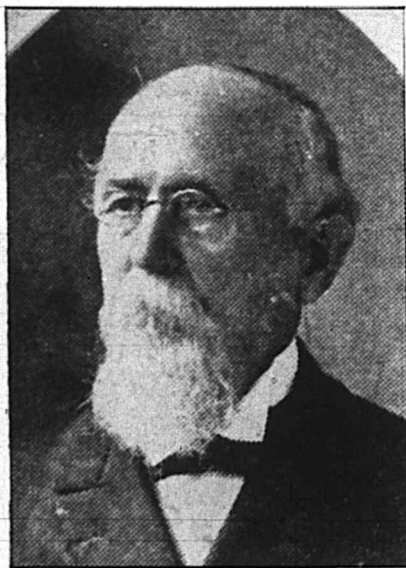
PRESIDENT R. A. KIMBROUGH, A. M.

Graduated Southwestern Baptist University (now Union), A.M., 1895. Assistant Professor Latin and Greek Southwestern Baptist University, 1895-1899. Principal Murfreesboro Academy, 1899-1900. Baptist Pastor, Shelbyville, Tenn., 1900-1903. Pastor at Tuleo, Miss., 1903-1907. Pastor Blue Mountain, Miss., 1907-1911. President Union University, 1911—.



CHARLES STUART YOUNG, A. M.

Professor of English. Graduated Southwestern Baptist University, A.M., 1898; Graduate Student of University of Chicago, 1898-1900; Professor English and History, Southwestern Baptist University, 1900-1905; Principal of Ripley Schools, 1905-1906; Editor of Jackson Daily *Whig*, 1906-1907; Professor of History, Union University, 1907; Professor of English, 1908—. Member of Rhodes Scholarship Committee.



HENRY CLAY IRBY, A. M., LL.D.

Professor of Mathematics. Retired. Graduated Union University; Taught at Gateswood Academy, 1861; Captain Company D, Ninth Tennessee Infantry; Founded McKenzie College, 1867, and taught there until 1875; Professor of Mathematics in Southwestern Baptist University, 1875-1905; now retired.



GEORGE MARTIN SAVAGE, A. M., LL.D.

Professor of Bible Study, Hebrew and Philosophy. Graduated Union University, A.M., 1871; Principal Henderson Masonic Male and Female Institute, 1871-1877; Professor of English and French, Southwestern Baptist University, 1877-1880; Principal of Henderson Masonic Male and Female Institute, 1880-1883; Principal of Eagleville High School, 1883-1890; President Southwestern Baptist University, 1890-1904; Professor Hebrew and Philosophy, Southwestern Baptist University, 1904-1905; Traveled in Greece and Bible Lands, 1905-1906; President of Southwestern Baptist University, 1906-1907; Professor Hebrew, French, Philosophy, Union University (S. W. B. U.), 1907-1908; Professor Hall-Moody Institute, 1908-1909; Professor of Hebrew, Philosophy, Bible, Union University, 1909—.



ROBERT LEE PULLIAM, A. M.

Professor of Latin and Greek. Graduated at Center College, Danville, Ky., A.M.; Graduate Student of University of Chicago; Assistant Professor of Latin and Greek, Central University, Danville, Ky.; Assistant Professor of Latin and Greek, Bethel College, Russellville, Ky.; Latin and Greek, Union University, 1908—.



ARTHUR WARREN PRINCE, A. M.

Professor of Science. Completed Public School Course in 1895, Ironton, Mo.; Graduated from William Jewell College in 1904; Post-graduate work at same institution, receiving A.M. degree in 1905; Principal of the Annapolis, Mo., Public School in 1901-1902; Instructor of Physics in William Jewell Academy in 1904-1905; Head of Science Department of Western Military Academy, 1905-1908; Graduate Student at University of Chicago during summer of 1907; Head of Science Department, Union University, 1908—.

A SUGGESTION

Of interest to parents who wish to practice a sane, but rigid economy in the education of their children.

There are three distinct plans by which parents can keep their sons and daughters in college, till they graduate. One is, to send them and board them, paying the money. Second is, to sell or rent the old home, and move to town, where the college is located. Third is, to stay at the old home, but send the children, renting a comfortable cottage, or enough rooms, for their abode during the school year, bringing ample furnishings with them. Their mother or older sister can come to keep house, for them.

It takes a good deal of money, necessarily, for the first plan; which is a good plan, if the money can be easily had.

The second plan, in the great majority of cases, has broken the parents up, and is not to be commended.

The third plan works all right. It puts a temporary hardship on the father and mother, but their estate is kept almost intact. This plan is feasible.

A word to those who would like a little information about the Greek classes:

We have classes throughout the entire course from the first to the last year. One advantage our pupils have over most colleges in the country is the privilege of getting the pronunciation and the accent of the language as the Greeks themselves pronounce it. The Greeks are an interesting people, and are the originators of nearly all that is valuable in poetry, philosophy, sculpture, and other kinds of learning outside of the Bible. Their language has much to do with the Bible. This language has been a staple article in liberal education for many centuries. The greatest version of the Old Testament is the Septuagint, a Greek rendering of the Scriptures made a few centuries before the Christian era. The Greek is to the New Testament what the Hebrew is to the Old. Our classes are drilled patiently and energetically, not only in the grammatical forms, but in the pronunciation. The teachers and scholars of Athens affirm that the pronunciation of Greek today is the same as in the age of the classics.

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

Old Series Vol. LXXV

Nashville, Tenn., August 31, 1911

New Series Vol. XXII, No. 2

Q Brother W. H. Halliburton, of DeWitt, Ark., sends us \$2 to renew his subscription for the time. How many times is it, Brother Halliburton? We have forgotten. We think it is somewhere between 50 and 60. Brother Halliburton, we believe, is now our oldest subscriber. May his useful life be spared other years.

Q Says the Examiner: "Trustworthy information has come to us that the statement recently made in American papers, to the effect that Hon. David Lloyd-George, Chancellor of the Exchequer, is a member of the Disciples Church, is an error. He is an active member of a little Baptist church in Wales, of the strict order, and isn't a bit ashamed of it." We hope that this has settled the question of the denominational relationship of Mr. George.

Q After experiments with the naval gun designed to destroy the airships of an enemy, carried on at the Indian Head Proving Grounds on August 26, it was announced that both the new weapon and its carriage had proved eminently satisfactory. The maximum range of 18,000 feet was reached when the gun was elevated at an angle of 85 degrees. The shot flashed accurately through a course for 10,000 feet. Beyond that distance it lost its velocity and was affected by the air currents, falling into the Potomac 1,500 feet away from a spot where it has been reckoned it would drop.

Q Dr. W. C. Grace, of Gulfport, Miss., sends check to renew his subscription to the BAPTIST AND REFLECTOR. He is now among the old guard. He has been taking the Baptist regularly since 1868—43 years—and the Reflector since it began in 1871. Brother Grace has resigned the pastorate of the church at Gulfport to take effect with the meeting of the Mississippi Baptist Convention at that place, on November 22. The work has grown beyond his strength. He has received 354 members, and several more will join soon. This is a fine work. It is all the more remarkable as the coast region is not favorable to Baptist growth. Dr. Grace has suffered a great deal from rheumatism since last winter. We hope that he may be fully restored to health. We should like to have him back in Tennessee.

Q Rev. William Fetter, pastor of the First Baptist Church, St. Petersburg, Russia, agreed with his committee to send them a cable message as soon as he received the first \$10,000 towards the tabernacle. On August 7, being informed of some large donations received by the treasurers of the fund, Mr. Fetter was so much encouraged that he decided to send a cable message to his people at once. The message read, "Hallelujah. Continue building. Haggai 2:4, 5th verse. Fetter." Mr. Fetter trusts that the Lord will send him the remaining \$35,000 needed before he returns, and that the building will be resumed, so that the house may be ready to be dedicated Christmas, at which time, we believe, it is expected that Drs. F. B. Meyer, Russell Conwell and R. S. MacArthur will be present and take part in the dedicatory services.

Q Asked by a subscriber to define Pragmatism in words of one syllable, the Independent replied in the following monosyllable terms: "The one way to find out if a thing is true is to try it and see how it works. If it works well for a long time and for all folks, it must have some truth in it. If it works wrong it is false, at least in part. If there is no way to test it, then it has no sense. It means naught to us when we cannot tell what odds it makes if we hold to it or not. A creed is just a guide to life. We must live to learn. If a man would know what is right he must try to do what is right. Then he can find out. Prove all things and hold fast to that which is good. The will to have faith in a thing oft makes the faith come true. So it can be said in a way that we make truth for our own use. What we think must be of use to us in some way, else why should we think it? The truth is, what is good for us, what helps us, what gives us joy and strength, what shows us how to act, what ties up fact to fact, so the chain will hold, what makes us see all things clear and straight and what keeps us from stray paths that turn out wrong in the end." Can you beat this definition either in monosyllable or polysyllable?

Personal and Practical

Q "You may be a wise lad,
And a long way from bad;
But remember, my son,
As your journey you run,
You can learn a whole lot from your dad."

Q It is stated that the Uruguay Legation at the Vatican has been withdrawn and it is the announced purpose of President Battle to bring about the separation of church and State, thus making Uruguay the first of the South American Republics that established absolute freedom in religious worship.

A WORD OF APPROVAL.

Give me a word of approval. I've tried to be good and true.

I am weary and sick of heart at the way my critics do.

I've given my life for others, have always opposed the wrong;

I've tried to lift up the fallen, I have cheered the jostling throng.

Give me a word of approval, ere the setting of the sun.

*I have a sort of misgiving that my race is nearly run;
Have felt the spirit of kindness and the thrill of glowing truth,*

And love the good old honest way as I loved it in my youth.

Give me a word of approval as my mother used to give

When I was a bit of a boy just learning the way to live.

My soul responds as readily to sweet words in kindness said

As in early childhood days, to the prayer beside my bed.

Give me a word of approval, for my eyes are growing dim,

For the way is much rougher now and I'm not so fleet of limb,

As in the hopeful boyhood days when I cleared the vaulting pole,

For I am in the final race with my eye upon the goal.

*Give me a word of approval; it may be the last to me,
For the winter days are coming; the frost is stripping the tree,*

And the chilly winds are blowing; the corn is ripe in the ear,

I await the house of quiet, and the crossing must be near.

—D. A. Watters, in Christian Advocate.

Q According to recent reports from abroad, Japan is building the greatest dirigible balloon ever known. It will be 600 feet long and more than 50 feet in diameter, and in fair weather will have a speed of 70 miles an hour.

Q It is reported that the liquor men proposed to give a half million annually for the enforcement of laws now existing in Texas, if the prohibitionists would not force another election. It seems that the other was pretty costly to them.

Q The Biblical Recorder says very kindly: "The BAPTIST AND REFLECTOR as a consolidated paper entered last week upon its twenty-third volume. We felicitate not only Editor E. E. Folk, but also Tennessee Baptists, upon the excellence and efficiency of that paper, and we hope its present campaign for 5,000 new subscribers will be speedily successful." Thanks, Brother Moore.

Q In order to ascertain the speed in which a commercial message could be sent around the world by cable, the New York Times filed a dispatch in the telegraph room exactly at seven o'clock one night recently, and the reply was received by the same operator at 7:16:30 o'clock, which meant that the message had gone around the world in 16 minutes and 30 seconds. It had gone a journey of 28,613 land miles, and had an average speed of 29 miles a second. The message read: "Times, N. Y. This message sent around the world. Times." Some day we shall expect a message to be flashed around the globe, "All hail the power of Jesus' name."

Q Dr. H. W. Wiley, Chief Chemist of the Department of Agriculture, at Washington, at a recent gathering in New York City, said, "It would be better for this country if there was no alcohol in it. The medical profession doesn't supply it as it once did. I shall be glad to see the day of universal prohibition. Even the German Emperor has warned his army of the dangers of beer drinking. It would be a great benefit to humanity if all the saloons and breweries were closed up." It is said that Dr. Wiley's statement created great enthusiasm, and others endorsed his declaration that if every distillery and brewery in the country were abolished, we would be a better and stronger nation. This, mind you, was in Boston.

Q In speaking of the unlucky number 13, some one gives the following facts: "It was on September 24, 1817, that the thirteen men, members of Baptist churches, impressed with the vast importance of the Christian ministry as connected with the conversion of sinners and the edification of the church, and desirous to furnish to young men of piety and gifts the means of acquiring an education with a view to their public usefulness, met in the house of Deacon Jonathan Olmstead, near the village of Hamilton, and organized the Baptist Education Society of the State of New York 'for the purpose of educating pious young men to the gospel ministry.' Thirteen men, thirteen prayers, thirteen dollars, and the gift of a hill farm—these were the four foundation stones on which Colgate University was founded."

Q Dr. Ferdinand Cowle Iglehart, in the Review of Reviews, several months ago, declared that Mr. Wm. Jennings Bryan had won a great victory in defeating the liquor interests in the Nebraska election. He quoted Mr. Bryan as follows: "The liquor business is on the defensive; its representatives are, for the most part, lawless themselves and in league with lawlessness. They are in partnership with the gambling hell and the brothel. They are the most corrupt and corrupting influence in politics, and I shall not, by voice or vote, aid them in establishing a reign of terror in this State. . . . I shall contribute whatever assistance I can to the effort which will be made to put an end to the spree upon which our party seems to have embarked. I am not willing that the party shall die of delirium tremens." These words are as true as they are striking.

Q The Record of Proceedings of the Baptist World Alliance will be ready about August 16. It is published under the auspices of the Local Committee, and will make a portly volume of probably not less than 500 pages. It will contain all the addresses and the sermons, including, of course, Dr. Clifford's masterly outline of the nature and purpose of the Alliance. It will also contain a stenographic report of the discussions and the extemporaneous addresses. It will have over fifty portraits of speakers and prominent men and women. The aim has been to make an attractive as well as an informing volume. It will be neatly bound in cloth, and sold at the uniform price of \$1.15, postage paid. The question of possessing this book by any intelligent Baptist whether minister or layman, is not a debatable one. It is a denominational necessity. This is especially true since it is proposed to make the second Sunday in September a review of the great meetings held in Philadelphia. Orders may be sent to the American Baptist Publication Society, No. 1701 Chestnut Street, Philadelphia, Pa., or to any of its branches. If they are sent at once they will aid the publishers in determining the number of volumes to be issued, and will secure the prompt and certain filling of the same. Delay may cause disappointment.

ARTICLE 73

A Southern Pilgrim in Eastern Lands

By Edgar E. Folk, D.D.

HOMEWARD BOUND.

And now the time had come for us to turn our faces towards home. We had been gone for nearly four months. We had sailed many seas, had visited many lands, had come in contact with many peoples, had heard many languages spoken. But beyond the great sea there lay a land where the best people in the world lived, some of them the very best, speaking the finest language, one of the sweetest in which is the word—HOME. We had enjoyed the trip very greatly. But the happiest part of the whole trip was to be its ending—the home-coming. The party had begun to break up at Naples. Five of its members left us there to travel leisurely through Europe. Three left us at Munich for the same reason. One left us in Rome to hurry home. Three left us in Oberammergau to do the same thing. Two left in London to take a trip into Scotland. One remained in London for the summer, three others for a few days. Four left a day earlier than we did to come home on a faster ship. But two others had joined us in Naples and two in Venice, and there were 16 of us who on the morning of June 15 left London for Liverpool to take ship for Philadelphia, and then train for home.

Again we had a good view of the fine English country. We passed near Rugby, made famous by the preparatory school taught there by Dr. Thomas Arnold, not far from Stratford-on-Avon, the home of the immortal Shakespeare. We wanted to stop, and tried to arrange to do so, but we found it impracticable. Our time was up and we had to go. We had seen enough anyhow to last a life-time. So we decided to leave the home of the bard of Avon for another time.

LIVERPOOL.

Is the principal seaport city of England and the largest harbor in the world. It is situated on the Mersey River, a broad, placid stream. It has nine miles of docks. The population of the city is about 1,000,000. It has a solid, substantial look, judging from what we saw as we passed through the city from the depot to the dock. It would have been pleasant to see some places of interest in the city. But our sight-seeing days were over. The ship was to sail in an hour or two. We hurried aboard and got settled in our state-rooms for the long journey home. The ship on which we found ourselves was

THE MEXON.

of the American Line. I thought from the name that it was an American ship, with an American crew. But no. It was an English ship, with an English crew, plying between England and America. The Carmania, on which we had sailed from New York, was also an English vessel. Again let me ask, why cannot we Americans have ships? Why, whenever we want to cross the Atlantic Ocean, must we be dependent on England or Germany or France or Italy to carry us? I believe we are big enough and rich enough and important enough to have both a navy and a merchant marine of our own.

The Carmania, which usually plies between Liverpool and New York, is an eight-day vessel. The Merlon, plying between Liverpool and Philadelphia, is a twelve-day vessel. It seemed a long time to be on the deep without seeing land. But the long voyage gave us the opportunity of a good rest after the several months of strenuous sight-seeing through which we had gone. Besides, it gave me the opportunity of doing a good deal of writing, and I put in pretty good time in that way, besides reading a book or two. There is nothing like an ocean voyage for a complete rest. One is away from land, away from daily papers—unless, as on the Carmania, one should be published on board. But if so, it must necessarily be small. Away from mail, away from telegraphic and telephonic wires, though not away from wireless telegraphy, away from business cares, one has nothing to do but to eat and sleep and read and write and play games and—rest. It is fine. It happened that the only occupant of the state-room with me was a

YOUNG IRISHMAN.

just fresh from the "ould country," and about as green a specimen as the Emerald Isle from which he came. With small coat, short tight pants, low shoes and green socks, he presented rather a comical

appearance. We saw little of each other. I was in the lower berth, or bunk, he the upper. I always went to bed before he came in and was out before he got up. When I came back after breakfast he was out and gone and I had the whole state-room to myself for the rest of the day, to read or write or sleep or do as I pleased without interference. I do not remember the name of the young Irishman. He had a sister living in Philadelphia whose husband had died, and he was coming over to live with her, and incidentally to make his fortune here in this land of liberty. It would not be surprising to hear of him some day in about twenty-five or thirty years as a millionaire. At any rate, he will probably become an alderman in Philadelphia, which is almost the same thing as being a millionaire. In Philadelphia he will, of course, be a Republican. But if he should drift to New York he would be a Democrat.

Leaving Liverpool at 2 p. m., Wednesday, the next morning about 10 we reached

QUEENSTOWN.

where we stopped long enough to take on board a number of other Irish bound for the land of promise. Ireland is becoming depopulated by this new exodus. Why not? In Ireland the Irish, many of them, are only peasants, renters—or, in fact, they are more like serfs on the estates of English landlords. In America they become landlords themselves, and sometimes lords of the land. They may look forward to being an alderman, probably a mayor, likely a governor, perhaps a Congressman, maybe a Senator, not impossibly a President. Why, certainly. The advice of Horace Greely to young America is very pertinent to young Ireland: "Go West, young man." And they are taking that advice and going, going by the ship load. Our ship was almost filled up with them. Besides a number of them among the saloon passengers—I wish they would get some other name for those who have the best accommodations on board a vessel—there were 999 in the steerage department, most of them from Ireland. And every ship which sails from English shores to America carries Irish by the hundreds, except, it may be, the most expensive vessels, such as the Lusitania and the Mauretania, and now the Olympic. They are going to the New Eldorado, the land of gold—for them.

It is all right for them and for those from other European countries to come, if only they will conform to our ideas and customs. But when they propose to change our ideas and revolutionize our customs so as to make them conform to the ideas and customs of the land from which they came, that is a different matter. In other words, if they will leave behind their old country and come to the new country to make good citizens, conforming to its customs and traditions, then they should be welcomed. But when they come still clinging to their old country and bringing it with them, then I say let them stay at home. If they love the old country so well, why should they leave it? In short, I do not believe that the tail ought to wag the dog, but that the dog ought to wag the tail—which being interpreted means that America ought to assimilate and govern these foreigners who come to her shores and not be assimilated and governed by them. While we were waiting a number of Irish women and girls came on board with laces and silk shawls for sale. They were very nice and sufficiently cheap, and ordinarily we should have been glad to buy some. But we had loaded up and had no money or space for anything else.

On Sunday, June 19, I had an experience which I appreciated. I had the

PRIVILEGE OF PREACHING.

The ship being an English vessel, the services on board on Sunday must be conducted according to the Church of England ritual, and by a member of that church. But it is allowable to ask a member of some other denomination to preach or speak or lecture, or whatever they call it. There was an Episcopal rector from Milwaukee on board. But he was seasick and did not feel like preaching. So he asked me to preach. He conducted the services—I was glad he did. I would not have known how to do it—and I preached. This was in the dining room at 11 a. m. At 2:30 p. m. I preached again to the steerage passengers out on the steerage deck, Dr. Millard conducting the

services. I must confess I enjoyed preaching both times. It was the first time I had had the opportunity of preaching since I left home. I had lectured to the party at Jacob's Well. I had made a talk in the Baptist church at Rome, both of which experiences I enjoyed. But neither was exactly like preaching. I may add that the sermons seemed to be appreciated. I hope that good was done, and that some seed were sown even out in mid ocean which will bring forth much fruit. At night Dr. Junius W. Millard delivered an interesting lecture in the dining room on Jerusalem. I find the following entry in my note book for that day, which I may be pardoned, I trust, for copying: "June 19th—anniversary of the birth and death of our little boy in 1892. He would have been 18 today. I wish I had him with me. But he is better off. He is 'safe in the arms of Jesus.'" I may anticipate and say that on the next Sunday I preached in the dining room at 11, the Episcopal rector preached to the steerage passengers in the afternoon and Dr. Millard lectured at night on the "Church of the Holy Sepulchre."

The next week was rather a long one. We were growing impatient to get home. It was spent in eating, sleeping, walking, talking, playing, writing. For my part, I managed to put in a good deal of time writing on my articles of travel. And it was well, because as soon as I got home I had to plunge right into the Associations, and I needed to have a good many articles ahead. I found the long journey home useful, therefore, in more ways than one.

I have frequently been asked if we had a storm at sea while I was gone. Going over we had strong head winds, but no severe storm. On the Sea of Galilee we had quite a storm, of which I told. But that was a small sea. Coming back we had a heavy fog once or twice, necessitating the slowing of the engines and the blowing of the fog horn. We had also some head winds which retarded our progress. One night, though, I think it was Friday night, about 10 o'clock,

AN ELECTRIC STORM.

burst upon us in all of its fury. There were blinding flashes of lightning, and deafening peals of thunder, streaks of lightning darting out from the darkness like fiery serpents' tongues, followed by sharp claps of thunder; broad flashes of sheet lightning covering the whole heavens, followed by long, low, rolling thunder. It sounded like a battle in the skies. It seemed that the clouds were attacking our ship. There was the sharp crackle of the musketry, the deep roar of the cannon. Then the whole army of the clouds was brought into action at once, infantry, cavalry, artillery. The infantry fired broadside after broadside, the cavalry wheeled around as if attempting a flank movement, the artillery "volleyed and thundered." For about an hour the battle raged. It was magnificent. At times it was terrific. The affrighted passengers left their state-rooms and their berths and hurried on deck to watch the battle and to inquire anxiously as to the probable result. There we were, nearly 1,000 miles from land. Suppose one of those thunder bolts should strike our ship. Would it not set her on fire? Would she not sink? Could we be rescued? What would become of us? The loved ones at home awaiting our coming might never know our fate. If we lost the battle, the waves would engulf us, the waters roll over us, and only the judgment day would reveal our sad story. In the midst of the battle I saw our captain standing on deck. I went to him and asked him how he thought the battle would go. With calm, serene confidence he smiled and said he had seen many a battle of the kind, perhaps none quite so severe, but he had never lost a battle. And then I felt safe. I trusted my captain. And so our ship is on the sea of life. The storms come, storms of temptation, of trouble, of sorrow. The battle rages fiercely. But Jesus is our Captain. Look into his face, see his smile, and from that receive hope, courage and strength. Trust the Captain of your salvation and all will be well.

"He is willing to aid you,
He will carry you through."

Meanwhile, our good ship, while tossing and plunging upon the billows, unharmed by the fiery darts flying all about her, was making her way steadily onward—onward toward home. And after awhile, as if realizing the uselessness of the struggle, the clouds ceased their hopeless attack, the infantry retreated, the cavalry covered the retreat, the artillery retired sullenly, stopping now and then to fire an occasional shot back. For some time the tramp of the infantry, the tread of the cavalry, the rumbling of the artillery could be heard. And then all was still. The battle was over. The passengers, relieved of anxiety, went to their state-rooms, retired to rest, and slept sweetly and

peacefully until the morning light. The next morning the clouds had all rolled away. The sun was shining brightly. The heavens were a beautiful, clear blue, and all was calm and serene. And as if nothing had happened our good ship continued to plough her way onward—toward home.

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.

(Continued from last week.)

We observe next

THE METHOD OF CHRIST'S LORDSHIP,

or how he exerts his Lordship. And here we have a three-fold paradox:

1. His authoritative revelations of truth are designed to become human discoveries of truth. The ascending mind of men is to meet the descending truth of revelation. He did not impose the doctrine of his supernatural person upon his disciples as a dogma to be subscribed to. His method was to let it down upon them until they discovered him, as it were. He wanted them to have the joy and the resultant growth of spiritual discoveries. "Whom do men say that I am?" He said little of the doctrines of his vicarious death in the life on earth, but we do find the doctrine expounded in the epistles. He meant for the disciples to discover its meaning. Some truths of his revelation we shall only gradually discover the inner meaning of. Meantime we accept them and go on exploring them. The doctrines of the Trinity will in time prove the real key to the universe and to all philosophy. The ascending mind will understand the revelation.

2. The second paradox of Christ's authority is that he exerts his authority by making us free. He gives autonomy to all his slaves. What a winged word was that of the Reformation era, "the right of private judgment!" When Luther started with this watchword all the thrones of the world began to totter. Luther smote the throne of priest and king alike when he asserted man's right to think for himself in religion. Men said he was bringing on chaos and ruin. And so, with this new watchword, "the right of private judgment," men subjected every institution of man to a new test. They tested all institutions of man with it. At length under their sense of freedom and in their iconoclastic mood, after shattering all the sovereignties, they came back to Christ and exercised on him their "right of private judgment." They listened to his words, and what did they say? "Never man spake as this man." They looked at his moral beauty, and they said: "He is chief among ten thousand," etc. They followed his majestic form upward until they saw it losing itself in snowy grandeur in the depths of the divine nature, and what did they say? "He was the effulgence of the Father's glory and the image of his substance." Thus in the exercise of their right of private judgment men gazed on Christ and deep down in their inmost souls they found a new judgment. Then they gathered together again all the shattered fragments of the destroyed sovereignties of earth and welded and fused them together again, and made of them another throne greater than any the world ever saw, and seated Christ upon it. Then they plaited and wove a crown made up of their thanksgiving and praise, their adoration and worship, their loyalty and eternal love, and they put the crown on his brow. That is what the right of private judgment did with Christ.

What a strange, glorious slavery is the slavery to Christ. It sends man leaping and singing to the stake. He put his iron chain on Edward Caswell, and he sang, "Jesus the very thought of thee," etc., and on Samuel Stennett, and he sang, "Majestic sweetness sits enthroned," etc. He bound Richard Watson Gilder with his shackles, and Gilder wrote,

"If Jesus is a man
And only a man, I say," etc.

Thousands of Christ's slaves sit together in congregations all over the world and sing, "All hail the power of Jesus' name," etc.

3. The third paradox of Christ's authority is that, having subjected us to himself he makes us the medium of his own authority to the world. This is the marvel of it, the sense of subjection leaves us and a sense of authority and power comes over us. We are, as it were, assimilated to him in his au-

THE NINETY AND NINE.

(A New Version.)

There was one fair lamb that safely lay
In the shelter of the fold,
But ninety and nine were lost—away—
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, I am here, this lamb of Thine—
Am I not enough for Thee!"

But the Shepherd made answer, "Ninety and nine

"Are still far away from me,

"And, although the road be rough and steep,

I go to the desert to find each sheep."

But little that ransomed one ever knew
How deep were the waters crossed,
Nor how dark were the nights that the Lord passed
through

Ere found His sheep that were lost:
Sick and helpless and ready to die.

Out in the desert He heard their cry—

"Lord, whence are those blooddrops all the way

"That mark out the mountain's tracks?"

"They are pierced to-night by many a thorn."

Ere the Shepherd can bring them back."

"Lord, whence are Thy hands so rent and torn?"

"They are shed for all who have gone astray

But all through the mountains, thunder-riven,

And up from the rocky steep,

Will arise a glad cry to the gate of heaven,

"Rejoice; I have all my sheep;"

As the angels echo around the throne,

"Rejoice; for the Lord brings back his own."

thority. His authority flows through us.

Now, this is the supreme need of the Kingdom of God, this intensified and deepened sense of Christ's authority in us. The pastor needs it to conquer his environment with spiritual forces. The pastor who leaves one field because it is hard and goes to another because it is easy needs to go back and study the spiritual alphabet. There are no easy fields. All fields are just new combinations of the old elements—the world, the flesh, and the devil. What the pastor needs is a new sense of authority and power.

The church needs this sense of Christ's Lordship in order to her great task. It would be a thousand pities if the Baptist denomination were to drift away from the main task into a fresh controversy about our machinery of the ordinances and polity of the church. The train always stops when you begin to tinker with the running gear. Our machinery is not perfect, but neither is any other kind of running gear, and what we need above all things is the reality and the sense of the reality of the Lordship of Christ in us for our great task.

We need it for our missionary task. A little boy whose mother had taught him that God knows all things and that he loves all saw in a missionary book a picture of heathen worshipers in India burning a human victim in sacrifice. He looked up and asked, "Mother, does God see this?" "Yes," was the reply. "Does he care?" "Yes," was the reply. "Why, then, does he not stop it?" Ah, that was the supreme and crucial question, and the missionary enterprise is the only answer to it. God's law is revealed through Christ, and the love of Christ reaches mankind only as we embody it. He has no hands, or tongue, or feet, save ours.

We need this transferred Lordship of Jesus for our social tasks. The whole of the great modern problem can be solved in and through him alone. The Kingdom of God, which is the correlative to the Lordship of Jesus, means justice in the economic world and righteousness in political life. It means the destruction of those piratical forms of business which know no pity and give no quarter. It means the end of the piteous cries of overworked and pale-faced children, in factories. It means the abolition of the disease-breeding tenement and the death-infested sweatshop. It means ultimately the end of war. These are great tasks. But Chesterton is right when he says, Jesus is a lion-tamer, and has been a lion-tamer from the beginning. He did not set out to catch sparrows or subdue rabbits. He loves the great undertaking, and the difficulty has been that his people have been content to think in terms of conventional Christianity, comfortable and snug, without a sense of con-

quest or ambition for great things. As Ruskin puts it, they have been content with the religion of the organ and the aisle, the twilight revival and vesper service, gas lighted and gas inspired Christianity.

And this brings us back to our starting point with the New Testament church. The vividness and reality of our sense of the Lordship of Jesus will determine the power we possess to transform the world. The Kingdom of God will come when the Lordship of Jesus is transferred to his people and they become lordly in molding and guiding human progress.

THE CATHOLICITY OF THE BAPTIST FAITH— A BASIS FOR CHRISTIAN UNION.

WM. D. NOWLIN, D.D., LAKE LAND, FLA.

Baptists are just coming into their rightful heritage in the thought of the world. In times past Baptists were considered a very insignificant people, holding a few isolated and unpopular principles which separated them from other religious bodies; but a great change has taken place in the world's thought; and today the greatness of the Baptist people, the superiority and catholicity of their faith are recognized by all. The world is beginning to realize that the Baptist faith is the most catholic of all faiths, and that what is known as the "Catholic faith" is the most non-catholic of all faiths.

The reason why the Baptist faith has stood the test of time and persecution—fire and sword—and come out victorious, is that it is THE TRUTH; and "the truth" has nothing to fear from truth; since no truth can contradict any other truth. Then, if Baptists hold "the truth" to whatever extent other denominations hold "the truth" they hold it in common with Baptists.

A little reflection and careful investigation will reveal the fact that all the truth held and taught by other denominations is held and taught by Baptists. They may hold and teach many other things, but where they hold the truth, and where there is general agreement among them on any principle, it will be found that that principle is a Baptist principle.

Of course there is general agreement among the denominations on the great cardinal facts of the sacrificial death of Christ, repentance, faith, and Christian obedience. Baptists hold all these. Again, all denominations agree that a converted disciple is a proper subject for gospel baptism. Some of them may hold that others are proper subjects, also, but they all agree that the converted disciple is a proper subject. That is a well known Baptist doctrine.

If you take the question of the act of baptism you will find that this principle holds good. All denominations admit that immersion is scriptural baptism. To be sure, some of them say there are other scriptural forms of baptism, but they do all agree that immersion is scriptural. The Greek Catholics immerse, and the Roman Catholics admit that the apostolic mode of baptism was immersion; that the church changed it to affusion. Thus by the process of cancellation you will find when you get back to a form of baptism, admitted by all to be scriptural, you have only immersion. This again puts us all on Baptist ground.

Then, again, all admit that the converted and scripturally baptized disciple, walking orderly in the fellowship of his church, is a proper communicant at the Lord's Supper. True, some of them may admit others, but they do all agree that the above described disciple is a proper communicant. All denominations teach that only those scripturally baptized and in church fellowship are permitted to the Lord's table. This is "restricted communion," and a Baptist principle.

It will be observed, again, that it matters not whether one holds the Presbyterian or the Episcopalian form of church government, there is a general agreement that a congregation of genuinely converted, scripturally baptized disciples, associated together in the covenant of the Gospel, and carrying out the principles of the "Great Commission" apart from any other ecclesiastical organization is a "New Testament" church. This, also, is a Baptist principle, or in other words, a congregational form of church government, and the only form known to the scriptures.

Thus it will be seen that the Baptist faith is the most catholic of all faiths; and that the principles held in common by the other denominations are Baptist principles, and that wherein they differ among themselves is wherein they depart from the truth and wherein they differ from Baptists.

A clear recognition and general acceptance of the above fact would result in a Christian union, and

the only union that can ever mean unity—united on the truth.

By a simple process of cancellation, cancelling all the doctrines not held in common, leaving those admitted by all to be scriptural and true, we have left the Baptist faith.

This same process, historically, will give us the same results. Suppose we begin at the top of a blackboard and put down the different denominations in order of their beginning, from the first down to the latest. Then, believing "Christian union" to be the proper thing, we begin in reverse order, blotting out the denominations, from the latest back to the first. When we get back to where there is but one we will have, no doubt, the one organized by Christ Himself, and of which He said, "the gates of hell shall not prevail against it," and again, "I am with you always, even unto the end of the world." In this way we will find that denomination whose origin, historians tell us, is "hid in the remotest depths of antiquity," and "which has preserved pure the doctrines of the gospel through all the ages." This is practical "Christian union."

Thus it will be observed that the Baptist faith, comprehensive and time-honored as it is, furnishes a practical basis—doctrinal and historical—for Christian union. This is the kind of union that appeals to me, and from the way Baptists are multiplying, appeals to others.

OUR TASK BY ASSOCIATIONS.

By J. W. GILLON,
Corresponding Secretary.

The table given below is merely an approximate estimate worked out by the Corresponding Secretary to be a suggestive guide to the Associations in their mission endeavor.

If we come to the coming State Convention which meets at Martin, Tenn., on 11th day of October without debt on our State work, and to the Southern Baptist Convention next May with our apportionment for Home and Foreign Missions, we must in each case secure about the sums indicated below for the three great causes—State Missions, Home Missions and Foreign Missions.

The estimate below has been formed on the basis set by the State Convention at its last meeting. It ordered the State Board to spend this year \$35,000. This is almost double what was done last year. So in estimating the amount to be raised by each Association, I have first multiplied the State Mission gift of last year by two, and counted that to be seven-seventeenths of the total mission money to be raised by the Association. I have then put down six-seventeenths of the total to Foreign Missions, and four-seventeenths to Home Missions.

There are some notable cases in which this method of arriving at the sums to be gotten has not been followed. These exceptions are to be found in the Associations which gave last year much more to Foreign Missions than to State Missions. In these cases, the Foreign Mission contribution of last year, with a 25 per cent advance, is treated as six-seventeenths of the whole, and the estimate of the other two causes made upon that basis. The brethren will understand of course that this table is not an effort to dictate, but just an effort to help.

| | State M. | Home M. | For. M. |
|-------------------------|----------|----------|----------|
| Beech River Association | \$168 18 | \$ 96 08 | \$144 12 |
| Beulah | 183 82 | 105 04 | 157 75 |
| Big Emory | 366 02 | 209 04 | 313 50 |
| Big Hatchie | 1012 22 | 578 40 | 867 00 |
| Campbell County | 91 54 | 52 04 | 78 06 |
| Central | 2653 62 | 1576 36 | 2274 54 |
| Chilhowee | 532 08 | 304 04 | 456 06 |
| Clinton | 197 60 | 112 88 | 169 32 |
| Concord | 2503 48 | 1403 66 | 2148 85 |
| Cumberland | 2615 50 | 1494 56 | 2241 84 |
| Cumberland Gap | 28 44 | 16 10 | 24 30 |
| Duck River | 1471 20 | 840 68 | 1261 02 |
| Eastanallee | 193 68 | 110 64 | 115 96 |
| East Tennessee | 228 22 | 130 40 | 195 60 |
| Ebenezer | 801 62 | 458 04 | 687 06 |
| Enon | 130 98 | 79 76 | 112 14 |
| Friendship | 336 70 | 192 40 | 286 61 |
| Harmony | 35 00 | 20 00 | 30 00 |
| Hlawassee | 59 84 | 31 04 | 43 05 |
| Holston | 680 61 | 548 87 | 583 37 |
| Holston Valley | 345 76 | 197 40 | 305 76 |
| Indian Creek | 436 96 | 247 80 | 371 70 |
| Judson | 24 00 | 12 60 | 18 90 |
| Little Hatchie | 565 50 | 322 20 | 484 80 |
| Liberty-Ducktown | 15 00 | 12 50 | 12 50 |

| | | | |
|-----------------------|---------|---------|---------|
| Midland | 72 38 | 41 36 | 62 04 |
| Mulberry Gap | 27 93 | 15 96 | 23 93 |
| Nashville | 4755 54 | 2717 26 | 4076 40 |
| New River | 35 14 | 20 08 | 30 12 |
| New Salem | 1050 14 | 848 00 | 900 12 |
| Nolachucky | 986 66 | 563 80 | 845 70 |
| Northern | 63 79 | 36 44 | 59 60 |
| Ocoee | 2255 05 | 1349 60 | 2010 90 |
| Providence | 122 24 | 70 40 | 105 60 |
| Riverside | 208 42 | 160 24 | 240 30 |
| Salem | 454 44 | 259 68 | 389 62 |
| Sequatchie Valley | 226 32 | 129 24 | 193 86 |
| Sevier | 289 96 | 165 12 | 247 68 |
| Shelby County | 3046 72 | 1740 94 | 2511 14 |
| Southwestern District | 139 96 | 79 92 | 119 88 |
| Stewart County | 8 80 | 5 00 | 7 50 |
| Stockton Valley | 27 30 | 15 60 | 23 40 |
| Sweetwater | 215 87 | 123 32 | 184 98 |
| Tennessee | 3276 07 | 1873 04 | 2808 06 |
| Tennessee Valley | 356 20 | 203 60 | 305 40 |
| Union | 189 00 | 108 00 | 162 00 |
| Unity | 177 60 | 101 12 | 151 68 |
| Watauga | 451 96 | 258 24 | 387 36 |
| Walnut Grove | 10 00 | 6 00 | 8 00 |
| Western District | 2000 00 | 1240 16 | 1860 24 |
| Weakley County | 92 82 | 53 84 | 79 46 |
| West Union | 10 00 | 6 00 | 8 00 |
| Wm. Carey | 182 64 | 104 36 | 156 36 |
| Wiseman | 124 90 | 77 08 | 115 62 |

36545 41 21525 93 31465 36

It will be observed by comparing the totals above for each Association with the gifts of the Association of last year that in some cases the Associations gave nothing, and in this total something has been asked for each of the causes. It will also be observed that when we add up the column in each case, the total amounts to a little more than we are undertaking to raise for the several causes, but this is as near as it could well be apportioned. It is to be hoped that the brethren generally will find it in their hearts to take this matter up and do their utmost to get the amounts indicated from their Associations. It would be well if the Executive Committee of each Association could meet, as did the Executive Committee in Nolachucky Association, and make an estimate of what amount each one of the churches of the Association could give to each of the several causes, apportioning it out on the basis of seven-seventeenths for State Missions, six-seventeenths for Foreign Missions and four-seventeenths for Home Missions.

MEMPHIS SUNDAY SCHOOL UNION.

The Memphis Union met last Sunday at 3:30 p. m., with the Bellevue church, and there were more present at the meeting than at any previous time. The roll call was responded to as follows:

| | |
|----------------|----|
| Bellevue | 79 |
| Blythe Avenue | 50 |
| Binghamton | 2 |
| Boulevard | 3 |
| Central | 27 |
| Central Ave. | 5 |
| First | 6 |
| LaBelle | 19 |
| McLemore | 20 |
| Rowan | 9 |
| Seventh Street | 13 |
| Union Ave. | 7 |
| Lamar | 13 |

Of the 13 churches represented, there were present six pastors, ten superintendents, and seven secretaries. Superintendent Ruby read resolutions recommended by the superintendents of the city, which were adopted by the Union, and embraced the following two interesting items:

First, that the Memphis Sunday School Institute be held during the third week in February, 1912, and that it should meet with the Bellevue church; and second, that the first Sunday in October be recognized by all the Baptist schools as "Rally Day."

These resolutions were heartily endorsed, and preparations will be started at once to make the next regular training school the best ever known in Memphis.

The enthusiasm shown by the large attendance, is waxing warm, and the friendly rivalry in the race for the banner is an interesting feature at each meeting.

Though Bellevue continues to lead in the number present, much credit is due Blythe Avenue church for the showing made at this meeting.

The subject for discussion was "Problems of the Smaller Schools," and was ably opened by Pastor

Bell of the Binghamton church, who was followed by Bro. Tate of McLemore.

The subject was further discussed by Bro. Bearden of Blythe Avenue, and others.

In the near future there will be discussed remedies for the problems laid out by the speakers at this meeting.

The Union meets on the fourth Sunday in next month with the Blythe Avenue church, and from all indications their house will run over if the folks all get in.

F. G. FETZER.

A series of services began at the First Baptist Church in this city Aug. 13. Our dear brother, U. S. Thomas, of Waco, Tex., came to us and preached for us ten days. It has been a glorious revival. People came from all over the county to be at the services. Many souls have been saved, and the whole county has felt the power of this great meeting. Our prayers go out to God that the Lord may continue to use our dear brother Thomas.

J. M. NEWPORT,
Pastor.

LaFollette, Tenn.

Last night's services closed a most remarkable meeting with the people of Hickory Valley. Brother J. A. Carmack did the preaching and the Lord was with us in power. The number of souls saved is not large, but a genuine revival was wrought in the hearts of the people.

Six souls were saved, and three accessions to the church, with the hope of others. When we left for home last night we all were thankful in our hearts for the presence of God's Holy Spirit, and are expecting great things yet to come.

J. L. MCALILEY, Pastor.

We have just closed a very fine meeting with the church at Macedonia. I tried to get some one to do the preaching, but every preacher that I called upon was engaged, so I decided to just preach myself, and the Lord was with me from the very beginning. Bro. Brannon, the boy preacher from Nashville, was with us and did us good work. He is truly a great power. I want to say that I never saw a better people than the New Middleton people. They worked and prayed and by their help and the Lord's great Spirit there were 12 conversions and a number of backsliders brought into duty. I feel that it was really a great meeting. The pastor baptized six happy converts on yesterday morning. We then returned to the church and listened to a very fine sermon preached by Rev. R. B. Davis, pastor of Peyton's Creek. Then in the midst of great rejoicing we closed the meeting and took the parting hand.

L. A. HURST,
Pastor.

Our meeting has been in progress for a week. Bro. J. T. Early, of Jackson, Tenn., came to us last Sunday night and did some fine preaching. He endeared himself very much to all that heard him. His style is plain, and his arguments are forceful. We regret very much that he could remain only a week with us, but because of previous engagements he was compelled to leave. However, the meeting continues with the pastor doing the preaching. There have been eight professions of faith, and several reclaimed, with three additions to the church, and more to follow.

The Bolivar church has extended the pastor a call for full time, and it is being prayerfully considered. We hate very much to give up the Saulsbury church, as it has done so much for us, and is filled with some of God's most choice saints. However, we want to do that which will please the Lord and build His Kingdom most.

A. S. WELLS.

Bolivar, Tenn.

Our meeting at Black Jack closed Sunday night with 26 professions and 20 additions. In many respects this was one of the best meetings we have ever held. It was a meeting where grown and intelligent men and women were almost crying out for mercy, and making bright professions in the audience and on the way home. Our singer was Prof. Spencer Pope, who is a gospel singer of note, and who is a humble Christian worker. The singing was grand. The church was wonderfully blessed and revived, and we are happy in His service, because we have seen near 60 happy professions in our field and 46 additions since the first of July.

God is using us for His glory. I am depending on the changeless and matchless Christ of the ages, and shall not be disappointed in this or that day. To Him be all the glory.

FRANKLIN, KY.
SIGEL B. OGLE.

Pastors' Conference

NASHVILLE.

Third—Pastor Lemons preached on "God's Proprietorship of Humanity," and "Moses in the University of the Desert." Good day in all departments. New financial plan to be proposed soon. Campaign for State Missions is on. Good prospects.

North Edgefield—Rev. Clay I. Hudson preached at both hours. Morning subject, "And I Saw the Lord;" evening, "The Divinity of Christ." Pastor McPherson away in meeting.

Howell Memorial—Pastor Cox preached at both services on "A Splendid Heritage," and "The Snare of the Devil." Pastor preached at the Richland Mission at 3 p. m. on "Growth in Grace."

Centennial—Pastor Poe preached on "Responsibility of Choice," and "The Sting of Sin." One baptized. 122 in S. S. Fine day.

North Nashville—Pastor Marsh preached on "The Christless Life a Cripple Life," and "Remember Lot's Wife."

Belmont—Pastor Lovelace preached on "The Young Man in the Hands of His Enemies," and "I Am Not Ashamed of the Gospel." Excellent congregations. Fine B. Y. P. U. Farewell service to Mr. Walter L. Cowan and Miss Ada West, who go to Carson & Newman College to prepare themselves for the ministry, and for mission work. One addition for baptism at the evening service.

Grace—Pastor Creasman preached on "God's Hand," and "God's Call to Us." Fine S. S. and B. Y. P. U.

South Side—Pastor Savell preached on "Jesus Transfigured," and "My Neighbors." Good services all day. B. Y. P. U. made a good beginning.

KNOXVILLE.

First—Pastor Taylor preached on "Pressing Toward the Mark," and Rev. T. O. Tarwater of Johnson City preached in the evening. 289 in S. S. Pastor home from vacation. Spirit of revival in the church.

Grove City—Pastor King preached on "The Glorious Christ," and "The Half Has Never Been Told." 150 in S. S.; one received by letter. One profession; one approved for baptism. Good B. Y. P. U.

Calvary—Pastor Cate preached on "Filled with God," and "Awake, Awake." 84 in S. S. Two baptized.

Smithwood—Pastor Shipe preached on "New Creatures in Christ," and "Our Young People and the Future of the Church." 92 in S. S. Good congregations.

Immanuel—Pastor McGregor preached on "A Good Soldier of Jesus," and "What Must I Do to be Saved?" 110 in S. S. Good B. Y. P. U.

Euclid Ave.—J. B. Gray preached in the morning on "The Blood." Pastor Green preached in the evening on "The Young Man and His Visions." 176 in S. S. We are enlarging our house of worship.

Ferry Street—Pastor Wells preached on "Abraham's Trial of Faith," and "Jacob's Trip to His Uncle." 143 in S. S.; four baptized.

Third Creek—Pastor Mahan preached on "Our Saviour, Priest and King," and "The Wages of Sin." Pastor has been away in a meeting.

Glenwood—S. P. Heanard preached at both hours. 87 in S. S.; 13 baptized; 4 received by letter. Meetings continued two weeks.

South Knoxville—Pastor Bolln preached on "Religious Initiative," and "The Passion for Souls." 244 in S. S.

Mt. Olive—Pastor Shipe preached in the morning on "Elements of Church Strength." B. Y. P. U. service in the evening. 119 in S. S. Good day.

Lonsdale—Pastor Lewis preached on "Reward for Service or Dignity of Heaven," and "Danger of Religious Indulgence." 186 in S. S.; one baptized.

Beaumont Ave.—Pastor Williams preached at both hours. 169 in S. S. Good B. Y. P. U.

Decker Ave.—Pastor Waller preached on "The Divided Sea," and "No Difference." 577 in S. S.; 3 received by letter; great interest; one converted. 88 in Mission school.

Bell Ave.—G. W. Edens preached at both hours. 444 in S. S. Pastor Sharp at Oakwood.

Oakwood—J. H. Sharp preached on "The Faithful's Reward," and "The Soul's Security." 220 in S. S.; two received by letter. Pastor at Bell Ave.

Fountain City—Pastor Atchley preached on "Building the House of Life," and "The Summer is Ended." 117 in S. S.

Friends—Rev. J. Pike Powers preached in the evening on Eph. 3:19. Fine attention.

CHATTANOOGA.

St. Elmo—Pastor Vesey preached on "Peter's Obedience to the Heavenly Voice," and "Ye Seek Jesus." One addition. Good day generally.

Alton Park—Pastor Rose had fine day. 38 for baptism and 10 by letter. Morning theme, "Conditions of Discipleship." 19 baptized in the afternoon. At night we had a covenant meeting and welcomed 28 members. 100 in Bible School. \$30 for State Missions. Splendid B. Y. P. U.

Ridgedale—Pastor Chunn preached in the morning on "The Harvest of Old Age." Rev. Faulkner preached at night. 100 in S. S. Pastor has resigned to take effect the first of October.

East Chattanooga—Pastor, E. J. Baldwin. 11 a. m., roll call and Communion. 3 p. m., Rev. T. J. Faulkner was ordained to the gospel ministry. Sermon by Rev. J. W. Vesey; charge by Rev. Chunn; Bible delivered by Rev. Wolf. Preaching at night by the pastor. Large congregation. Five baptized. 118 in S. S.

Tabernacle—Preaching at the morning hour by Rev. Geo. Bradley, one of the young men of the church, who is preparing for the ministry. Fine service. Pastor Fort preached at night on the "Fifth Commandment." 421 in Bible School. Three additions. Large B. Y. P. U. Pastor preached at Walden Ridge Chapel in the morning.

MEMPHIS.

First—Pastor Boone preached to very fine congregations.

Central—W. R. Poindexter preached at the morning service. Pastor White will preach next Sunday morning and evening, as usual. Good services Sunday.

Rowan—Pastor Utley is sick. Bro. W. L. Savage preached.

Boulevard—Bro. C. L. Koonce preached at both services. Good day.

LaMar Boulevard Mission—Pastor Moore preached. Good day.

Seventh Street—Pastor Strother preached on "The Needs of the Harvest," and "The Value of the Word of God to Youth." 187 in S. S. One baptized.

Blythe Ave.—Pastor Bearden preached at both services. Three received by letter. One conversion. One for baptism since last report. Fine S. S.

Union Ave.—Pastor Watson preached at both hours. One received by letter. Good day.

HARRIMAN.

Trenton St.—Pastor preached on "One Thing;" at night on "Hearing the Word." One reclaimed. Good crowds. Fine day.

Walnut Hill—Pastor preached in the afternoon on "Jesus the Christ." 76 in S. S. Fine interest.

SMITH SPRINGS.

Preaching by Evangelist R. D. Cecil on "I Came Not to Call the Righteous, but Sinners to Repentance," and "Draw Nigh to God and He Will Draw Nigh to You." Meeting continues. 40 in S. S.

MT. OLIVET.

Pastor Fitzpatrick is being assisted in a meeting by Brother W. C. Golden. Friday night was the greatest service I have seen for years on account of the power of the Holy Spirit. Rain is interfering, but we look for still greater results.

S. N. FITZPATRICK.

UNION HILL.

Pastor W. M. Bragg closed our meeting last night, which lasted fourteen days. Brother C. I. Hudson, of the First Baptist Church, Decatur, Ala., was with us and did the preaching with great power to the very large crowds that came to hear him. There were 23 conversions and 19 additions to the church. After the rain Sunday morning, the pastor baptized 16, making in all 36 baptized into this church.

W. M. BRAGG.

OCOEE ASSOCIATION

Will convene with St. Elmo church, Chattanooga, in the "50th Jubilee Session," Tuesday, Sept. 19, at 10 a. m. We hope every church will be represented. Visiting brethren will receive a cordial welcome. We will take pleasure in providing homes free for delegates and visitors. All will be welcome. Come on time and stay to the close.

JOE W. VESEY, Pastor.

210 Tennessee Avenue, St. Elmo.

The 89th annual session of Salem Baptist Association will be held with the Ramah Baptist Church September 14-16. This church is situated on the headwaters of the great Smith's Fork Valley, seven miles southwest of Watertown on the Tennessee Central Railroad, and four miles west of Statesville, Wilson County. We will meet this time near the borders of Concord and New Salem Associations. So brethren of these bodies, come over and help us to make it a profitable meeting for the Lord. Also we extend to you, Brother Folk, a cordial invitation, and whosoever will, come.

C. Y. GIVAN,

Clerk.

Recently I enjoyed laboring for twelve days with Bro. Beckett, of Lawrenceburg, and his people at New Hope church on Weakley Creek. I am now engaged in a meeting at Thompson's Chapel. We are in need of some one to pastor several of the pastorless churches around Pulaski. There are several churches also at other points where one may preach. I have been trying to preach to them and to pastor them during the past year, but it is too much to try to do the work at Pulaski and on the outside. There are no divisions in these churches. They are simply waiting for a good man to come along and take hold of the work. Ebenezer Association meets Sept. 6 at Fairview church in Maury County.

D. T. FOURT.

DR. H. H. HIBBS, OF KENTUCKY, GOES TO TENNESSEE COLLEGE, MURFREESBORO.

Rev. H. H. Hibbs, D.D., of Williamsburg, Ky., to our great joy and delight, has acceded to our long and urgent entreaties to come to Murfreesboro and join hands with the workers for Tennessee College. Dr. Hibbs has been pastor all his ministerial life in Kentucky, five and a half years at Mayslick and thirteen and a half years at Williamsburg. In this latter town Williamsburg Institute, the Baptist college for the mountain people, is located. During his pastorate at Williamsburg, he raised for this school more than \$200,000, not including some very large gifts made by Dr. A. Gatliff of Williamsburg. Neither does this amount include \$100,000 given in their wills by two of the noble founders of the Institute.

For this institution he completed two years ago a subscription of \$227,000. Of this latter sum the General Education Board of New York gave \$50,000 and Mr. Carnegie \$18,500. During his pastorate at Williamsburg, his church developed into one of the great churches of the South. Besides the very large gifts made to the college, the church grew in gifts to Missions from \$37 the first year of his pastorate to over \$2,000 annually the last few years. Besides this they erected a new church building at an expense of \$26,000.

There are few preachers in the land who present the old-fashioned gospel in so clear and forceful a manner as Dr. Hibbs. He has the ability as preacher and as pastor to acceptably occupy the best pulpits in the land. He is magnetic and grips his hearers, then stimulates them to the best endeavor. He has few equals as a gospel preacher of spiritual power.

His people at Williamsburg were loath to give him up and made him very flattering financial offers to stay with them and proposed to employ an assistant pastor in order to aid him in his double work for the church and the college. However, feeling called of God to come over into Tennessee and help us with our great growing college for women, located here, he sent in his ultimatum Sunday afternoon, Aug. 20, and wired his acceptance of the call to the trustees of Tennessee College.

Dr. Hibbs has been able, by the blessings of God, and the earnest co-operation of the Baptists of Kentucky, and friends in the North, to see one college put on a firm financial basis, and he is willing to help the brethren in Tennessee put their college for women on the same firm foundation.

Dr. Hibbs has just purchased from Mr. C. B. Ragland, his beautiful new home on Main street, just in front of the college, and will move his family here by the 15th of September.

Our hearts are in this work here, and we have planned large things for the Lord and His Kingdom, and we have a man we believe sent of God to lead us in our financial campaign. If the Baptists of Tennessee will join heartily in the work, as we believe they will, we shall soon have a college for women here at Murfreesboro of which we all shall be proud.

C. H. BYRN, President.

R. W. HALE, Treasurer.

JOHN WILLIAMS, Secretary.

Mission Directory

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

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TENNESSEE, THE BASE OF SUPPLIES FOR TENNESSEE BAPTISTS.

By J. W. GILLON,
Corresponding Secretary.

A city would be at very poor business putting in a full water and sewer system with no source from which water could be gotten to use in them. No city would be so foolish as this. More money will be spent to secure an adequate supply of water than is spent in conveying the water to the several places of need. This is wise. In like manner, a State facing its mission task acts foolishly when it exhausts its strength trying to supply the need of the wide world, while it neglects the base of supply. Each saved individual is a small mission reservoir, and each church is a larger reservoir. Just in proportion as we increase the Christians and churches do we increase the supply of mission zeal and money and general ability to do mission work.

So it is imperative that we seek to save Tennessee, in order to increase our strength to save the world. With Tennesseans saved and trained, we will have a mighty giant trained for service. We want all Tennesseans such as some are already. If this is realized, we will be compelled to make the saving and training of Tennesseans our main task. We are not, to be sure, to neglect others while we save Ten-

nessee, but we must not neglect Tennessee while we reach out after others. If we do, we will soon be as a denomination, as a city which is furnished with sewer and water connections, but no water for them.

Recently I stopped for some hours in a small city where the houses, business places, factories and churches were furnished with electric fixtures; wires were stretched all over the city, but there was not a light anywhere. There was no power house, and no dynamo. This small city was just in the condition of the denomination which does not look well after the base of supplies.

For Tennesseans, Tennessee is the base of supplies for all world-wide endeavor. Let Tennesseans then save Tennessee, that there may be no dark world simply because there is no base of supplies from which to draw light.

A large part of our denomination's task in increasing the base of supplies is the education and training of our 174,000 people who already profess to be saved. We have just 58,000 white Baptist families, and these have an average income of \$600 apiece. Their combined income is \$34,800,000. If they were educated to do their duty, they would, in payment of their debt to God, put \$2,480,000 in His treasury every year. We could take out \$500,000 for home church expenses each year, and have left \$2,980,000 for the general benevolences of our denomination which are fostered by the State Convention of Tennessee. This would make an average of \$372,500 for each of the eight causes. We, as Baptists, have not the right individually or collectively to keep one cent of this money, for it all belongs to God. According to God's Word, we have robbed Him when we keep it. When our people are properly educated as to God's financial plan, and their duty with their money to God, all of this will go into His treasury and work. In educating our people to do their duty, it is the purpose of the State Board, as money can be secured to publish it, to create a literature which can be used without cost by the pastors in educating their people. There are two articles ready for publication now when the money is in hand. Some of our laymen whom God has blessed with the stewardship of large means could render a great service to the cause by sending to the Corresponding Secretary \$250 for the publication of these articles in tract form.

Our second task in developing our base of supplies for the Lord's work is the saving of the nearly one million people who do not profess to be Christians. These people are located in country, towns and cities. Since most of the people of Tennessee are in the country, most of the unsaved million of lost people are in the country. In our effort to reach these, we are employing this year 89 missionaries, and spending \$35,000. We need for this work not less than State Mission's share of the \$2,980,000, which Tennessee Baptists withhold from God. We could easily and wisely use the \$372,500 due to this work, and would not even then do all that needs to be done to save our lost fellow Tennesseans.

Let us be sure to get the \$35,000 this year, that we may do an enlarged work next year.

SOME GREAT THINGS.

Through the generous recommendation of Dr. George H. Crutcher, it was our delightful privilege to assist the saints of Shop Spring church in a two-weeks' meeting. Some great things were brought to our attention during

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Baptist Sunday School Board,

J. M. FROST, Secretary.

NASHVILLE, TENN.

these services.

1. Two Great Men.—Revs. S. G. Shepard, pastor pro tem of this church, and T. J. Eastes, are two of the Baptist war horses of Middle Tennessee. These two brethren have been in the ministry better than forty years. Two more excellent men never preached the gospel. Possibly none have done more to establish Baptist churches and to inculcate Baptist principles in Concord and adjoining Associations than these two noble men of God. It was a joy to be intimately associated with these two choice spirits. The success of the meeting was due largely to their presence, prayers and personal efforts.

2. A Great People.—Shop Spring is situated about midway between Lebanon and Watertown, two communities whose fame for hospitality has spread to the ends of the State. It is next to impossible for one community to be sandwiched by two such communities without partaking of their spirit. The fact is, these are all one people by the blood tie and in spirit. It has been our privilege to labor with many of our very best churches, but none of said churches are composed of a larger percentage of genuine Christian characters than Shop Spring.

3. A Great Meeting.—The community experienced a general and genuine revival. The spiritual life of the church was quickened and deepened. Many backsliders were reclaimed. Conviction was universal. Converts were numerous. A number of gospel hardened cases were reached. There were 39 additions to the church, a number of whom were from families of other denominations. We failed to gather in but two or three of the converts of the meeting. From the first sign of interest until the close of the meeting not a day passed without additions to the church. We received 103 subscriptions to The Home Field. More than \$160 was raised for all purposes. This amount more than doubled the amount raised by this church for any one previous meeting. One of the best informed members said publicly that this was the greatest meeting of any church of any denomination held in the county for years.

4. A Great Baptizing.—The ordinance of baptism was gracefully and impressively administered by Brother Shepard. This service reminded us of the pen pictures of the Jordan baptizings recorded in the Gospels of Matthew and Mark. There went out to Pastor Shepard, Lebanon, and Watertown, and all the regions round about

Shop Spring to witness of him the ordinance of baptism. The crowd was overwhelming. After an acre of space was filled to its last limit with people and vehicles, the roads in two directions filled to a jam for a half mile with carriages double breast. It took better than an hour for the crowd to disperse after the service was over. The vast concourse of people convincingly argues the scripturalness of the form of baptism administered. Thus closed a great meeting.

RALEIGH WRIGHT.

Tullahoma, Tenn.



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Editor Mrs. W. C. Golden
2401 Twelfth Ave., S.

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

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

Now is the time for our special State
Mission effort. Programs for the Week
of Prayer, with leaflets, have been sent
to every address on our list. More can
be secured upon application to the Mis-
sion Rooms, at 710 Church Street. Use
the literature freely and make the most
of this month for State Missions.

The following choice sketch by Miss
S. E. S. Shankland will be greatly en-
joyed, particularly by those who have
long been associated with the Tennes-
see W. M. U. work. Miss Shankland is
much beloved throughout our State for
her long years of faithful and unusu-
ally efficient service. It was hers to as-
sist in the directing of our early ef-
forts and to her wisdom and ability is
due much of the success that has come
to us in these later years. Many of
the present workers, including the writ-
er, received from her their first inspi-
ration, as well as their training.

PERSONAL REMINISCENCES OF TENNESSEE WOMAN'S MIS- SIONARY UNION.

SARAH E. S. SHANKLAND,
Los Angeles, Cal., 1911.

The Central Committee of our Ten-
nessee Union was a veritable training
school for missionary workers, a school
without a teacher. No one qualified by
previous experience came to our aid.
None of the members had even had the
discipline of a business office. The
correspondence and distribution of lit-
erature was needlessly heavy, and
there may have been too great con-
scientiousness as to the exact number
of leaflets in each package and anxiety
that every postage stamp do full duty.

Nevertheless, it was in this volun-
teer work, and in those monthly meet-
ings free from all formality, that timid
recruits learned to keep minutes, list
addresses, and make out reports, and
became prepared for expressing in ac-
tive service their love for Christ's
cause, and fitted for leadership when
responsibility was laid upon them.

Sometimes the meetings were held
in private houses, or in the various
Nashville churches. In 1894, the use
of the ladies' parlor and of a book-
case, was offered by the First church,
then in the new house of worship on
Broad street. There, Ben Webster, the
veteran janitor, with the reverence of

his race for those in authority, always
placed an imposing armchair "fur de
President," which our beautiful pre-
siding officer, Mrs. Stockton, would
laughingly push aside. In that room,
Dr. I. T. Tichenor, of delightful mem-
ory, told us with touching pathos of
the graves of missionaries' wives,
which are the invariable accompani-
ment of mission stations.

Twenty years in advance of their day
were Drs. Tichenor and Tupper, in
their sturdy support of woman's efforts
and faith in woman's loyalty. Mrs.
Lofton, an officer combining large con-
ceptions of the scope of woman's work,
was the second President, Mrs. Nelson
having resigned. She carried the work
on with utmost prudence and deference
to the sentiments prevailing as to the
manner in which that work should be
carried on. Strict usage as to "mixed
assemblies" was adhered to, silence
being enforced even upon the entrance
of a messenger or of a brother invited
to make an address. One Association-
al Vice-President, who was desirous
of avoiding "mixed assemblies," both
because of the attitude of many of the
brethren and because of her own timid-
ity, found herself in the predicament
of being unable to prevent the at-
tendance of male delegates to the Asso-
ciation, who came flocking to the wom-
an's gathering out of curiosity, and ap-
prehension!

Grandly have the women of our mis-
sionary organizations proven their
worth and fidelity. Let us pray that
in the large liberty being accorded the
womanhood of the nation, self-control
and meekness, those eminent Christian
graces, may be exemplified.

Whatever may be said of "ministers'
sons"—things generally untrue—cer-
tainly the missionary cause has thriven
by the devotion of ministers' daugh-
ters. Besides the notable trio, Mrs.
L. D. Eakin, Mrs. J. M. Phillips and
Mrs. W. W. Kannon, whose father, Dr.
A. C. Dayton, was author of a book of
power, "Theodosia Earnest," and the
sisters, Mrs. Fanny D. Nelson and
Mrs. Anna Hollowell, daughters of Dr.
R. B. C. Howell, and Mrs. E. Calvert,
daughter of Dr. A. D. Phillips of Ro-
ger Williams University, not a few of
the leading workers throughout the
State, were women loyal to the "plain
living and high thinking" of the par-
sonage home of their childhood. Pas-
tors' wives, also, were a chief reliance,
and to their quiet, persuasive adminis-
tration of the affairs of the missionary
societies, no doubt is due to a great ex-
tent the transformation of many an
opposing preacher into a champion and
advocate.

Sisters living in the country and in
smaller towns realizing the difficulty of
organizing and sustaining societies,
were not ready to accept the responsi-
ble office of Association Vice-Presi-
dent. Still, in 1891, there were 26 such
helpers enrolled, and nobly did they
endeavor to till their large fields. Some
went, at much inconvenience, to hold
meetings, others from beds of sick-
ness wrote appeals to pastors and
church officials, begging them to allow
the women the privilege of personal
expression. Among these who planted
wisely, toiling without thought of ap-
proval save from the Master, there
came to mind some especially whose
letters were an unfailing source of
cheer to the Corresponding Secretary,
as Mrs. M. D. Early and Mrs. West
Harris, of Memphis Association; Mrs.
G. W. Nelson, of Ocoee; Mrs. H. B.
Folk and Mrs. S. S. Bolton, of Big
Hatchie; Mrs. A. B. Robertson, of Duck
River; Miss Josephine Winn, of Cum-
berland; Miss Mary B. Maney, of Con-
cord.

There were some notable Sunbeam

Bands, Mrs. Lofton's in the Nashville
Central church; Mrs. J. M. Williams'
in the First; Miss Gertrude Hill's in
the Edgefield; Miss Winn's at Clark-
sville; and that of Mrs. Joe P. Jacobs,
then wife of a young Nashville pastor,
who has since travelled the land over
as a trusted agent of the American
Baptist Publication Society.

"The Young South," begun by Mrs.
Nora Graves Hailey, daughter of Dr.
J. R. Graves, to raise funds for pur-
chasing a wheeled chair for a crippled
girl, grew beyond its founder's expec-
tations, and later, under the manage-
ment of Mrs. Eakin, became a success-
ful means of promoting interest in
missions far and near. Here, again,
the direct personal method has dem-
onstrated its efficiency.

To the affectionate, painstaking en-
couragement of Miss A. W. Armstrong,
Corresponding Secretary of the gen-
eral organization, we owe a loving
tribute of gratitude. The kindly inter-
est in every detail of our advance, the
promptness, accuracy and beauty of
execution, the example of wholehearted
surrender of self, which impressed ev-
ery worker who came into contact with
this rare personality, were of inestima-
ble value, and left an imprint for all
time. Her visits to the societies were
in the nature of a royal progress, so
greatly was she held in reverence.
Most fortunate was the general organ-
ization in its officers, a high privilege
was theirs who knew such noble speci-
mens of Christian womanhood!

Among our own ranks it was inter-
esting to note the development of many
who "learned by doing." Beginning
with mere attendance, afraid of the
sound of their own voices, by degrees
they would take a share in the re-
sponsibilities, until, in some instances,
one had successively filled all the of-
fices with honor. It would be difficult
to find an agency more stimulating to
all womanly powers, than the mission
cause. Here is the strong motive, the
high aim, the manifold variety of
methods, to broaden sympathy, draw
out natural abilities and lead to true
culture of heart and brain.

There were elder ones, as Mrs. Vir-
ginia Darden and Mrs. J. P. Dake, who
brought to our meetings the heritage
of old-time religious training, the ben-
ediction of ripe faith and gentle sym-
pathy.

Let us pray that many may enter in-
to the legacy of holy living, of conse-
crated ambition, left by those who
have served well their generation. And
may we worthily continue the labors
they held dear, that we may say with
him who had found Jehovah his "dwel-
ling-place,"

"The favor of the Lord our God be up-
on us;
The work of our hands, establish
Thou it."

TO THOSE INTERESTED IN THE NEW ORPHANAGE.

Dear Friends: We want to tell you
what we are doing in the "Home,"
and some of the things we want to do.

Our new home will soon be complet-
ed, and it is then to be furnished be-
fore we can occupy it. We have been
planning all summer how the children
of the home might help to raise funds
for this purpose. It will seem more
like our home if we can help—even
though it be ever so small.

We have given a festival and a play
this summer, the proceeds of which
will amount to about \$85, which will
go to this fund. We are so proud of
this little sum, but we want to add to
it in this way. We have planned to
have a booth at the fair in September

and we would ask those who can to do-
nate such things as we can use, such as
eggs, chicken, meats of all kinds, etc.
Just think, a chicken may not mean
much to you, but when made into sand-
wiches it means another dollar added
to our growing sum.

The children are all getting along
nicely in the home. The health condi-
tions are excellent. We learn to do all
kinds of house work and sewing. We
will soon have completed the sewing
for the coming year, having done this
during vacation.

We wish to thank you in advance for
any help you may give us and also for
all you have given us and the new
home that is being built for us. If you
come to the Fair come to our booth for
lunch. Your little friends,

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and greatly enhance the value of your
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C. A. FOLK.....Secretary

THE BAPTIST, established 1835; THE BAPTIST REFLECTOR, established 1871; consolidated August 14, 1889.

EDGAR E. FOLK.....Editor
FLEETWOOD BALL.....Corresponding Editor

Entered at the post office at Nashville, Tennessee, at second-class mail rates.

SUBSCRIPTION, PER ANNUM, IN-ADVANCE.

Single Copy\$2 00
In Clubs of 10 or more..... 1 75
To Ministers 1 50

Offices: 325, 328 Cole Building. Telephone, Main 1543

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STATEMENTS.

We are sending out statements this week to those of our subscribers who are in arrears, as a number of them are. We hope that all who receive the statements will respond promptly. During the summer we have run behind in our account, the expenses being more than the receipts, as is usual with religious papers, in the summer time, and we are needing the amounts due us to meet obligations upon us. Please do not throw this statement aside to wait for a more convenient season. It may never come. Now is the accepted time. Also do not wait for the editor or some one to come to your Association. The best time to pay is at present. LET US HEAR FROM YOU SOON, PLEASE.

DR. CLIFFORD'S GOODS DISTRAINED.

The Baptist Times of London tells the following:

Dr. Clifford was summoned before the Paddington magistrates for the twenty-ninth time last Thursday, for non-payment of the sectarian school-rate. He wrote from the United States that he could not and would not pay. They must distrain on his wife's goods or send him to prison when he got back. He added that he wrote from a land where the sectarian legislation against which he was protesting was regarded with amazement and indignation. Mr. Swift, the chairman of the bench, said they would be very sorry to send Dr. Clifford to prison and take him from the good work he was doing, so he made the order for distraint.

And this was done even while Dr. Clifford was attending the meeting of the Baptist World Alliance here in America, the home of the free! It was done in England, the ancestors of whose people wrested from King John the Magna Charta guaranteeing civil rights! Evidently the people of England now need another Magna Charta, the Magna Charta of religious liberty. And it may be that when the House of Lords has been shorn of its power, as it will be in a short while, that Magna Charta will be granted them. To think, too, that this was done in the 20th century, the century of boasted enlightenment and liberty!

THE DUCK RIVER ASSOCIATION.

It met August 25th at El Bethel church, near Shelbyville. The introductory sermon was preached by Rev. S. A. Owen, of McMinnville. It was a strong, practical, helpful sermon on the messages to the seven churches of Asia, and was much enjoyed. The following officers were elected: Moderator, C. L. Skinner; Vice-Moderator, D. B. Vance; Clerk, R. Stephens; Treasurer, J. E. Williams. The ministers in the Association present were Brethren L. D. Agee, C. H. Bailey, B. W. Cole, J. J. Crosslin, A. W. Duncan, Geo. H. Freeman, J. R. Hobbs, F. M. Jackson, L. B. Jarmon, S. A. Owen, J. H. Riffe, C. L. Skinner, R. Stephens, D. B. Vance, Raleigh Wright.

The visitors were Miss Northington and Brethren J. W. Gillon, R. A. Kimbrough, W. J. Stewart. Some of the best speeches were by Brethren Stewart on the Orphans' Home, Gillon on State Missions, Wright on Home Missions, S. A. Owen and C. L. Skinner on Foreign Missions, R. A. Kimbrough on Education.

Sermons were preached in the grove by Dr. R. A. Kimbrough on Friday afternoon, in the house on Friday night by Rev. J. H. Riffe, and in the grove Saturday morning by Rev. A. W. Duncan. These were all strong, helpful sermons, and were greatly enjoyed.

On Saturday afternoon a Woman's Mission meeting was held in the grove, led by Miss Northington and Miss Maud Hickerson. It was considerably interfered with by the rain, but still they managed to do some good work. The attendance both Friday and Saturday was very large, there being perhaps from 1,000 to 1,500 people present. The hospitality of the church and community, though, was quite equal to the occasion. We do not know when we have seen a greater abundance of good things to eat. Long tables were loaded down with them. It may be that the tables did not groan under the load, but the probability is that some of the people did afterwards.

We had a very delightful home with Brother S. E. Stewart.

The El Bethel church has a membership of something over 100. It has a fine location near the roadside, about two miles from Shelbyville, in a big grove. Bro. F. M. Jackson is the popular pastor.

Altogether this was one of the best meetings of the Duck River Association we have ever attended.

THE POPE AND THE NEWSPAPERS.

In an editorial headed "The Pope and the Newspapers," Hon. Thomas E. Watson says in the *Jeffersonian*:

I can remember a time when the American newspapers rarely ever published anything about the Pope and the Roman Catholic doings.

How different it is, today. All the Protestant dailies are full of Papa. The old Italian gentleman holds more space in our press reports than any potentate on earth.

Why? Because the cunning priests have gained control of the Associated Press, and nearly every other news agency.

Every celebration of the Roman church, every street parade, every "military mass," gets prominence and space.

On the other hand, the Protestants are almost debarred from the daily papers. When the insolent priests were virulently and slanderously attacking the Methodists, concerning their mission work in Rome, the papers published these attacks throughout the country, but only a few papers published the Methodist reply.

When the Baptists held their magnificent convention in Philadelphia, a few weeks ago, the Associated Press gave it the briefest mention. But let Jim Gibbons celebrate a jubilee, or anything else, and the daily papers are loaded down with descriptions and illustrations.

Great God! Why are the Protestant preachers so blind to the steady encroachment of this foreign and idolatrous priesthood?

Why are newspapers, owned and controlled by Protestants, so willing to advance the cause of this hierarchy, which has ever been the deadly

enemy of civil and religious liberty? Of freedom of speech, and of conscience? Of education and Bible-reading? And which has shed the blood of fifty million human beings, in the effort to stamp out resistance to their pagan creed and ceremonial?

It passes my comprehension. Some day there will be the vastest, bloodiest, religious war, in this country, that ever drenched the earth with innocent blood.

This is certainly a very severe arraignment, but is it not true? The special point of interest to us is the statement by Mr. Watson that the "priests have gained control of the Associated Press and nearly every other news agency." The facts which Mr. Watson gives would seem to prove this statement. And yet there are people, there are Baptist people, who will read only the daily papers, which are so favorable to Rome, and who will not read a paper of their denomination, which exposes the false claims of Romanism as well as gives information with reference to their own denominational work, which daily papers under Catholic control do not give.

BAPTISTS AND CHRISTIAN UNITY.

The following resolutions were adopted by the recent Baptist World Alliance:

Whereas, There exists, we believe, a widespread feeling among members of all Christian bodies that the divisions of the Church of Christ, while necessary in time past to secure liberty of thought and worship, have largely fulfilled this mission, and should now gradually advance to closer forms of co-operation in order to accomplish with economy and efficiency work too great for any single body; and

Whereas, This growing sense of brotherhood in Christ, surely being realized by all who bear his name, is, we trust, the manifest working of God in our day and generation, whereby he seeks to heal for his church the estrangements of former times and to restore unto her the unity of the Spirit in the bond of peace; and

Whereas, That great principle of free and personal faith with liberty of conscience in matters of belief and worship unto which our fathers were made apostles and we their heirs in stewardship is not in any sense the exclusive possession of Baptists, but is the heritage of the whole Christian world; therefore

Be it Resolved, That with readiness to share our apprehension of the truth as it is in Jesus with all his followers, and with both willingness and humility to learn from others any aspects of the way of life which we may not have in due proportion, we will gladly enter into a conference of all the churches of Christ, looking toward a more perfect mutual understanding and a clearer insight into the mind of our Saviour; and we hereby appoint a committee of five as our representatives to act with similar appointees from other Christian bodies in making arrangements for such a proposed conference.

CHILHOWEE ASSOCIATION.

The Chilhowee lies south of the Tennessee River from Knoxville, and includes the Knoxville churches on that side of the river. It met at Maryville. E. A. Walker was elected Moderator, Eddie Ford Clerk, W. O. Maxey, Treasurer.

The introductory sermon was preached by Rev. J. L. Dance. It was an earnest, practical, helpful sermon from the text "Occupy Till I Come."

The preachers in the Association present were Brethren W. J. Bolin, W. M. Brown, J. N. Bull, W. E. Conner, J. L. Dance, J. R. Dykes, J. H. Grubbs, R. C. McElroy, W. E. McGregor, W. B. Rutledge.

Among the visitors were Brethren W. C. Bayless, J. W. Gillon, M. D. Jeffries, G. W. Shipe, W. J. Stewart, C. B. Waller, A. Webster, and Miss Northington.

Some of the best speeches were by Brethren M. D. Jeffries on Education, J. W. Gillon on State Missions, W. J. Bolin on Home Missions, J. L. Dance on Foreign Missions, R. C. McElroy and J. R. Dykes on Chilhowee Institute, W. J. Stewart on the Orphans' Home.

On Wednesday night Dr. Gillon by request preached his sermon on "Stewardship." On Thursday night the subjects of Young People and Temperance were to be considered. We were sorry we had to leave to reach another Association.

Chilhowee Institute was established by the Chilhowee and Sevier Associations. It has been in existence for over 20 years. Prof. R. C. McElroy, well known in West-Tennessee, took charge a year ago as principal. Since then the attendance has nearly doubled and Prof. McElroy expects the attendance to almost double again this year.

A good woman's meeting was held on Thursday afternoon, led by Mrs. J. C. Gilbert, Vice-President of the Woman's Missionary Union for the Association.

Maryville is a beautiful little city of about 3,000 population. Blount County, of which it is the county seat, is a fine county, both in its soil and its people, as well as its scenery. It is rather remarkable that while there has been a Presbyterian college in Maryville for nearly a century, the people of the county have largely remained Baptist. And so they are today. The Baptist church in town was long weak. But under the able ministry of Rev. W. B. Rutledge, the present pastor, it has grown in numbers, in financial strength, in liberality and in influence.

Among the members are some of the best people in town. We had a very delightful home with Bro. Hue M. Clark, a Baptist banker. Thank God for the Baptist bankers. They are not as numerous as they ought to be.

Recent Events

During the month of August Dr. Rufus W. Weaver, the able pastor of the Immanuel church, this city, is supplying the First Baptist Church of Detroit, Mich. This is the third year he has supplied this church. Dr. E. Y. Mullins is at the Woodward Avenue Church in the same city.

It was with much regret that we learned of the tragic death last week of Mrs. W. H. Smith, of Sweetwater. She was the mother of Brother D. L. Smith. In attempting to cross the railroad track at Sweetwater in a buggy she was struck by a train and accidentally killed. Her funeral was conducted by Rev. E. K. Cox, of Nashville, formerly pastor of the First Baptist Church at Sweetwater, and was largely attended. We express to Brother Smith and other relatives our deep sympathy in their great sorrow.

I closed one of the best meetings here last Sunday it was ever my pleasure to be in. I baptized 21 Sunday evening in the presence of probably 2,000 people.

W. W. HODGE.

Whitewright, Tex.

I closed a very gracious meeting at Springville, Tenn. A large number of conversions and 19 additions. It has been a State Mission church. Doubled itself in membership.

ANDREW POTTER.

Paris, Tenn.

Rev. W. L. Winfrey and Rev. S. P. Hennard closed a meeting at Glenwood, in Sullivan County, recently, with 29 confessions and 13 baptisms, and more to follow. It was a fine meeting. Other meetings in this county will be reported soon.

N. J. PHILLIPS.

Blountville, Tenn.

Just closed a ten-days' meeting with Pastor Goldman at Beech Grove, Lawrence County. We had a real old-fashioned revival, and the results are twelve joined the church and eight were baptized, and the church greatly revived and interest growing to the last. They would not let your scribe go without a promise to come again next summer and hold a meeting. This is a fine field and Brother Goldman is greatly loved by the people. The prospects are bright for the church.

REV. N. B. COBB.

In an article that recently appeared in the BAPTIST AND REFLECTOR, Rev. J. B. White clearly sets forth the needs of our Baptist educational institutions. It is the time for our people to get together and do

something worthy of themselves, and make our schools what they ought to be. Passing resolutions at our State Conventions does not pay the debts of our schools, nor provide for new equipment. Tennessee College is ideally located, and by virtue of its patronage and phenomenal success, deserves to be our great central college for women. Tennessee Baptists must make this a great school. Nothing will tie our girls to our denominational ideals as a great Baptist school. Our people have the money. Will they give it?

T. H. ATHEY.

Columbia, Tenn.

READY TO BE USED.

I am giving myself to evangelistic and supply work and I am ready to be used by pastors and churches and brethren and sisters. Mail addressed to me at 2401 Twelfth Avenue, South, Nashville, Tenn., will always reach me, as my mail always follows me. I am ready for my Lord and His people to use me. Praying to be kept busy in my work, I am

Yours for service,

R. D. CECIL.

REVIVAL AT WHITE OAK.

On Sunday night, Aug. 27, we closed a very successful meeting. Rev. Z. A. Wall, of Knoxville, and myself, did all the preaching. There were 20 conversions and between 20 and 30 renewals. The church was in a cold condition, but now they are at work manfully. Bro. Wall is a powerful preacher of the Bible type. He accepted a call to the pastorate. I do hope the church will be up and doing now. On Sunday there were five who went down in the water, and were buried with their Lord. There are others who will follow. Do not forget to pray for the people.

A. T. HAYES.

CLIMBING THE LADDER.

The amount received direct from the churches for State Missions since October 1, 1910, is \$9,509.65. Add to this the amount on hand October 1, 1910, and sums received from other sources, and we have a total of \$23,065.90.

We will put this amount on the bottom rung of the ladder, and at the end of another week will add the receipts of the week to that amount, and place the total on the next higher rung of the ladder, and so on for each week until October 1.

| | |
|--------------------|-------------|
| October 1 | \$..... |
| September 24 | \$..... |
| September 17 | \$..... |
| September 10 | \$..... |
| September 3 | \$..... |
| August 28 | \$23,065.90 |

It will be seen that to make the collections from all sources, and cash on hand, Oct. 1, 1910, equal the appropriations, we must receive by October 1 about \$12,000.00 more than has been received to date (Aug. 28). We received about \$7,000.00 in this last year.

W. M. WOODCOCK, Treas.

A GREAT CAMPAIGN WORTH WHILE.

The missionary campaign now being carried out by the pastors and churches of the Cumberland Association is, I think, one of the greatest of any kind ever conducted in Tennessee. It is conceived, planned and conducted by the pastors, almost every one of the 42 churches in the Association formally approving it before it was undertaken.

At almost every country church the house has been crowded, although it is a very busy season. The specific object of the campaign is to inform and educate locally and to urge and entreat the churches to adopt the weekly systematic plan of giving. Not one church has yet declined to do this, and most of them have done it with enthusiasm.

More than 85 per cent of all the people I have addressed off the immediate line of railroad have never before heard or seen a returned foreign missionary. I knew the country churches had been neglected by returned missionaries, but I had not supposed it so bad as this. If within the next ten years a similar campaign is conducted in all the local churches in every Association, I believe our financial difficulties in church and mission work will be a thing of the past. But it must be gotten up and managed by the pastors of the churches. The pastors here are putting in time, energy, thought, prayer and money.

I believe that our meeting at Mt. Hermon last Wednesday was one of the greatest meetings in many

ways I was ever in. Dr. Graves, of Clarksville, spoke an hour and twenty-five minutes to a packed house, many standing, and the Lord lifted him up into the third heaven and he carried most of us with him. Several of the pastors have made very strong addresses. The people listen to the returned missionary with eagerness.

We are just half through the campaign. I have spoken twenty-one days in succession, but the Lord gives strength. To His name and power be all the glory.

Pray for these meetings and plan others like them.

G. P. BOSTICK.

DR. HENRY C. RISNER.

By R. C. BUCKNER.

As a native of Tennessee, though absent now for about seventy-five years, except as to occasional visits, as a Baptist from conviction if not also from heredity, and as a Baptist preacher for more than sixty years, I feel deeply interested in everything that pertains to the welfare of old Tennessee, the State of my nativity; specially am I concerned about matters of religion and all things else that pertain to the spiritual uplift and efficiency of my Baptist people: For these reasons I am delighted to see that the beloved preacher whose name is at the head of this article is now a citizen of Tennessee and the pastor of Broadway Baptist Church, Knoxville, which I understand is one of the greatest churches in that great State.

I have heard Dr. Risner on different occasions, sometimes in the midst of the greatest Baptist gatherings that have been in the State of Texas; and I have been delighted with the brilliancy of his intellect, the power of his logic, the clearness of his interpretation of the sacred Scriptures, the flights of his oratory, and his wonderful influence over great congregations. For a man of gifts along these lines there is no reason why any church or people should be on the lookout for his superior. Some conflicts and trials through which he has passed have only strengthened him, given him greater experience, and qualified him better to stand serene on the mountain top far above the storms and billows that may lash against and howl along the foothills far beneath his exalted position.

Dr. Risner seems to gather inspiration as well as information, not only from the Word of God which he holds in his hands, but also from the great books of poetry, art, science, history and religion that he has read, from earthly things all around about him and from the heavens in their brightness above his head. The Muses amid the flowery, fruitful valleys (their native breathing places) and from the hillsides and the caverns where they meditate; these and the singing stars above seem to blend their sweetest notes and influences in filling this man's soul with love and songs of praise to God, and to mellow his heart with sympathy for all who suffer among the groveling things of earth. He feels that the multitudes need to be inspired with hope and filled with thoughts about things that are good, great, heavenly and divine; and this thrills his very nature until he knows and feels just how to lift them up to higher plains.

I have repeatedly been in close conversation with Brother Risner, on matters serious, sacred, and of eternal moment; and much of my love for him has come from looking into his eyes (index to the soul) and listening to his words in the midst of such conversation—words and looks that like the clearness of a placid lake under the outspread of clear blue skies, throwing the light of a glorious mid-day sun upon it—enables one to look down and see clearly reflected the outline and the very features of a friend standing by. Yes, I have thus looked, in interviews referred to, into the very heart and soul of the man about whom I write. See him and hear him and you will know for yourselves.

I could but wish that in some way I could have said these things in the hearing of the people to whom Brother Risner preaches, to others with whom he may come in contact in his new field and to the public in general without the possibility of his seeing or hearing these expressions of confidence, admiration, and love; yet I am sending them forth through the columns of a great Baptist paper, read all over Tennessee and extensively in other States. But withal, I regard our brother as an humble man of God, acquainted with himself, and I believe that if he shall read this article it will do him no harm, but will the rather encourage him to meekly seek the Divine guidance, that he may always walk humbly before God and in the presence of his brethren.

R. C. BUCKNER.

Buckner Orphans' Home, Dallas, Texas.

The Home

FIVE LITTLE BROTHERS.

ELLA WHEELER WILCOX.

Five little brothers set out together
To journey the livelong day,
In a curious carriage, all made of
leather

They hurried away, away!
One big brother and three quite small,
And one wee fellow, no size at all.

The carriage was dark and none too
roomy,
And they could not move about;
The five little brothers grew very
gloomy

And the wee one began to pout,
Till the biggest one whispered, "What
do you say?"

Let's leave the carriage and run
away!"

So out they scampered, the five to-
gether,

And off and away they sped—
When somebody found the carriage of
leather,

Oh, my, how she shook her head!
'Twas her little boy's shoe, as every
one knows,

And the five little brothers were five
little toes.

THE ASSURING VOICE.

Rev. John McNeill, of Scotland, in relating some of his experiences during his youth, tells of the time when he was employed as a clerk several miles from his home. He says that one Saturday night, near midnight, he started to walk home. The darkness was intense, and he had to pass through a very dark defile, "blackier than a wolf's jaw." He says that he was in such a hurry to get home that he very rapidly ran through that dreadful defile, feeling that his heart would leave him. He says: "About one hundred yards ahead, in the densest of the darkness, there suddenly rang out a great, strong, cheery voice: 'Is that you, Johnny?' It was my father—the bravest, strongest man I ever knew. He knew it was a black, dark, gruesome night, and that I was nervous, for I was his son, as I am for strength; I was also my mother's for a kind of nervousness shot all through me; and, like a father, he arranged to be waiting for me at the worst of it, at the blackest of it, just where my fears would be worst, and my nervousness greatest." He further says: "Many a time since, when things have been getting very black and gloomy round about me, I have heard a voice greater than any earthly parent, cry: 'Fear not, for I am with thee.' And lo, God's foot is rising and falling on the road beside us as we tread the journey of life. Don't let us forget that." Surely we ought not to forget that truth, yet how often we do forget it! When we come into some dark experience, quite different in some respects from anything that we had formerly passed through, we at once become alarmed, and look at only the blackness itself. Fear at once becomes our master, and we are in despair. But such a feeling should be only momentary. It will speedily disappear when we think of God, of His greatness, His promises, and His surrounding providences. If only we will listen we will hear His quiet and soothing voice in the very midst of the thickest darkness, assuring us that we need fear no evil, for He is nearer to us than the greatest blackness, and stronger than the mightiest earthly foe.

C. H. WETHERBE.

"BONA MORS."

"A Good Death" is the name of a society in the Church of Rome, the members of which are anxious to die well, however they may live. It is said that "the Popes have encouraged this devotion and have enriched it (the fraternity) with many indulgences." On the third Friday of each month the members may come together in the church and receive instruction as to "how to regulate one's life so as to insure a good death." It is said that "the present Holy Father has recently granted the following plenary indulgences to such members as, after confession and communion, have prayed for the intentions of the Pope." It is supposed to illustrate the great kindness of His Holiness, the whole matter of life or death being in his hands; that is, it is for him to say how a good death may be secured and who is to have it. Prayers are to be said:

(1) On any one day of the month devoted to spiritual recollection and preparation for death—as we do on the third Friday.

(2) Once a year when a general confession or review is made.

(3) On the feast of the most Precious Blood, of the Sorrows of Mary (Friday before Palm Sunday), and All Souls.

(4) Any altar at which Mass is said for a departed member of the confraternity at any time by any priest is privileged. This is a personal privilege.

All communions and visits may be made in any church or chapel, where the Blessed Sacrament is kept. All indulgences can be applied to the souls in purgatory. There is only one exception, namely, the one gained at the hour of death.

There are no monthly fees or dues of any kind. Even children who have reached the use of reason may join; for these also can prepare themselves for a good death. A good death is the passport to heaven.—*Journal and Messenger.*

CHICAGO'S WHITE SLAVES.

Chicago is better than many cities of its class. Such is the verdict of the Chicago Vice Commission appointed nearly a year ago and which has conducted a careful investigation covering 52 of the larger cities of the United States. And yet this Commission reports some facts which, accepting as true their finding that Chicago is rather better than the average, shows horrible conditions prevailing in that average large city; for here are two of the startling facts which it sets forth concerning the Windy City: Chicago requires 5,000 girls every year to keep up the supply for disorderly houses; Chicago citizens make a profit of \$15,000,000 a year from the conduct of houses of ill-fame with their adjuncts.

These are not exaggerated statements of sensation mongers; they are the findings of a body of thirty men who have for nearly a year conducted investigations of a thorough and extensive character. If these things are true of Chicago, what must be the fearful total for the country at large? As the *Chicago Record-Herald* says, the report of this Commission "challenges the serious attention of good citizens and lovers of decency, morality and justice," and the challenge is not alone to the citizens of Chicago. From all over the country young girls are continually going into the cities to earn a living and it is from these that the "trade" is supplied.

We may as well face the ugly facts.

It is a trade. Its runners are out in every city, and the girl who is most easily enslaved is the girl from the country who went to the city with dreams of making a good living, but who is soon on the verge of starvation because she is underpaid. As the report of the Commission says: "The life of an unprotected girl who tries to make a living in a great city is full of torturing temptations. First, she faces the problem of living on an inadequate wage—six dollars a week is the average in the mercantile establishments. Poverty becomes a menace and a snare. One who has not beheld the struggle or come in personal contact with the tempted soul of the underpaid girl can never realize what the poverty of the city means to her. Country girls would better stay at home and go into domestic service than to come to the city to live a hand-to-mouth existence."

This is sound advice; but it is not enough that the country girls are warned. This iniquitous business is now becoming so well known that there must be on the part of the churches and schools and homes some earnest, positive effort to change conditions. The White Slave business is the cause of the Black Plague of our modern life, smiting many thousands—the innocent as well as the guilty—with horrible disease and destroying lives and souls as the traffic in black slaves never did. We must get over our squeamishness and wrestle with the problem.—*Presbyterian Advance.*

DO YOU DRINK?

If you do, think what you are doing, and read the eight reasons which a gentleman of Georgia gives for not drinking. Read them and see if you will not subscribe to them.

1. I will not drink for the sake of the dead. I have a father whose spirit, I trust, is asleep in Jesus, and I would not dishonor his name, nor disregard his example, nor forsake his counsel.

2. I will not drink for the sake of the living. I have a dear mother who tenderly cared for me in my childhood, and through the years of my manhood still watches with solicitude the interests of her son, that he may be useful and be a comfort to her in her declining years. I would not add one sigh nor one tear nor one pain to the afflictions which age necessarily brings.

3. I will not drink for my wife's sake. I have solemnly vowed before God to promote her happiness and to provide for her comfort. I have sworn to love her as my own body. I will not degrade, dishonor and destroy her who left the pleasant home of her parents to share with me the fortunes of life.

4. I will not drink for my children's sake. They are innocent and helplessly look to me for food, protection and instruction. I would not make paupers, criminals and vagabonds of my own children. I would not have disgrace and blackened memory curse my name and family to the third and fourth generation by leaving a record written in all the crimes of intemperance.

5. I will not drink for my neighbor's sake. My example might influence him to drink, and thus I would be the means of introducing evil and sorrow into his family and perhaps of leading him to ruin. "Woe unto him that giveth his neighbor drink." Heb. 2:15.

6. I will not drink for the sake of my business. It unfits me for that diligence and energy which are necessary to success in business. It brings

more losses and misfortunes than all my attention can contract. It will bring me into disrepute as a business man and cause good men to forsake me.

7. I will not drink for my own sake. It is ruinous to health; peace and life. It is the parent of the sorest evils to body and mind; the source of the greatest unhappiness in the family, and of the greatest crimes in the community. Its hopes and promises are evil, shame and ruin.

I will not drink lest all that others have suffered will be my portion.

8. I will not drink for my soul's sake. It is plainly declared in the scriptures that no drunkard shall inherit the Kingdom of God. 1. Cor. 6: 10. I will not drink lest I become a drunkard and thus forfeit my hope of eternal inheritance among the saints.

I will not make a wreck of my happiness in this world and in the world to come. I would not be a miserable human being and a lost spirit in eternity.

THE ELEMENT OF CHANCE.

By C. C. BROWN.

To happen primarily means to occur by chance without previous intention or arrangement. Possibly in our loose way of talking and writing, it is removed from this meaning, and is used otherwise; but there is no justification in our using a word incorrectly through carelessness, nor yet through the force of custom. All the translations of the New Testament which I have in my possession have done this in the rendering of Phil. 1:22: "Now, I would have you know, brethren, that the things which happened unto me have fallen out rather to the progress of the gospel." Paul did not write it that way, nor is there anywhere in his writings a hint concerning the element of chance in his life. To him, God was present in everything. In the text before us, he simply wrote, "The things concerning me have fallen out rather to the progress of the gospel." Why should the ablest Greek scholars of our day see fit to drag in the word happen? If any one has light on this matter, I hope it may be turned in my direction. I have no desire to be hypocritical, but only rational in my complaint. The truth is, I have been trying to make a sermon from the text referred to, and I found I could make no progress until I had entirely eliminated the word happen, and the element of chance which lies wrapped up in it.

Sumter, S. C.

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Young South

MRS. LAURA DAYTON EAKIN,
EDITOR.

Missionary's Address: Mrs. P. P. Medling, Kagoshima, Japan.

Address all communications for this department to Mrs. L. D. Eakin, 309 West Seventh St., Chattanooga, Tenn.

Mission topic for August: "Africa."

We finish Africa today. I hope you have added something to your knowledge of this great continent, and that you will not forget to pray for our missionaries there.

Read these items, taken from Our Mission Fields, to your Bands or Missionary classes, or let mamma read them to the children on Sunday afternoon.

ITEMS ABOUT AFRICA.

Boys and girls in Africa are taught nothing at home that will help them to grow up into good, truthful men and women. From their earliest age they tell stories and steal because they hear and see grown people doing the same things, and there is no one to tell them how wrong these things are. Their little hearts are ruled by fear, not love. If they hear a bird cry at night, they believe it is an evil spirit. If they are ill they think someone has bewitched them. They are afraid all the time that some wicked spirit will catch them.

When the baby is but a few days old he is tied on the back of his mother or some child. Here he rides, his little naked head dangling in the hot sunshine of the torrid zone, and here he remains till time to learn to walk. But he does not learn to walk so early as an American child. His mother seems content that he shall remain on her back; so he gets little chance to exercise his legs. Hence he is slow in learning to walk. The natives are always surprised to see our children walking so young.

As a rule, children are treated kindly. I have never seen a man too great or in too much of a hurry to stop and lift up a little child who had fallen, and say, "Po quay" (Don't cry). They have enough to eat (except in cases when food is withheld as a punishment) and are allowed to do much as they please, and wallow in the dirt with the pigs and chickens. But sometimes if a mother dies and her little ones have no older sister or aunts, they suffer with hunger and are cuffed and scolded by the other wives of their father.

When a little boy is ten years old—or old enough to carry a load—his real hardships begin. He must accompany his master or relatives on long journeys, carrying his meals, tramping through the hot sun day after day, sleeping out of doors in the cold and wet. Sometimes his little legs become stiff and swollen and refuse to carry him farther.

A YORUBA BABY.

The people among whom we work in Africa are called Yorubas. They are all anxious to have large families; so the birth of a child is an occasion for rejoicing. When he is eight days old a feast is made and the child is named. On this day the friends of the parents are expected to visit them with congratulations, and each one who brings a gift can give the child a name. In this way Yoruba children frequently get many names.

Next month we will study "Cuba

and the Canal Zone." Learn all you can about this field, so near our own country.—L. D. E.

CORRESPONDENCE.

Oh, yes! The Young South has done well this last week in August. You will say so when you read the messages of this week.

This is emphatically the week for the Journal. I am always so glad to send in subscribers for that good help and for the Home Field and Our Mission Fields. If you will read them carefully, both grown-ups and children will learn a great deal. I want you to give intelligently.

First of all, there comes from Milton a list of 10 subscribers for the Foreign Journal, with \$2.50, sent in by Mrs. M. C. Bryan. I shall send them to Richmond at once, and she will tell me if anything goes wrong.

From Holly Springs, Miss., comes the same number. An ex-Tennessean, Mrs. Joe Winborn, sends the same amount, \$2.50, and orders for 10 Journals. I am so glad to serve you, Mrs. Winborn, and I will be glad to hear from you again.

From Springfield, from Mrs. Sallie Dean, comes an order for 4 Journals with \$1.02.

So you see this week adds 24 names to the Journal roll and that is well. May each family be blessed in reading the Journal carefully from beginning to end.

Wartrace comes next, and we are always so glad to hear from our "Little Workers" there:

"Our Little Workers are sending you \$2 for the Baby Cottage at the new Orphans' Home. We hope soon to have another offering for our own missionary."—Mabel A. Smartt.

We are so glad to hear again from these good little people of Wartrace. Please thank them, Mrs. Smartt. I was looking for them confidently. I regretted so much not seeing them and you face to face this summer. If the message had not been delayed too long, I would so gladly have stopped over. Everybody is very good to the orphan babies and they will soon have a pretty home of their own. I have sent Mr. Stewart over \$100, given by the Young South. Let more come, though! It takes so much to build a nice home.

And now read the last message from Baker's Gap, and raise your heart to God in thankfulness for the kindness again shown the Young South by old Pine Grove church:

"Enclosed find

FIFTEEN DOLLARS.

Give \$5 to Foreign Missions, \$5 to Home Missions, and \$5 to the Baby Cottage, from Pine Grove Church at Baker's Gap.

"This is the close of our Association year, and we are cancelling all our subscriptions. We wish the Young South all success, and we serve you in His name."—J. S. Farthing, Church Treasurer.

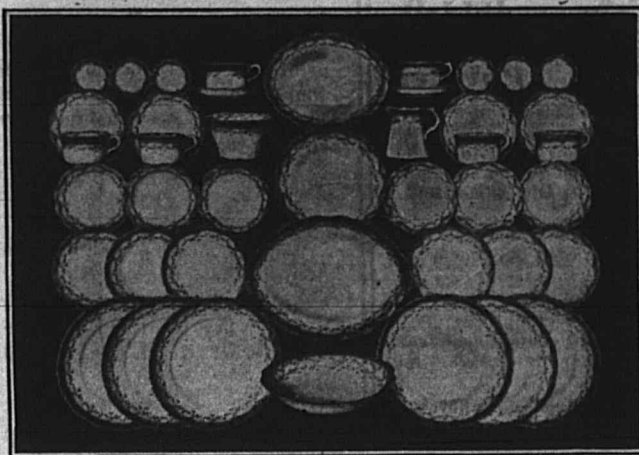
Isn't that a grand closing for August?

Please say to the members of Pine Grove how much we appreciate their using the Young South. They have our heartiest thanks. We knew they would come. May the next year be a good one for them in every way.

Now, will you be "up and doing" for September? It is cooler now, and the absent ones have come home. Come on right away with your hands full. Give me another good week.

Remember especially Mrs. Medling and her babies in Japan. She will be getting back to her home in Kagoshima and I hope she will soon announce that the chapel is under way. They

THIS HANDSOME DINNER SET—42 PIECES,
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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.

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

BAPTIST AND REFLECTOR,
Nashville, Tenn.

need a place for worship so much.

And don't forget the young ministers, who are entering Carson and Newman College and Union University. Let's help them all we can.

The Ocoee Union sent a nice box to the orphans recently, which I am sure the children and matron will appreciate fully.

Good-bye. With great expectations for September,

Yours sincerely,

LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

Last week in August, 1911:

| | |
|---------------------------------|----------|
| First quarter's offerings | \$178 97 |
| To August 24 | 64 98 |
| For Foreign Board— | |
| Pine Grove Church, by J. S. F., | |
| Treasurer | 5 00 |
| For Home Board— | |
| Pine Grove Church, by J. S. F., | |
| Treasurer | 5 00 |
| For Baby Cottage— | |
| Little Workers, Wartrace, by | |
| Mrs. S. | 2 00 |
| Pine Grove Church, by J. S. F., | |
| Treasurer | 5 00 |
| For Foreign Journal— | |
| 24 subscriptions | 6 00 |
| For postage | 02 |
| Total | \$206 97 |

Received since May 1, 1911:

| | |
|-------------------------|----------|
| For Foreign Board | \$ 89 71 |
| " Home Board | 9 35 |
| " State Board | 4 00 |
| " S. S. Board | 1 55 |
| " Baby Cottage | 117 70 |
| " Margaret Home | 2 75 |
| " Mountain Schools | 2 00 |
| " Foreign Journal | 15 75 |
| " Home Field | 2 00 |
| " W. M. U. | 1 35 |
| " Jewish Girl | 1 00 |
| " Jewish Mission | 11 00 |
| " Starving Chinese | 5 15 |
| " Ministerial Education | 2 01 |
| " Ministerial Relief | 1 00 |

Postage 65

Total \$206 97

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Lantz, W. Va.—Mrs. Tebe Talbott, of this place, says: "I had been troubled with womanly ailments for some time, and at last broke down entirely. I got so weak I could scarcely walk across the room. Thanks to Cardui, I improved right off. Now I do my housework, and am feeling well." During the past 50 years, more than a million women have been benefitted by taking Cardui. You must believe that Cardui will help you, too, since it helped all these others. Cardui is a safe, harmless, vegetable remedy, of positive, curative merit, for women. At drug stores. Try one bottle. It will surely help you.

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Rev. T. Marion Boyd of Buena Vista, Tenn., held a successful meeting last week at Concord church, near Clarksville, Tenn., which resulted in a number of conversions and additions.

Rev. J. E. Skinner of Nashville, Tennessee, has assisted Rev. L. V. Henson in a gracious revival at Trezevant, Tennessee, where Bro. Skinner was formerly pastor.

Dr. C. H. Brough, of the faculty of the University of Arkansas, Fayetteville, Ark., pronounces Rev. Hardy L. Winburne of the First church, Arkadelphia, Ark., "one of the greatest and most logical of Southern preachers." There you are!

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H. Q. FRAZIER.

April 13, Greenwood, S. C.

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It is said that Italy can boast the largest marble deposits in the world, but this is hardly true, especially with reference to the finer grades of marble. As a matter of fact, Italy has hardly sufficient fine marble for the construction of her own and her neighbor's cathedrals, churches and palaces, and it is an unquestioned fact that no small part of the Italian marble that is sold to the American builder at a high price, crosses the Atlantic in the humble guise of ballast. There are large deposits in New England, but neither this or the Italian deposits or really fine marble can begin to compare with the marble deposits of North Georgia.

One of the greatest industries in the South is the quarrying of Georgia marble from vast deposits that are practically inexhaustible. The principal formation is a huge deposit located at Tate, Ga., over sixty miles long, from two to three miles wide and about two hundred feet deep, containing at least five billion feet of workable marble. The total quantity of marble used in the construction of the world's greatest skyscraper, the Metropolitan building of New York, was only 200,000 cubic feet, and yet, there is sufficient marble in that one building alone for the construction of three and a half miles of twenty-five foot, three-story villas, allowing eight houses to a city block, which, analyzed, means that this wonderful deposit of the Georgia Marble Company's, contains sufficient fine marble for the construction of 250,000 such skyscrapers, or five hundred million houses—adequate shelter for the entire population of the earth.

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YOUR SUMMER VACATION.

A great deal of time and money is wasted on summer vacations that are poorly planned, or not planned at all. That is why many business men never take vacations. They consider them

A SPLENDID TONIC.

Cora, Ky.—Mrs. Iva Moore, of this place, says: "I was so weak, I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

wasteful. What benefit do you hope to derive from your vacation trip this summer?

This is one trip you can take that will prove not only entertaining and instructive, but immensely profitable to you. A trip that will bring you back to your home and work with renewed health and vigor. We refer to Rhea Springs, the famous health and pleasure resort—the mecca for health seekers from all parts of America.

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

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E. A. K. HACKETT,

109 N. Wayne St., Fort Wayne, Ind.

AMERICANS FLIRTING WITH ROME.

By REV. J. W. SLATEN.

The following clipping from a Western paper shows the spirit and attitude of our nation's rulers and leaders in politics toward Rome and Catholicism. This incident shows how more and more the Catholics are fast gaining political and social control in free America through recognition and appointment to office in our government. There can be no question as to the fact that such appointments are made by the President out of purely political purposes to gain and hold the Catholic vote which is rising like the tide of the ocean and is now beginning to sweep our government shores. How any true American can conscientiously appoint a true Catholic to office in free America and commit the affairs of free people in a free government which by the very nature of its rule is opposed to union of church and State and centralized rule, is more than I can understand. And how any true Catholic can accept favors and offices from a government like ours which holds the State separate from the church, excluding all governmental rule in religion and also excluding all ecclesiastical authority from political and governmental rule is also another thing I cannot understand. Consistency, where are thou? Catholicism in its very construction, constitution and nature, politically, to say nothing of it religiously, is openly opposed to the principles of Americanism, and vice versa. There is no congeniality between the two systems. And there can be no harmony or consistency in appointing or receiving offices; but the real spirit under cover is the gradual working and growing of a menace to American politics and our national liberty, unawares, yet surely.

Now, when the President of our Nation, who has been placed in the highest office in the gift of a free Nation, flirts and caters with the higher authorities of Rome, promising and approving the officials of a hierarchical government, he does so at the bitter expense of American liberty. So with all those in authority over 90,000,000 liberty-loving Americans. And yet these political bosses and leaders, rulers and dictators of a free government expect the support of the people upon whom they are unwittingly bringing a menace which in time will break like an ulcer of corruption on American liberty. I would suggest that the boys "higher up" go slow in celebrating Rome in free America. Those who desire to celebrate the loyalty and influence of Catholics should go to Rome where Catholicism dominates the life of the nation and not flirt with the greatest enemy to American liberty, to say nothing of the Christian religion, soul liberty, separation of church and State. We need true Americans at the head of our American government, who will protect Americanism and our institutions against intrusion. There are now 15,000,000 Catholics in the United States and 300,000,000 in the world and they are coming to our country like a rising tide.

The following is the clipping referred to:

Baltimore, June 6.—Cardinal Gibbons missed his afternoon walk today. For the first time in years, one of the very few in the 25 years he has been the only prince of the Catholic church in the United States, he missed that afternoon stroll over the streets of Baltimore, where he listened to banker and beggar, and took to heart the troubles of his people.

Instead of the walk that had become a feature of that part of the city in which he lived, the cardinal sat on a stage in the Fifth Regiment armory and listened to the great men of the nation speak in eulogy of his life. President Taft, Vice-President Sherman, Chief Justice White, former President Roosevelt, Ambassador Bryce of Great Britain, Speaker Clark, Senator Root, Governor Crothers of Maryland, former Speaker Cannon and Mayor Presley of Baltimore sat with the cardinal, and all of them except the chief justice spoke in his praise.

Among the 600 guests seated on the platform behind the president and the cardinal were more than a score of senators and members of the house of representatives. Probably a more distinguished gathering was never held in this country outside of Washington, and the wheels of government came pretty near to a stop while those who sat in charge over them paid honor to the cardinal. The armory holds 15,000 people, its builders say, and it was crowded to the doors.

The cardinal sat in a red plush chair in the center of the stage. To his right was President Taft, then came former President Roosevelt and Chief Justice White. On the cardinal's left were Governor Crothers of Maryland, Ambassador Bryce, Speaker Clark and Representative Cannon. The ovation that greeted Mr. Roosevelt as he came up the steps with Chief Justice White was remarkable, but that which greeted the cardinal as he climbed the stairs with President Taft was far more remarkable.

The cardinal wore the red robe, the skull cap of red and the deep green ring of office. Through all the speeches he sat smiling, every changing expression of his kindly face and his bright eyes attesting to the pleasure this triumph afforded him. He smiled like a boy when President Taft introduced him to Mr. Roosevelt, he laughed with glee when the chief justice shook his hand, and the ghost of a grin flickered over his face when Speaker Clark, mixing politics with religion, said he had been a potent force for good among both Catholics and Republicans.

Following Governor Crothers, who presided, President Taft made the first speech. He said, in part:

"This assembly, I venture to say, can find few counterparts in history. We are met as American citizens to congratulate the American primate of one of the great churches of the world on the 25th anniversary of his accession to the highest office in his church but one, and upon the 50th anniversary of his entry into the church as one of its priests.

"We are not here as members of any denomination. We are not here in any official capacity. But we are here to recognize and honor him in his high virtues as a patriotic member of our political community, and one who through his long and useful life has spared no efforts in the cause of good citizenship and uplifting of his fellow-men.

"As American citizens we are proud that his prominence in the church brought him 25 years ago the rank of cardinal. The rarity with which this rank is conferred in his church upon bishops and priests so far from Rome is an indication of the position he has won among his fellow churchmen.

"But what we are especially delighted to see confirmed in him and his life is the entire consistency which he has demonstrated between earnest and single-minded patriotism and love of country, and sincere devotion to his church. One of the tenets of his

church is respect for constituted authority, and always we have found him on the side of law and order, always in favor of peace and good will to all men, always in favor of religious tolerance and always strong in the conviction that complete freedom in the matter of religion is the best condition under which churches may thrive.

"With pardonable pride he points to the fact that Maryland, under Catholic control, was among the first to give complete religious tolerance.

"Nothing could more clearly show the character of the man whose jubilee we celebrate than the living testimony of this assembly to his value as a neighbor in Baltimore. If you would find what a man is, go to his home and his neighbors, and there, if everything that he does and says rings true and shows his heart-whole interest in the welfare of men and women and children near about him, you have the strongest proof of his virtue as a lover of mankind.

"Born in Maryland, educated in Ireland, made a priest in Maryland, a curate in North Carolina, a bishop in Richmond, a coadjutor in Baltimore, archbishop of Baltimore and successor of Archbishop Carroll and Archbishop Kendrick in the primatial see of this country, he was called to the high position of cardinal June 7, 1886, by Leo XIII.

"In spite of the burden and responsibility of his high position in the church he has taken part in the many great movements for the betterment of mankind and shown himself not only a good Catholic in the church sense, but he has been broadly catholic in the secular sense of the word, so that the affection felt for him by his co-religionists has spread to all denominations and to all the people who are quick to perceive a disinterested friend.

"That he may long continue active in his present high position, that he may long continue in secular movements to take the leading place he has always had in works of usefulness, is the fervent prayer of Catholic and Protestant, of Jew and Christian."

"I am here," said the Vice-President, "to speak for the greatest legislative body in the world and, speaking for them, to felicitate you upon this day and occasion and to offer to you our loyal respect and heartfelt good will."

When Mr. Roosevelt arose to speak the crowd cheered for half a minute.

"While the American people may differ among themselves on questions of dogma," he said, "they unite on what counts more than dogmas—conduct. We read now and then about people complaining that the churches are growing smaller, and that they are losing their influence.

"But there will be no complaints in the future if that church makes as its cardinal principle the rendering of service to the people. No church will have to defend itself so long as those who are high in that church devote themselves to the people as you, Cardinal Gibbons, have devoted yourself to them.

"We will see presidents who are Catholics as well as Presidents who are Protestants, and we will see Presidents who are Jews as well as Gentiles. It should be the aim of every man who is President so to carry himself toward his fellow Americans who are not of his religion that some day when there is another President who is not of his religion, that man may treat him in the same fashion.

"The cardinal has fought for the lowly. He has shown by his life that justice can come only through law and order. He has set an example for all

of us by the things for which he has striven, and the way in which he has striven."

"Words," said Senator Root, "however eloquent, are but feeble in expressing the meaning of such an assemblage as this. The fact that not only the friends and neighbors of Baltimore, but that these representatives of all parts of our country, many of them of widely different religious belief, are here, shows more than words the deep significance of this occasion.

"The affection for Cardinal Gibbons," said Speaker Clark, "is just as strong west of the great river as it is east. He has been a potent force for good among Catholics and Republicans. No man ever served in either house of congress or in both as long as he; no man ever served on the supreme bench that long; only one judge has ever sat as long as Cardinal Gibbons; only one officer of the navy, and no officer of the army has served that long. I wish him peace, prosperity and length of days."

The Appalachian Exposition at Knoxville, Tenn., Sept. 11 to Oct. 1, will be the greatest industrial and amusement event of 1911, and gives every promise of exceeding in many details the first Appalachian show, given in 1910. The railroads have granted low rates for the entire period, a special coach rate on each Tuesday, viz.: Sept. 12, 19, and 26, and Knoxville expects to entertain during the three weeks of the Exposition nearly a half million visitors.

In addition to the features usually shown at an exposition, there will be a great horse show, racing, a poultry and bench show and an agricultural display that will equal any ever seen in the South. For the horse show, cash premiums amounting to \$15,000 have been offered. The Appalachian Exposition horse show of 1910 was voted the finest ever given outside of Madison Square Garden, and that of 1911 will surpass it, the prizes being more attractive and the number of entries greater, owners of the finest stock in America having been attracted by the fame of the great show of 1910. The horse show will be held the opening week of the Exposition, as will also the live stock show and the races.

The Government is to have a number of fine exhibits at the Exposition, and the mines, minerals and forestry department will contain the greatest array of exhibits ever seen at a like event.

Among the noted visitors who will be at the Exposition will be President and Mrs. Taft and the Governors of several Southern States and a number of United States Senators. The Exposition will be formally opened at noon on Sept. 11 by Governor Ben W. Hooper, of Tennessee.

FRECKLES.

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People used to take their freckles to the grave. That was before they knew about Kintho, the simple remedy that is sold under a guarantee to remove freckles, or money back. Look in the glass, and at the first sign of a freckle get a two-ounce package of Kintho, wherever toilet goods are sold and see if it doesn't remove your freckles as if by magic.

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

TENNESSEE ASSOCIATIONS.

Big Emory—

Harriman, Thursday, Aug. 31.

SEPTEMBER.

Unity—

Middleton, Friday, Sept. 1.

Ebenezer—

Fairview, Maury Co., Wednesday, Sept. 6.

Tennessee Valley—

First Baptist Church, Dayton, Thursday, Sept. 7.

Watauga—

Slam church, Thursday, Sept. 7.

Stockton Valley—

Fairview, Fentress Co., Saturday, Sept. 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.

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—

Piedmont, Jefferson County, Wednesday, Oct. 4.

Nashville—

Union Hill, Thursday, Oct. 5.

South Western District—

Unity, at Holladay, Friday, Oct. 6, 9:30 a. m.

Tennessee Baptist Convention, Martin, Wednesday, Oct. 11.



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—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.—

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

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

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:

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Wiseman—

Meaderville, near LaFayette, Wednesday, Oct. 18.

New River—

Union Grove, Morgan County, Thursday, Oct. 19.

Stewart County—

Nevill's Creek, near Model, Tuesday, Oct. 24.

Campbell County—

Liberty, Thursday, Oct. 26.

Liberty-Ducktown—

Time and place unknown.

West Union—

Time and place unknown.

No minutes for the last two.

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Among the Brethren

By Rev. Fleetwood Ball

Rev. J. N. Joyner of Westport, Tenn., did his own preaching in a revival at New Hope church, near Yuma, Tenn., last week, which resulted in 16 conversions and eight additions. Others will join.

George Amber Wilkerson and Miss Beatrice Wilson, prominent young people of Lexington, Tenn., were happily married there Saturday afternoon at 4:30 o'clock, the writer officiating. The groom is a Baptist and the second son of the late Rev. J. R. Wilkerson. The bride is a talented and sweet Christian girl. May happiness be theirs.

H. Hopper of Cedar Grove, Tenn., a gifted young man, has yielded to a call to the ministry and was recently licensed by the Phenhamah church. He has already done effective revival work.

The Illinois Baptist State Association is to convene with the First Church, East St. Louis, Ill., Oct. 27. Rev. E. V. Lamb is the pastor. This is the body in which Dr. W. P. Throgmorton is the moving spirit, and which co-operates with the Southern Baptist Convention. They are Baptists without question.

Worth Temple church, Fort Worth, Texas, has called Rev. J. M. P. Morrow and he has accepted.

Rev. R. E. Bell, Dean of Wayland Baptist College at Plainview, Texas, has been called to the care of the church at Bowie, Texas, but his decision is unannounced.

Rev. L. D. Bass, of Mexia, Texas, who is traveling in the Orient, preached recently in the Baptist church at Stratford-on-Avon, England, the home of the immortal William Shakespeare. No mean distinction for a Texas preacher.

Rev. J. M. Mitchell of Columbia, S. C., has been secured as field representative of the *Baptist Courier*, Greenville, S. C. They say he ranks among the best.

Evangelist J. F. Black of Dallas, Texas, has closed a great meeting at Big Lick, N. C., which resulted during the first eighteen days in 60 professions and 44 additions.

In an article in the *Baptist Chronicle* entitled "The Chronicle Anniversary," Dr. J. B. Lawrence says: "The *Chronicle* has reached its 25th birthday." Rather ancient old sister, if that was true. But, in fact, she is only 25 years old.

Prof. E. B. Pollard of Crozier Theological Seminary, was recently elected a member of the Interdenominational Sunday School Lesson Committee. The other American Baptists on the Committee are Drs. Ira L. Price of Chicago and John R. Sampey, of Louisville.

Rev. C. R. Taylor of Frost, Texas, has been called to the care of the church at Graham, Texas, to succeed Rev. W. T. Rouse, the latter having accepted the chair of Bible in Howard Payne College.

W. D. Upshaw, of the *Golden Age*, Atlanta, Ga., is to assist Rev. H. L. Winburne in a revival at the First church, Arkadelphia, Ark., at an early date. He will stir the town.

Rev. A. C. Ball of Mantee, Miss., was aided in a revival last week at Phoebe, Miss., by his kinsman, Rev. Martin Ball of Winona, Miss. We are confident much good was done.

Rev. W. L. Brandon of Temple, Oklahoma, has been called to the care of the church at Tolar, Texas, succeeding Rev. J. F. Measelle, who gave up the work Sept. 1.

Rev. Roy B. Butler, a former Tennessean, has resigned the care of the

church at Ponca City, Okla., to accept a hearty call to Tonkawa, Okla.* Oh, those names!

The church at Camden, Tenn., has called Rev. G. M. Workman of Martin, Tenn., for two Sundays and he has accepted. A good pastor and church have met.

In the revival at Martin, Tenn., in which Rev. I. N. Penick is being assisted by Rev. W. B. Hall, there have been 16 additions up to date. Rev. C. D. Wood of Tillar, Ark., is leading the singing. They do things for the Lord at Martin.

Rev. J. A. Scott of Oklahoma City, Okla., State Evangelist, has been offered a similar position under the State Mission Board of Colorado. It is not thought the Oklahomans will let him accept.

Rev. W. A. Moffitt, of Erick, Okla., was recently aided in a meeting by Rev. A. N. Hall, resulting in 12 conversions and 10 additions.

Rocky Springs church, near Saulsbury, Tenn., of which Rev. U. A. West has been pastor 33 years, was recently happy in a gracious revival in which Rev. T. H. Southall of Hydro, Okla., did the preaching.

The revival at Wildersville, Tenn., held last week, resulted in several conversions and eight accessions. The writer did his own preaching. The baptizing was deferred on account of rain until September 16.

Evangelist L. C. Wolfe of Shawnee, Okla., lately assisted Rev. H. O. White in a revival at Cheyenne, Okla., resulting in 26 professions and 11 additions.

Rev. R. A. Cooper of Pontotoc, Miss., preached the dedication sermon of the new church at Wynne, Ark., last Sunday and continued to labor in a revival.

Rev. James B. Leavell of Indianola, Miss., son-in-law of Missionary R. T. Bryan, lately aided Rev. R. A. Cooper of Pontotoc, Miss., in a revival at Tocopola, Miss., resulting in nine accessions by baptism.

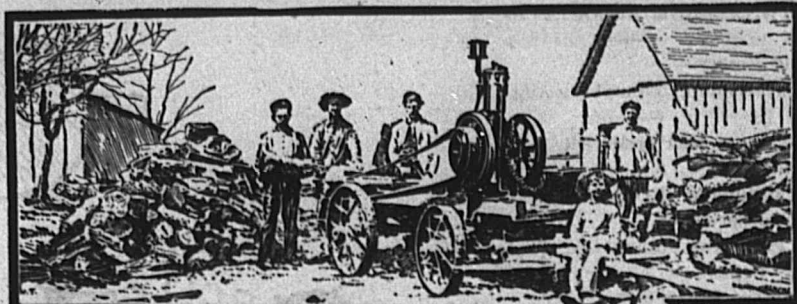
Rev. C. W. Knight has resigned at Morganfield, Ky., and because of ill health will rest and recuperate for a time at his old home in Mississippi.

Rev. W. R. Bradshaw, assistant State Secretary of Missions in North Carolina, has been called to the care of the church at Reidsville, N. C., where he was formerly pastor.

After serving the church several years, Rev. L. W. Swope has resigned as pastor at Louisburg, N. C. He is a strong preacher and pastor.

In the recent revival at Union Academy church, near McKenzie, Tenn., in which Rev. A. S. Hall of Jackson, Tenn., assisted Rev. W. A. Butler, there were five accessions by baptism.

Rev. J. P. Riley of Paducah, Ky., assisted Rev. H. B. Taylor of Murray, Ky., in a revival at Salem church, near the latter place last week. We wonder if Riley got any tears?



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Beginners' Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.

Beginners' Pictures. (For Teachers.) \$2.50 per set for one year; 65 cents per set for one quarter.

Beginners' Stories. 35 cents a year. In quantities of five or more to one address, 7 1/2 cents each for one quarter; 30 cents each for one year.

Primary Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.

Primary Pictures. (For Teachers.) \$2.50 per set for one year; 65 cents per set for one quarter.

Primary Stories. 35 cents a year. In quantities of five or more to one address, 7 1/2 cents each for one quarter; 30 cents each for one year.

Junior Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.

Junior Bible Work. 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 32 cents each for one year.

Intermediate Course. (Teachers' Text-Book.) \$1.00 a year. Quarterly parts, 25 cents each.

Intermediate Studies. 35 cents a year. In quantities of five or more to one address, 8 cents each for one quarter; 32 cents each for one year.

UNIFORM LESSONS

Superintendent. (Monthly.) 25 cents per year.

Baptist Teacher. (Monthly.) 60 cents a year. In clubs of five or more to one address, 13 cents each for one quarter; 50 cents each for one year.

Primary Teacher. (Quarterly.) 35 cents a year. In clubs of five or more to one address, 8 cents each for one quarter; 30 cents each for one year.

Primary Quarterly. 15 cents a year. In clubs of five or more to one address, 1 1/4 cents each for one quarter; 12 cents each for one year.

Our Story Quarterly. 7 cents a year. In clubs of five or more to one address, 1 1/4 cents each for one quarter; 4 cents each for one year.

Picture Lessons. In quantities of five or its multiples to one address, 2 1/2 cents each for one quarter; 10 cents each for one year.

Bible Lesson Pictures. \$2.00 per set for one year; 75 cents per set for one quarter.

Our Little Ones. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

Junior Quarterly. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.

Junior Lessons. 8 cents a year. In clubs of five or more, 1 cent each for one quarter; 4 cents each for one year.

Youth's World. (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 1/4 cents each for one quarter; 25 cents each for one year.

Girl's World. (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 1/4 cents each for one quarter; 25 cents each for one year.

Advanced Quarterly. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.

Bible Lessons. 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.

Senior Quarterly. 20 cents a year. In clubs of five or more to one address, 4 cents each for one quarter; 16 cents each for one year.

Adult Class. 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.

Home and School. 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.

World-Wide. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

Young People. 60 cents a year. In clubs of five or more to one address, 13 cents each for one quarter; 50 cents each for one year.

Advanced Home Department Quarterly. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.

Service. 75 cents a year. In quantities of five or more to one address, 60 cents each for one year.

Our Juniors. (Quarterly.) 30 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

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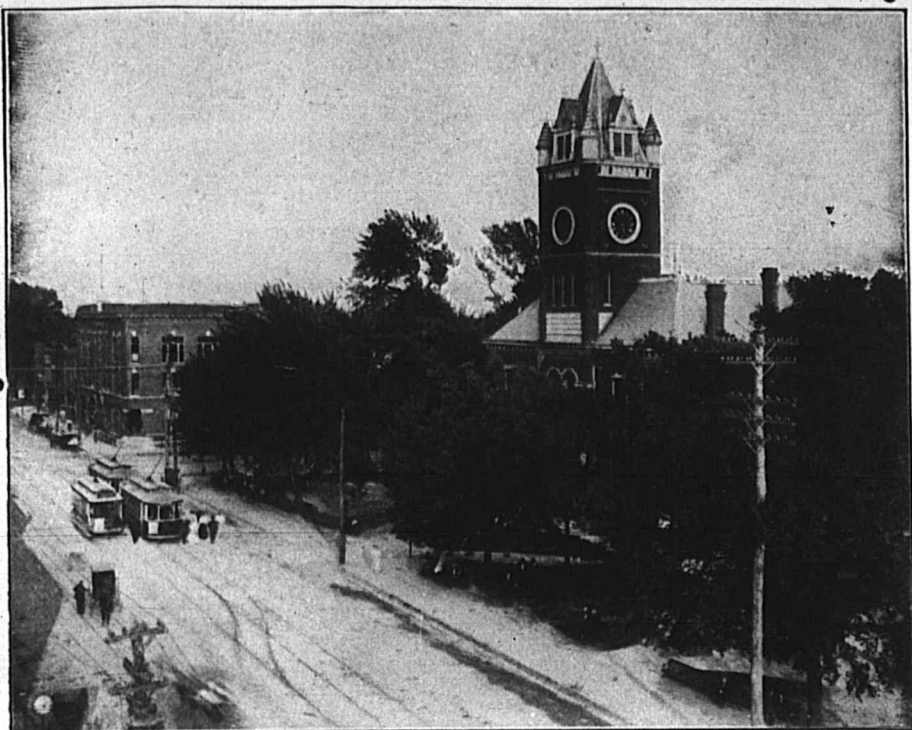


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Athletics.—Every college sport encouraged under competent professional coach. Careful physical instruction for the individual. Splendidly equipped gymnasium. One of the best athletic fields in the South.

Expenses.—Moderate.

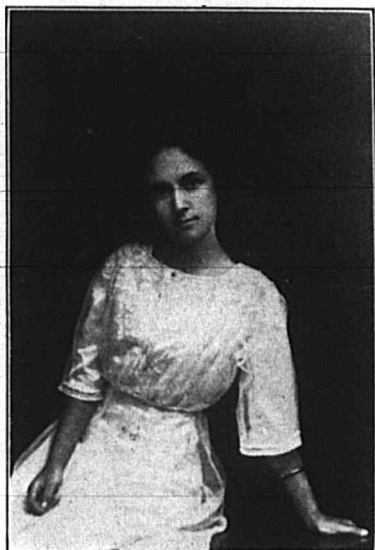
33 Russellville, Ky.



MADISON COUNTY COURT HOUSE.



WEST JACKSON BAPTIST CHURCH.

MISS CLELA KOFFMAN,
Piano, 1911.MISS MARTHA ELLIOTT,
Piano, 1911.MISS GLADYS DUNLAP JONES,
Librarian.

HEBREW.

Only those who have tried it know best how much help the knowledge of Hebrew is in the interpretation of the Old Testament. The Hebrew is the language that God made choice of to communicate Himself to us in the Old Testament; and the forms of the lan-

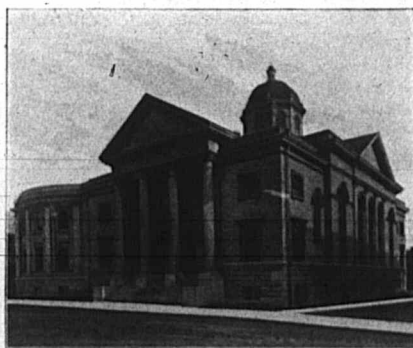
guage itself have been most wonderfully elaborated by the great minds of prophets, judges, poets, statesmen, priests, kings of the Hebrew people. This study has great educational value. The Hebrew language is taught in Union University.

They believe in having church houses.

Union University offers an education which consists principally of an improved character, of developed ideas of order and beauty, of a broadened horizon, of a rich stock of useful knowledge, of the development of power to think continuously and with pleasure, of the knowledge of how to select and use good books, of a taste for good company, and of an inspiration that impels to success. With this education, the young man is ready for any honorable avocation, either in the country or in the city.

An education has a moneyed value. A boy can get a good education at Union University, even if he has to take four years in the Academy prior to entering the four-year college course, for \$1,600; if he is ready for college when he comes, for \$800; or if he is ready for the Junior year, for \$400. Many students make it through on much less, though it is easy to spend much more.

After he is educated, if he will use wisely his education as an investment, he has a working capital ranging from \$10,000 to over \$200,000 at a reasonable rate of interest, or, in other words, his income could be capitalized at \$10,000 to over \$200,000. This estimate is based on observation of facts.

MISS RUTH SHELBOURNE,
Piano, 1911.

FIRST BAPTIST CHURCH.



F. A. MERCER, B. S., 1911.



MARY LEE DODSON, A.B., 1911.

MISS PEARL HIGBEE,
Matron and Manager Powell Home.S. M. HERRON,
Expression, 1911.