

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶ "Baptist Confessions of Faith," by Dr. W. J. McGlothlin, Professor of Church History in the Southern Baptist Theological Seminary. This is a new and very valuable contribution to our Baptist literature. In its preparation Dr. McGlothlin has done an important service to our Baptist cause. It is published by the American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa. The price is \$2.50.

¶ Says the *Baptist Advance*: "College debts are being paid; churches have a regular debt paying mania on. This editor has been very anxious to pay off the *Advance's* debts and his hope for doing this depends on many of the subscribers, who are behind, getting the debt-paying spirit upon them." But you see they do not regard what they owe the paper as a debt, Brother McKinney. They think that they are conferring a favor upon the editor to consent to read his paper at all. They do not expect him to ask any pay for it. If he does they will get mad and tell him to stop the paper.

¶ We have just received the following telegram from Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board: "Tennessee receipts \$25,878.91. Debt over \$70,000." The first part of this telegram is gratifying, though it is not quite as much as had been asked of us. The second part is very distressing. With an indebtedness of \$70,000 on which to begin the year, the Board will be greatly hampered in its work. At this time, when the needs are so pressing, when the opportunities are so great, when the fields are whitening unto the harvest in the foreign lands, it seems a tremendous pity that the hands of the Board should be tied by a burdensome debt. Not only will any forward movement be prevented, but it will become necessary to retrench, which will be almost fatal.

¶ It is stated that a new sect has arisen in Russian Poland, which has taken the name "Mariarists." It numbers about 600,000 adherents, all persons who have hitherto been devoted Roman Catholics, but who have now revolted from that church, owing to displeasure with the aggressive Jesuits within it, and to revelations made of immorality among some of the priests. They have not given up the Roman Catholic dogmas, but still hold to their belief in purgatory and in the intercessory power of the Virgin Mary. But they no longer accept the doctrine of the real presence, nor do they believe in the infallibility of the Pope. They also are insisting that the Bible shall be in the hands of the people, and that it shall be studied in the family. These people are not Baptists, but they are evidently on the way.

¶ We want to thank our friends for the kind words which so many of them are continually speaking and writing with reference to the articles, "A Southern Pilgrim in Eastern Lands." A great many of them have suggested that we put the articles in book form. As we said a week or two ago, we have been thinking of doing so, and are in correspondence with publishers with reference to the matter. In order to determine definitely, though, the number of books to be published, if any at all, we should like to know how many would like to have copies of the book when published. A number have already indicated their desire for the book. We shall be glad to hear from others. If you wish a copy of the book please drop us a card to that effect. It will require only an expenditure of one cent and a minute or two to do so.

¶ At the sale of the library of the late Robert Hoe in New York last week, the largest public auction sale of books ever attempted, the Gutenberg Bible, the first book ever printed from movable type, was bought by Mr. Henry E. Huntington, of Los Angeles, Cal., for \$50,000. This was the highest price ever paid for any book. The highest price previously paid at a public auction for the Gutenberg Bible was \$20,000, at which price it was purchased fourteen years ago by Mr. Bernard Quaritch. At a private sale he disposed of it shortly afterwards to Mr. Hoe at a profit of \$2,500. The copy was printed some time between 1450 and 1455. Bidding for the book was spirited. The next highest bid was \$40,000, made by P. A. B. Widener, of Philadelphia. And thus not only is the Bible the most widely circulated book in the world, but it is the most priceless book in the world, judged by money value alone.

¶ It is stated that the three hundred and fifty-six colporters working under the American Bible Society distributed last year 642,822 Bibles. The Scriptures were in seventy languages and dialects.

¶ Just before going to press, the following telegram comes from Dr. B. D. Gray, Secretary of the Home Mission Board: "Glorious news. Out of debt. Tennessee gives \$18,523. Some advance over last year." This offsets to some extent the sad news from the Foreign Mission Board.

¶ Are you making arrangements to send your pastor to the Southern Baptist Convention at Jacksonville? If not, you ought to do so. Suppose you take the matter in hand and see what you can do. It will require only a little effort on your part to get up a sufficient amount to send him.

¶ The following story is told: A negro church some time ago refused to pay its minister's salary. Having been called on to appease the strife, Booker Washington inquired why they refused. The reply came from an aged colored brother who, rising in the rear of the congregation, said: "We paid for them sermons last year." We wonder if this could be said of the sermons of any of our white pastors.

* "If you and I—just you and I—
* Should laugh instead of worry;
* If we should grow—just you and I—
* Kinder and sweeter hearted,
* Perhaps in some near by and by
* A good time might get started;
* Then what a happy world 'twould be
* For you and me—for you and me."

¶ The *Pomona Times* of Pomona, Cal., of April 11, had the following three column head lines in large letters: "Blessing of the Lord," the Topic of Dr. Cecil, yesterday; Well Known Evangelist Gives Very Eloquent Discourse on Proverbs 10:22, at Calvary Baptist Church; Many Converts Added During Series of Revival Meetings Now in Progress in This City." The *Times* then gives a full report of Brother Cecil's sermon. It says that he is "rapidly gaining converts in his series of revival services." His many friends in this State will be glad to know of the fine work he is doing in California.

¶ The bore of the Lotschberg tunnel through the Alps was completed on March 31. This famous tunnel will cost \$10,400,000, and will be open for traffic in 1913. The bore is nine and a quarter miles long, 27 feet wide and 19 1-3 feet high. It will shorten the journey from London to Italy by three hours. It seems strange that people go to so much expense in order to save three hours' time. But in this fast age it is anything to save time. The final excavations showed that the engineers had been absolutely accurate in their reckonings, the two ends making connection in the middle perfectly. It shows the mathematical accuracy of their calculations.

¶ For the past several months, and especially for the past two or three weeks, the columns of the BAPTIST AND REFLECTOR have been filled with articles with reference to our Mission Boards. We have given the right of way to these articles and have been glad to do so. On account of them a number of other articles which were not of such immediate importance have been compelled to wait for insertion. We shall try to publish them as soon as practicable. Meanwhile, we may be pardoned for publishing a sermon by the editor. As stated, this sermon was preached two years ago before the Middle Tennessee Sunday School Convention, and requested by the Convention for publication. It has been hanging on the hook ever since awaiting insertion. We thought perhaps that it might be appropriate to the tercentenary celebration of the King James' Version, which is now being held in England and in this country.

¶ In writing to the *Religious Herald*, Dr. W. P. Hines, pastor of the First Baptist Church, Beaufort, S. C., says with reference to the meeting recently held in his church: "Dr. J. J. Taylor, of Knoxville, Tenn., has just aided me in a ten days' meeting that did us much good. His sermons here were literary gems, full of rich gospel truth, that stirred the hearts of all who heard him. Such preaching cannot fail to bring forth fruit. Since I came here last July we have received about twenty-seven members and organized an enthusiastic B. Y. P. U. that meets every Sunday afternoon. Fine congregations at every service, and the liberality of the church members in their offerings to our Boards, are some of the things that inspire the pastor."

¶ Henry Watterson has written a long letter to the *Courier-Journal* saying that the transformation of the distilleries into breweries will be the best temperance law imaginable. We are astonished beyond measure. Passing over the question he raises as to whether a brewery is better than a distillery from a temperance standpoint—or more properly, whether a distillery is worse than a brewery—we should like to ask what right has Mr. Watterson to prohibit the manufacture of whiskey. If we remember correctly, he said some time ago that all prohibitionists are fools. And here he is putting himself in their class, so far as whiskey is concerned. We presume the Kentucky distillers will feel like applying his own epithet to him. Evidently Mr. Watterson is growing in grace along prohibition lines. He is on the mourners' bench, and has come half way through. We hope he will come all the way through. We stand ready to extend to him a glad hand of welcome into the ranks of prohibitionists. "While the lamp holds out to burn," etc.

¶ Dr. W. W. Everts calls attention in the *Examiner* to the fact that Rembrandt, the great Dutch painter, said to be "the greatest painter in the world," was a Baptist. He quotes from a recent history, entitled, "Protestantism in the Nineteenth Century," in which Professor H. Welzacker in his article on Holland, says of Rembrandt: "Little is known of the religious character of Rembrandt, but an Italian biographer of the seventeenth century says he was brought up a Baptist and belonged to their fellowship. How can we think of him in such a community?" he asks. "His whole life was in the world. Yet he painted many portraits of preachers, some of his best. That of Sylvius bending over the pulpit, Bible in hand, and that of Anso, the Baptist pastor with the saintly face, are well known. In days of adversity, when his personal effects were sold, among them were found five books. One of these five books was a Josephus and another was a copy of the Bible. When he died he left one book as an heirloom, and that was a Bible." This adds one more name to the list of Baptist immortals.

¶ We gave some figures last week from the American Baptist Year Book. Here are some others which will be of interest: "The increase in membership during the last fourteen years is as follows: For 1897, 231,766; for 1898, 89,189; for 1899, 39,691; for 1900, 51,540; for 1901, 35,837; for 1902, 61,399; for 1903, 176,183; for 1904, 94,052; for 1905, 108,515; for 1906, 103,342; for 1907, 156,871; for 1908, 145,653; for 1909, 151,192; for 1910, 17,575, making a grand net gain of 1,459,902, or an average yearly gain of 104,278. During the year 1910 there were received into the churches by baptism, 298,895, a decrease from the baptisms of the previous year of 22,508. There are 34,302 Sunday schools, an increase of 664 during 1910; 256,605 officers and teachers, an increase of 7,769; 2,603,387 scholars, an increase of 105,033. There were given for church expenses, \$19,122,361.34, an increase of \$602,507.89; for Sunday school expenses, \$924,731.65, an increase of \$26,384.70; for State Missions, \$1,415,743.91, an increase of \$584,883.58; for Home Missions, \$835,741.28, an increase of \$15,005.80; for Foreign Missions, \$1,057,418.89, an increase of \$76,085.96; for Bible and publication work, \$100,883.93, an increase of \$3,403.63; for education, \$411,522.01, an increase of \$81,837.04; for miscellaneous, \$1,700,251.82, an increase of \$229,335.49, making a grand total of \$25,978,011.21, an increase of \$1,833,000.86." This is certainly a noble record.

ARTICLE 56

A Southern Pilgrim in Eastern Lands

By Edgar C. Folk, D.D.

ATHENS TO NAPLES.

Some of us left Athens early on the morning of May 17th in order to have time for a side trip to Corinth. On the way we passed in sight of the

ISLAND OF SALAMIS,

on which Xerxes established his throne while the battle of Salamis was raging in the bay at its feet. We can just get glimpses of that bay. The battle was fought in 480 B. C., as I have stated. That was 2,390 years before. But the very atmosphere seemed redolent with the memories of that glorious day. We pass in sight also of the bay of

ELEUSIS,

which gave its name to the Eleusinian mysteries, of which I have spoken. The last time the mysteries were celebrated was by the Emperor Theodosius in 390 A. D. They were broken up by the Goths in 396 A. D. The bay is quite a pretty one. We pass through

MEGARA,

whose people, it is said, founded Constantinople. It is now a town of some 3,000 or 4,000 inhabitants.

And so we come to

CORINTH.

New Corinth is a town on the railroad. Old Corinth, the Corinth of Paul, was several miles from the present railroad. A good road leads to it. Corinth was situated between the Corinthian gulf on the west, the Saronic gulf on the east, the Isthmus of Corinth on the north, and Akra-Corinth, or the Acropolis of Corinth on the South. The physical surroundings determined its location, and especially the Acropolis, a high mountain, higher than the Acropolis of Athens, used like that for a citadel.

It is claimed that the city was founded by Sisyphus in the 14th century B. C. I suppose that he was the same Sisyphus who, according to mythology, was condemned to roll a stone up a mountain side—probably this mountain here—and after rolling it toilsomely, laboriously up the side of the mountain, every time when he got near the top it would slip from his grasp and go tumbling down to the bottom again, fit illustration of a sinner trying to save himself by his own works. He and his family reigned in Corinth from the 14th to the 10th century B. C. After the family of Sisyphus came the family of Heracles, which reigned to 776 B. C. The Olympic games were founded during that dynasty. He founded an oligarchy. In 580 B. C. this was changed to a democracy. Corinth became the most flourishing city in Greece. The jealousy between Corinth and Athens led to the first civil war in 435 B. C. In 390 B. C. came the second war, that against Sparta, known as the Bæotian war. It produced wonderful men. In 338 B. C. Philip of Macedon conquered Corinth. In 243 B. C. the Archaian League was formed. At the beginning of the second century B. C. the Romans were victorious. In 45 B. C. it was rebuilt by Caesar. In excavations by an American school a few years ago a market place was discovered, and also the remains of an old aqueduct. On a slab was found the inscription "Hebrew Synagogue." This is thought to be the synagogue where Paul preached. In the market place was a sacred fountain. The water came from a lion's head. When the Greeks left after being conquered by the Romans they covered up this fountain. That was over 2,000 years ago. It remained covered until discovered twenty-five years ago. The columns in the market place were of Ionic and Doric design. The temple of Apollo at Corinth was the oldest in the world of Doric style. It is said that in the olden times Corinth had a population of 600,000. They spread out over the plain to the sea. I am well prepared to believe this. The situation of the city between the Corinthian and Saronic gulfs was most advantageous for commerce. The site at the foot of the Acropolis and on a broad level plain was a beautiful one for a city, reminding me of the site of Chattanooga at the foot of Lookout Mountain. With its commercial importance the city became very rich. And, alas! it became very wicked. It was probably the most wicked city of its time, and one of the most wicked of all times. It short it might be termed the Chicago of the Old World, both in wealth and wickedness. It was especially noted for its immorality,

just as Chicago is now.

PAUL AT CORINTH.

Such was the city to which Paul came after he departed from Athens. Here he abode with Aquilla and Priscilla, who had been expelled from Rome by Claudius because they were Jews and worked with them at the trade of tent making during the week and reasoned in the synagogue every Sabbath. When the Jews "opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." (Acts 18:6.) He then went to the house of Titus Justus. The record says: "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee; for I have much people in this city. And he dwelt there a year and six months, teaching the word of God among them." (Acts 18:8-11.) We know that he was successful in founding a church even in that wicked city, because two of his longest and strongest and most important letters were written to "the church of God which is at Corinth." (1 Cor. 1:2; 2 Cor. 1:1.) Paul had a hard time with the church. They kept the incestuous man among them. It was necessary for Paul to give them instructions as to how to deal with that case, and also to give them some strong advice on the subject of morality. They had strifes and divisions among them. They celebrated the Lord's Supper as if it were a common meal. But despite these facts Paul loved the church at Corinth, and the two letters written to it form an invaluable contribution to Christian literature. How greatly that literature has been enriched, for instance, by the 13th chapter of 1st Corinthians, that beautiful prose poem on love. How infinitely poorer the world would have been without the noble 15th chapter of 1st Corinthians, with its glorious doctrine of the resurrection of the body, so comforting, so inspiring.

Where now is Corinth, the once populous, proud, wealthy, wicked city? Gone, so completely obliterated that only a few traces of it remain, and they have been just recently discovered. Let Chicago, let San Francisco, let New Orleans learn a lesson from the fate of Corinth.

Returning from Old to New Corinth we ate a hasty lunch, caught the later train from Athens, on which were the other members of our party, who had not cared to go to Corinth, and proceeded to Patras, the seaport town of Greece on the Adriatic Sea. It was a fine ride we had that afternoon, with the Gulf on one side and the mountains on the other, and wheat fields, olive groves and vineyards lying between. Late in the afternoon we had quite a remarkable experience. We saw the

SUN SET THREE TIMES.

I do not mean simply that we saw him three times as he was setting, but that we saw him set three different times in one afternoon. How was that? Well, it was this way: We watched him set one time. We saw him go down behind the mountain—Mount Parnassus, I think it was. He threw back his goodnight kisses from the other side of the mountain in the way of beautiful golden and purple colorings on the clouds. And then the train turned a sharp curve, ran around the mountain—and there was the sun. We had caught up with him before he got to bed. But he was fixing to retire, again bade us goodnight, again the train turned around the mountain—and again we caught up with him. This performance was repeated three times before he finally slipped away from us and went to bed to stay. I have seen many a sunset on land and on sea, but this was the first time I ever saw the sun set three times in one day. Supper at Patras, the largest seaport in Greece next to Piræus, and then we are on shipboard again to cross

THE ADRIATIC SEA.

Here I must confess my ignorance. I had studied geography, I had noticed the body of water lying between Italy and Greece. It was long, running the whole length of Italy on the East. But it seemed to me it was only a few miles in width. I thought

it would take only a few hours at most to cross it. I confess I was surprised when I found that it took us two nights and one day. On the way, near the middle of the sea, we stopped for an hour or two at the

ISLAND OF CORFU.

This island is 65 miles long by 45 miles wide. It has a population of 110,000. The town on the seashore has 28,000 people. The island has belonged to Greece for 46 years. The king has a palace in the city, and another palace some two miles in the interior, situated in the midst of most beautiful grounds, with all sorts of trees, shrubbery and flowers in it and with serpentine walks leading to it, reminding me a good deal of the grounds around Mr. George Vanderbilt's palace at Biltmore, N. C. At the risk of being left, some of us determined to see the palace. We took a carriage, drove to the gate, attempted to walk to the palace, took the wrong road, got lost, retraced our steps, found the right road, came to the palace. A good lady who spoke English graciously showed us through. We hurried back to the city just in time to catch the boat returning to the ship, along with other members of the party who had been shopping. Around the island of Corfu the sea was very smooth. But after awhile it grew rough. Our little ship rolled and pitched, and some members of the party became very seasick. It was with a feeling of relief—at least to them—that we landed the next morning at

BRINDISI.

This was the old Brundisium. The famous Applan Way ran from Rome to Brundisium so as to transport the Roman legions in the quickest possible time to the colonies on the east, in case of war or of any disturbance. Brindisi is still the chief seaport of Italy on the Adriatic sea, unless it be Venice at the head of the sea. It now has a population of 33,000 or 34,000. Its appearance is rather dilapidated, showing signs of its extreme old age. The chief object of interest in it now is a column to Virgil, the Latin poet, which brought to some of us memories of "Arma, virumque cano," and other things of similar import, except worse. It is claimed, I believe, that Virgil was born in Brundisium. Some of us at college used to wish that he had died before he was born. But he did not, as this column attests.

We reached Brindisi at the unearthly hour of four o'clock in the morning. But as the ship was going on and would only stop long enough to unload and reload her passengers and cargo we had to get up and get off. We ran the gauntlet of the custom house, went—some in carriages and some on foot, the carriages being rather scarce at that early hour—across the city to the depot, where we had the exquisite pleasure of waiting about two hours for the train to start.

WAITING IN THE MARKET PLACE.

On the way we saw a large number of men standing about in the market place. I wondered what so many were doing there at such an hour. I thought at first they were country people who had brought marketing to town. I learned afterward that they were laborers who were waiting to be hired for the day, like the men of whom the Saviour tells us standing in the market place and waiting for some man to hire them. After awhile the husbandman asked them, "Why stand ye here all the day idle?" And they answered, "Because no man hath hired us." I imagine that that parable was re-enacted in real life that day in Brindisi, as it has been on many and many another day both there and throughout the East.

"GONE AGAIN."

But we could not stay to see the conclusion of the matter. At last the train came and we are "on again, gone again." For some time we skirted the coast, giving us a fine view of the Adriatic Sea, then turned, went partly over and partly through a mountain, and descended into a beautiful valley. As a rule, the towns are built on the hills for the sake of defense in war—we are now, you understand, in Italy, every inch of whose soil has been a battle ground for centuries on centuries. The valleys, though, are rich and fertile and when permitted to do so, in the intervals when "grim visaged war smoothed his wrinkled front," yielded abundant harvests. Now on this May morning, in this era of peace they were smiling and nodding with wheat fields and vineyards. They have there a peculiar way of training vines which I never saw anywhere else. They ran then on trees, and on a kind of trellis work between trees, the trees taking the place of posts. When the limb of a tree would be about to break under the load of grapes they would prop it up with a pile of rocks. It was all quite interesting.

And so we come to Naples.

The Word of God is Not Bound

(II. Timothy 2:9.)

By EDGAR E. FOLK, D.D.

(Sermon delivered at Middle Tennessee Sunday School Convention at Greenbrier, Tenn., and requested by the Convention for publication.)

Everything must have a *foundation*. There must be a foundation for a house, a person's character, a religion—its basis, something on which it may rest. The strength, the real value, the truth of anything will depend ultimately on its foundation. When the storm comes, if the foundation be of rock the building will stand; if of sand, it will fall. And so with a religion. When the test comes, it must be on a solid foundation, or it will fall.

There are two *moral forces* in the universe—God and man, God in heaven, man on earth. Is there any communication between them? Yes. The Bible is God's book. It is the revelation to men of his character, his will and the unfolding of his purposes toward his people. The word Bible means *the book*. It is a book of books. It contains 66 different books—39 in the Old Testament and 27 in the New Testament. These 66 books were written by 50 men in a period extending over sixteen centuries. It is not only a book of books. It is *The Book of Books*. It is, as I said, *God's book*. The writers were inspired by God. They were not his pens, but his penmen. They did not mechanically write what he dictated. They preserved their individuality. But he guided their thoughts and preserved them from error. "For no prophecy ever came by the will of men: but men spake from God, being moved by the Holy Spirit." (2 Peter 1:21.) "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness: that the man of God may be complete, furnished completely unto every work." (2 Tim. 3:16, 17.) This Bible, then, is the foundation, the basis, of Baptists, the source from which they derive, and the rock on which they build, their principles.

By this Bible they stand or fall. To that they appeal as the final arbiter of any question in dispute. Their fundamental principle is *loyalty to God's Word*. To this they owe their supreme allegiance—not to pope or bishop or priest or council or any ecclesiastical authority, not to any creed or discipline or confession of faith. Baptists do have a creed. The word creed comes from the Latin *credo*, which means, *I believe*. Every one who believes anything has a creed, whether written or unwritten. A creed, then, is simply the expression of what a person believes. A confession of faith is what a people confess they think the Bible teaches. So far creeds and confessions are all right, and Baptists accept them.

Every Baptist church has a confession of faith, or articles of belief. But these are not authoritative. They have no binding force. The ultimate appeal is not to them, but to the Bible. These confessions of faith or articles of belief must be subjected to the supreme test of the Bible for acceptance or rejection. In fact, so little importance is attached to them that many members of Baptist churches probably are not aware that their church has a confession of faith, and will be surprised to learn that it has. In any dispute about doctrine the Baptist always refers not to the confession of faith, but to the Bible.

"The Bible, the Bible alone, the religion of Protestants," was the famous saying of Chillingworth. And so we may say, "The Bible, the Bible alone, the religion" of Baptists. It is the rule, the guide, the arbiter, the touchstone of their faith and practice.

Catholics say that individuals have no right to interpret the Scriptures for themselves, that the true interpretation can only be given by the Pope, and this comes down to the individual from the Pope through cardinal, archbishop, bishop and priest, and must be taken as they give it; not as the individual may understand it. When Martin Luther began his attacks on Catholicism, which resulted in the Reformation, the common people were not allowed to read the Bible at all. It was written in Latin, which few people then could read. Only a few copies were printed, and these were chained to a pillar in the church to be looked at, but not read, except under the eye of the priest. Luther translated it into German, the language of the people in his country, and had numerous copies printed and put into the hands of as many people as possible. Since that time innumerable copies of the Bible have been published and put in the hands of the common people, and now, thank God, the Word of God is not bound.

1. It is not bound in *accessibility*. Do you know

MY MOTHER'S BIBLE.

GEORGE P. MORRIS.

This book is all that's left me now;
Tears will unbidden start—
With faltering lip and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hand this Bible clasped—
She, dying, gave it to me.

Ah, well do I remember those
Whose names these records bear,
Who round the hearthstone used to close,
After the evening prayer,
And speak of what those pages said
In tones my heart would thrill!
Though they are with the silent dead,
Here are they living still!

My father read this holy Book
To brothers, sisters, dear;
How calm was my poor mother's look,
Who loved God's Word to hear!
Her angel face—I see it yet!
What thronging memories come!
Again that little group is met
Within the halls of home!

Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false I found thee true,
My counsellor and guide.
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It taught me how to die!

how the British and Foreign Bible Society came to be formed? It is an interesting story. A poor Welsh girl, by the name of Mary Jones, heard about the Bible, and she walked many miles to secure a copy of it. Joseph Hughes, a Baptist preacher, heard of her doing so, and he proceeded to form the British and Foreign Bible Society, for the purpose of publishing and distributing the Bible in Great Britain and in foreign lands. Now, all have access to it. All may read it. More than that, *each one may read it for himself*. It is a question between Pope and people, ecclesiasticism and individualism, autocracy and democracy, despotism and free government, one man and many men.

Speaking as a Baptist to Baptists in a Baptist Convention. I may say, the Baptist believes in the *Average Man*. He believes that this Average Man has as much sense as some one man, and certainly as much common sense. He believes that this Average Man is as good as the Pope, that he has as much common sense as the Pope; that he has as much right to interpret the Scripture as the Pope, and that he is more apt to interpret it correctly, because he is not bound by ecclesiastical ties or biased by prejudice. He is in position to let the Bible mean what it was intended to mean, and what it wants to mean, no less, no more. With this composite opinion of the Average Man as the medium, and with the Holy Spirit as the guide, the interpretation of the Scriptures is very apt to be correct. At any rate, the Baptist is willing to trust such an interpretation. He is willing to put the Bible and the Bible alone into the hands of the people and let them read it and interpret it for themselves. When they do, the Baptist believes they will be very apt to adopt the Baptist view and become Baptists. There have been some very striking illustrations of this truth, in the cases of Adoniram Judson, Luther Rice, Oncken, in Germany, Baron Uxkuhl, in Russia, F. M. Iams, author of "Behind the Scenes," and many others.

2. The Bible is not bound in *circulation*. In 1904 the British and Foreign Bible Society celebrated its one hundredth anniversary. The first year of its organization its issue of Bibles was only about 5,000. During the year that completed its century the Society issued nearly 6,000,000 copies of the Bible. The American Bible Society was organized in 1816. It commenced with an issue of 6,000 volumes and reached an issue of about 2,000,000 at the time of its annual report for 1904. The National Bible Society of Scotland reported above 1,000,000 copies of the Bible issued in 1904, making over 9,000,000 volumes issued by all three of these Societies for the year and nearly 300,000,000 for the century. About 40 other firms and corporations bring the issue of Bibles up to over 15,000,000 volumes annually.

At the beginning of the 19th century the Bible was

printed in about 50 different languages and could be read by only about one-eighth of the population of the globe in their own tongue. Now it is printed in 471 different languages and can be read by about three-fourths, and some estimate as high as nine-tenths, of the people of the world in their own language. So popular is the Bible that it is said that, as a matter of history, no firm publishing the Bible ever failed.

As a result of this growth in the circulation of the Bible the number of Christians in the world grew from about 200,000,000 at the beginning of the 19th century to 500,000,000 at its close. Out of the 1,500,000,000 people on the globe, about 900,000,000 are under the control of Christian nations. If China and Turkey, which have been largely dominated by Christian nations, should be added, that would make about 1,400,000,000, out of the 1,500,000,000 people on the globe, either Christians or under Christian control. In the year 1600 Christian nations controlled 3,500,000 square miles of the world. Now they control about 42,000,000 square miles, leaving only 7,000,000 square miles under the control of non-Christian nations, including China.

In 1768 the infidel Voltaire prophesied, "Before the beginning of the 19th century Christianity will have disappeared from the earth." In the light of the above figures, how does this prophecy sound now? In 1880 Mr. Robert G. Ingersoll made the prediction that in ten years Christianity would have lost its hold on the people. In 1890 he was reminded by Bishop McCabe, of the Methodist Episcopal Church, that the time was up, but that Christianity was stronger than ever. As a matter of fact, instead of the sale of Bibles decreasing, it is increasing so rapidly that steam and electricity cannot print them fast enough to supply the demand.

3. The Word of God is not bound in *influence*. Who can calculate that influence? (1) On *nations*. "The entrance of thy word giveth light," said the Psalmist. And so it does. The first thing that missionaries do when they reach a new foreign field, after learning the language, is to translate the Bible into that language. This was true with Carey in India, Morrison in China, Judson in Burma, John G. Peyton in the New Hebrides, etc. On his journey across the continent of Africa, which occupied 999 days, Mr. Henry M. Stanley visited Mtesa, the king of Uganda, at his capital, Mengo, which was about 600 miles from Mombasa on the Indian Ocean. Seeing that the king and his people were intelligent, Stanley explained to him the civilization of his own country—showing a copy of the Bible, presented to him by the sister of Livingstone, and telling the king of its power for good over his own people. He started on his journey. After a day's travel a messenger from the king of Uganda overtook him, begging for the wonderful book he had shown. It was given to him. Stanley wrote immediately to England, recommending strongly that missionaries be sent to that people. This request was promptly complied with, so that before Stanley had reached the mouth of the Congo, the missionaries were sent. In less than twenty-five years afterwards the results were marvelous, and they wonderfully show the power of the Bible. The people had built 600 churches at their own cost; thousands were buying Bibles, and hundreds, including the king and leading men of the kingdom, went out as teachers and missionaries, their efforts extending to neighboring governments.

In 1904, 1,870,000 volumes of the scriptures were purchased by the Chinese in China. This was a larger number than was purchased by all the Christian nations of the world in the first year of the 19th century. Hundreds of thousands of these volumes were purchased by the educated classes, many of whom are in government positions. Largely, I believe, as a result of the circulation of these Bibles among the Chinese classes and masses has come the development in that country along political and educational and religious lines, amounting to a revolution. Rev. R. E. Chambers, missionary in China, says that there is now need for 60,000,000 copies of the Bible in China, of which number he thinks Baptists ought to supply 10,000,000. He asks for \$35,000 with which to erect and equip a printing plant for printing the Bible in Chinese.

As a matter of history, literary Renaissance and the religious Reformation of the 16th century were due directly to the printing and circulation of the Bible.

The first book that was ever printed from movable types was the Bible. It was printed by Gutenberg in 1450. This was a Latin Bible. In 1516 Erasmus issued the Greek Testament. Then followed the Reformation in 1521. Were these events simply antecedent and consequent? Were they not cause and ef-

fect? Luther translated the Bible into German in the year 1534. It was this which made the Reformation effective and permanent. Luther's Bible is a classic and is still used in Germany. In England Wyckliffe translated the Bible into English in 1382. For doing so he was burned and his ashes were scattered on the waters of the Avon. But those waters carried his influence to all parts of the world. Said the poet:

"The Avon to the Severn runs,
And Severn to the sea;
And Wyckliffe's dust shall spread abroad,
Wide as the waters be."

He was followed by Tyndale, who translated the Bible into English in 1526. He was burned at the stake. But the torch which lighted the fagots kindled at the same time a fire which flamed throughout England and all over the world. The translation of the entire Bible by Miles Coverdale appeared in 1535. This was followed soon afterwards by Matthew's Bible, in 1539, and Cranmer's translation of the Bible, both of which had the sanction of the king.

Up to the time of Wyckliffe and Tyndale and Gutenberg and Erasmus and Luther the Bible was bound. It stood mute and helpless, unable to speak. But these men opened its mouth and let it speak. It spoke of liberty and light and faith and hope and love and joy and peace. That Bible is the very corner-stone of our Christian civilization, the bed-rock of our American liberty. The law, as given by Moses in the first five books, has become the foundation and an integral part of common law in all civilized nations.

Ex-President Benjamin Harrison was for many years a faithful Bible class teacher, and his words before the Ecumenical Conference in New York, of which he was President, should be cherished by every lover of "The Book." He said: "If you take out of your statutes, your constitution, your family life, all that is taken from the sacred Book, what would there be left to bind society together?"

Andrew Jackson, the great President, on his death-bed, pointed to the Bible and said: "That Book is the rock on which our republic rests." In a higher and truer sense that Book is the rock on which Baptists rest. As Sir Walter Scott lay dying, he suddenly raised up and said to his daughter, "Bring me the Book." "What book, father?" she asked. He was one of the greatest writers in the world. He had many books of much value in his library. He was the author of numerous volumes, both in prose and poetry. And so his daughter, uncertain what book he meant, asked, "What book, father?" "The Book," he replied. "There is but one Book—the Bible."

(Concluded next week.)

JACKSONVILLE AN IDEAL PLACE.

Some of the Charms Awaiting the Convention
Messengers—Everybody Ought to Go.

By ALEX. W. BEALER.

At the invitation of the Jacksonville brethren, headed by Dr. W. A. Hobson, pastor of the First church, I am in the Florida metropolis to tell the Baptists from the other States what preparations are being made for the meeting of the Convention. In some quarters there has been a question mark in the minds of the brethren as to the ability of this city to care for the messengers. After looking carefully into the situation, I desire to rub out that question mark, and to assure the brotherhood that the meeting will be well cared for in every particular. I am satisfied that, when the Convention is over, there will be a determination in the minds of all to hold another meeting here, or possibly in Tampa, before many years have gone by.

THE CHARMS OF FLORIDA.

Those who come will be sure to fall under the spell of Florida. Coming, as many of them will, from the more northern States, where winter is loathe to loose his hold upon the land, there will be keen enjoyment in basking in the sunlight of the early summer-time. The sun is nearly always shining here at this time of the year, the roses are blooming in great profusion, the mocking-birds are singing everywhere, and there is a peculiar fragrance in the air, as well as a velvety touch upon the breezes, to be found nowhere else on earth except in this favored section, its proximity to both the Atlantic and the Gulf gives it such a position that it is being continually fanned by breezes laden with the ozone of the ocean. The markets are crowded with choicest viands from the sea, which will appeal to the laggard appetites of those who have been surfeited on beef, mutton, pork and ham, through

the long and weary months of winter.

The patriarchal looking live-oaks, the aristocratic looking palms, and the venerable looking gray moss, swinging in the breezes, all combine to soothe the shattered nerves in the wearied flesh, and to woo into a somnolence that is sweet indeed to contemplate. I do not wonder that Ponce de Leon, surrounded by the charms of Florida, believed that he could find the Fountain of Perpetual Youth gushing from her soil.

A GREAT MEETING PLACE.

I have been wonderfully charmed by the Auditorium which has been selected as a meeting place for the Convention. I have attended fourteen meetings of the Convention in succession. I look back today upon most of the halls where we met with something of a shudder. We had a fairly good place of meeting in Hot Springs and Asheville, but the other places, until we got to Baltimore, were far from what they ought to be. Some of them were hideous nightmares, travesties on good meeting places, veritable barns, in which the English Sparrows sought to drown out the voices of our most eloquent speakers. Baltimore gave us a splendid place of meeting, and the business of the body was despatched in fine shape on account of the many conveniences.

I am speaking advisedly when I say that we never had a place that comes up to the one in which the Convention will be held in Jacksonville. It is the new Temple of the "Mystic Shriners," and our Convention will be the first meeting held beneath its roof. The finishing touches are being put upon it today, and it will be ready for the meeting of the Convention. In the front and in the rear, on both the first and second floors, are a number of well-prepared rest parlors, and committee rooms. On the ground floor is a large and commodious lobby in which books can be shown, and where the displays of the Foreign, Home and Sunday School Boards can be made.

On the second floor is the auditorium. It is seated with chairs, and between twelve and fifteen hundred can be placed very comfortably in front of the rostrum. Behind the places prepared for the president and the secretaries, on the stage, there is room for not less than one hundred and fifty of the "prominent brethren," the platformers, who have an ambition to rise above the ordinary level of messengers. There will be room for everybody who is entitled to be on the floor, and then four hundred can be seated in the gallery, which is really as good a place in which to see and hear as the floor of the hall.

One block to the north is the Methodist church, and one block west is the Presbyterian church, both of which have been secured in which to hold the overflow meetings of the Convention.

HOTEL QUESTION.

If anybody comes to this Convention without being cared for it will be his own fault. The city is accustomed to handling big crowds. That is part of her business and she is prepared for it. The Windsor Hotel will be Convention Headquarters. It is a large and well equipped hotel, and has an extended reputation for caring handsomely for its guests. There are five other large hotels, fifteen or more smaller ones, and possibly a hundred boarding houses. In addition to this several hundred private homes have been opened for the reception of guests. Jacksonville can care for thirty-five hundred visitors to this Convention and not half try.

Accommodations can be secured for from one dollar a day and up to as large a sum as a man cares to spend. Those who get rooms can find restaurants everywhere, places where the cravings of the inner man can be well satisfied by the expenditure of a small sum of money.

Everybody in this section of the South ought to come to the Convention. They have been waiting for it to come close to them. They have been complaining that the meetings were held too far away from them. Now is their opportunity. Everybody who lives in the other end of the country ought to come to Florida to see, face to face, the problems of the people, to look upon their opportunities, and they can then begin to appreciate the wonderful results that have followed the efforts put forth by the Baptists of Jacksonville and the rest of the State.

Georgia, Alabama, Florida, Louisiana and the Carolinas have been uncomplainingly attending the Conventions for years, although they have been held far from their homes. "Turn about is fair play," and now is the time for the brethren of other sections to show their appreciation of us and come down upon us in large numbers. They will be welcomed and well cared for.

SOUTHERN BAPTIST CONVENTION.

By STEPHEN CROCKETT.

The Publicity Committee realize that the meeting of the Southern Baptist Convention in Jacksonville, May 17 to 23, 1911, will mark an era in the history of the Baptists of Florida. Those of us who, for a number of years have been fully acquainted with the condition of our cause, fully realize our wonderful development; during 1910 we had more than sixty men in the State doing actual missionary work in the destitute sections, and our State Board of Missions disbursed during the past year something over \$71,000.

Our eyes are opening to realize our own power; and the fact that we, the Baptists of Florida, are to be the host of the Convention, will but help us to let our honored guests know that we have an importance peculiarly our own. Many of our guests, looking for the first time with real interest at the map of sunny Florida, will observe that our State extends north and south through six degrees of latitude and has a water front that in mileage alone is almost as great as the distance from Jacksonville, Fla., to Boston, Mass.; more than twelve hundred miles.

In our State we grow the products of the semi-tropics in addition to those products raised in other portions of the United States. Our oranges and grape fruit are world-famous, and it was a great pleasure indeed to the writer to see grape fruit from Florida on sale in the fruit stores of London, England, during his visit there last summer.

Our State is called the playground of the rich and the poor man's home. It is far more than that; for more naval stores go out from this State than any other, and one-half the phosphates. Celery, Irish potatoes, and other vegetables also, besides strawberries, peaches and watermelons, are sent by carloads to Northern markets. We have a cosmopolitan as well as a homogeneous people within our borders, and some twenty-eight languages are spoken. (However, we will say for the benefit of our honored guests that mostly English is spoken in Jacksonville.) There is a colony of two thousand Greeks at Tarpon Springs.

Some of those who have never visited our State, imagine that we are a shiftless, lazy lot of people; but this is not so, for our citizens are usually so busy that if they were presented with an honorarium it is doubtful if they could find time enough to play it. In Tampa it is said that one million cigars are made every day. We are rapidly growing in wealth and numbers, having a State population of 751,139, a gain of 42 per cent since 1890. The Baptist cause with a record of 607 churches, and a total membership of 42,644, and an army of ministers numbering 337, is leading on in the front-ranks of Christian activity.

Eight Baptist churches are located in Jacksonville, the Convention city, presided over by able men, who as pastors, manifest great civic pride and take great personal interest in furthering the best interests of the city and State. The various committees are actively arranging for the comfort of every guest. The incoming rush of delegates and visitors will begin on Tuesday evening, May 17, and all incoming trains will be met on that date by the various committees.

BAPTIST SPECIAL TRAIN TO SOUTHERN BAPTIST CONVENTION, JACKSONVILLE, FLA.

This train leaves Nashville, Tuesday, May 16, at 2 p. m., over the famous "Dixie Flyer" Route, arriving at Jacksonville the following morning in time for the first session of the Convention, and also the auxiliary meetings.

Standard Pullman cars and first-class day coaches will be used in this train. For Pullman reservations apply to Powell Phillips, P. A., N. C. & St. L. Ry., Maxwell House Corner; or Rev. W. J. Stewart, 2141 Blakemore Ave., Nashville, Tenn.

I have accepted the care of Milton church for the third Saturday and Sunday in each month. I entered upon the work in February. It rained us out in February and March. We had four good services last Saturday and Sunday. There were three additions by letter. The church voted to have all-day meetings on Saturday. In our meeting in May we will have a roll call and the rules of decorum read. There are some fine members in Milton church. They have a good Sunday school. We expect that the church will move up in all its departments. Our congregations are increasing at every meeting.

Brethren, pray for us that Milton church may come up to her obligations.

W. M. KUYKENDALL.

Nashville, Tenn.

Pastors' Conference

NASHVILLE.

First—Dr. J. M. Frost preached at the morning hour and the pastor preached at night. One was baptized at the night service. Good S. S. and B. Y. P. U. service. The Mission Sunday school is doing good work.

Third—We had a good day at the Third church yesterday. Pastor Lemons preached at both hours on "The Home," and "The Lost Sheep." One profession of faith and addition for baptism. The meeting at the Third Mission continues this week, the pastor doing the preaching. Our offering to Home and Foreign Missions was completed yesterday. As the church had been pastorless for some time before the present pastor came, the Home Mission offering was omitted at the regular time, and we took our offerings for both Home and Foreign Missions at the same time. We hope soon to begin weekly contributions to all objects of our denominational work.

Edgefield—Rev. W. J. Stewart preached in the morning to a large congregation, and preached at the Centennial church at night.

North Edgefield—Pastor W. C. McPherson preached at both hours on "Prevailing Prayer," and "Sin." Large congregations. Five additions. Considerable interest among the unsaved. Meeting continues, the pastor doing the preaching. 280 in Bible school.

Seventh—The pastor preached on "And They Paid the Price," and "The Uplifted Christ." Service in the afternoon. Six baptized. Meeting closed with good results. About thirty professions and seventeen additions. More will follow.

Immanuel—A memorial service in honor of the lamented Dr. Frederick W. Moore, dean of Vanderbilt University, who died in Denver, Col., April 23, was held. Addresses were made by Dr. O. E. Brown, of Vanderbilt University; Mr. John Bell Keeble, Dr. I. J. Van Ness, and the pastor. The Immanuel church, in the death of Dr. Moore, has suffered an irreparable loss. The pastor preached at the evening service. Two received since the last report.

Howell Memorial—Pastor E. K. Cox preached on "The Terror of the Lord," and Rev. J. E. Skinner preached at the evening service on "The New Birth." Four professions of faith. One addition. Meetings continue.

Lockeland—Pastor J. E. Skinner preached in the morning on "The True Christian Life." Bro. E. K. Cox preached at night on "What Thomas Missed." The pastor preached at night at Howell Memorial church, and continues the revival meeting. Good congregations and good services all round. \$500 for Home and Foreign Missions from Lockeland.

North Nashville—Pastor R. T. Marsh preached at the morning hour on "An Over-worked Machine," and in the evening on "The Final Judgment." Splendid congregations. Several received into the church. Two strong young men baptized at night. Several await baptism.

Grandview—Pastor J. H. Padfield preached on "Uplifted Christ," and "God's Love." Good S. S. and B. Y. P. U. Large congregations. Good interest. We begin our revival next Sunday.

Grace—Rev. W. M. Kuykendall preached in the morning on "The Six Cities of Refuge." They have a fine S. S., and a good B. Y. P. U. They also have some fine working members. I heard a good gospel sermon Sunday night by Bro. McPherson at North Edgefield on "Sin." He is doing a fine work at North Edgefield.

Rust Memorial—Pastor C. O. Hutcheson preached on "Christianity is Essentially a Missionary Religion," and "Shall Satan Occupy the Citadel to Our Hearts, or Shall God?" S. S. on increase. B. Y. P. U. growing. Good congregations.

Calvary—Pastor Woodcock preached on "Desecrating the Lord's Day," and "Fishing for Men." Good congregations.

Glen Leven—Pastor J. N. Booth preached on "Eternal Security of the Saints," and "A Task for Each and Each One on His Task." Everything enthusiastic in the new church.

Franklin—Pastor J. W. Crow preached on "Missionary Motives and Methods," and "Defective Offerings." \$100 for Foreign Missions. \$100 subscribed for Baptist Orphanage. The offering for Home Missions passed the \$100 mark.

CHATTANOOGA.

First—Pastor J. C. Massee preached on "The Son of God on the Shoulders of an Ass." No evening service. One addition, baptized. 309 in S. S.

Central—Pastor D. P. Harris preached on "Godly Y. P. U. Night service was called off in order to at-

tend the meeting at the auditorium in the interest of the Young Women's Christian Association Building Campaign.

Tabernacle—Preaching by Rev. R. E. Neighbor of Spartanburg, S. C., in the morning, afternoon and evening. Revival closed. 95 additions to date. 547 in Bible school. Pastor Fort goes to Georgia for meeting.

Highland Park—Pastor Keese preached on "The English Bible," and "The Passover." Very good attendance. 188 in S. S. \$34.59 mission offering from S. S.

Alton Park—Pastor W. N. Rose preached on "A Basket of Fruit," and "Preparations for a Great Revival." Great crowd of young people at night. 68 in S. S.

St. Elmo—Pastor Joe Vesey preached on "Children of the Bible," and in the evening a special service for children on the subject of "The One Thing Needful." Two professions.

Ridgedale—Pastor Chunn preached on "What It Means to Walk By the Spirit," and "Christ Made Like unto His Brethren." 112 in S. S.; on received by letter; 30 in B. Y. P. U. Splendid congregations.

East Chattanooga—Rev. J. S. Pardue of Nashville preached on "For it is Impossible for Them who were Once Enlightened if They Shall Fall Away to Renew Them Again unto Repentance." Rev. H. M. King preached at night to a large and appreciative audience on "Heaven or Hell." Three conversions, making 27 during the meeting. 120 in S. S. Fine B. Y. P. U.

East Lake—S. E. Carroll preached in the morning on "The Word." Rev. J. A. Huling preached at night on "The Friendship of Christ." Good services throughout the day. S. S. advancing.

Chamberlain Ave.—Pastor W. W. Howard preached on "The New Birth," and "No Room for Jesus." 111 in S. S.; good B. Y. P. U.

Rossville—Rev. T. R. Harden preached in the morning. Pastor Chas. T. Gray preached at night on "Sowing and Reaping." Meeting closed, resulting in much good, there being something like 60 conversions, 49 being added to the church.

KNOXVILLE.

First—Pastor Taylor preached on "Reading the Bible," and "Sins of Greatness." 335 in S. S.; one received by letter.

Deaderick Ave.—Dr. C. B. Waller preached on "The Life with Eagle's Wings," and "The Door was Shut." 600 in S. S.; one received by letter; four approved for baptism; five conversions.

Bell Ave.—Rev. Pardue, of Lenoir City, preached in the morning. Pastor J. H. Sharp preached in the evening on "The Name of Jesus." 415 in S. S.; one received by letter.

South Knoxville—E. A. Cate, of Calvary church, preached in the morning. Song and praise service at night.

Lonsdale—Rev. J. M. Lewis, pastor. Rev. J. F. Williams preached on "A Wise Choice," and "Knowing the Love of Christ." 193 in S. S.; one approved for baptism.

Euclid Ave.—Pastor A. F. Green preached on "Paul's Life," and "The Rejected Christ." 258 in S. S.; 34 baptized; 4 received by letter. Great meeting, still continues.

Third Creek—Pastor A. F. Mahan preached on "The Axe at the Root of the Trees," and "Jonah." Rain interfered with crowds. 99 in S. S.

Oakwood—Pastor, Geo. W. Edens. E. H. Yankee conducting meeting. Three services. Eight conversions and eight additions to church. Large S. S.

Ferry Street—S. G. Wells, pastor. Rev. C. G. Hurst preached on "Love," and "Eternal Punishment." Good S. S.

Island Home—Pastor, J. L. Dance. J. N. Bull preached in the evening on "Stewardship." Pastor preached in the morning on "Possibilities of a S. S. Class." 156 in S. S. Collected \$25 for Missions in S. S.

Grove City—Pastor G. T. King preached on "Workers and Shirers," and "The Power of the Cross." 125 in S. S.; 2 baptized. Good B. Y. P. U.

Fountain City—Pastor M. O. Atchley preached on "The Flight of the Soul," and "Hornets and Angels." 110 in S. S.

Beaumont Ave.—J. F. Williams, pastor. J. M. Lewis preached on "The Mount of Prayer," and "A Call for Prayer." 143 in S. S.; 17 conversions since last report. Meeting continues, preaching by Rev. J. M. Lewis.

Meridian—Pastor J. N. Bull preached in the morning on "We Are God's Stewards." 59 in S. S.

Immanuel—Pastor W. E. McGregor preached on

Chance." 120 in S. S.; one baptized. Good day.

Calvary—Dr. Powers preached in the morning on "Prayer." Pastor E. A. Cate preached at night on "Forward to Victory." 60 in S. S.; one received by letter.

MEMPHIS.

First—Pastor Arthur U. Boone preached to fine congregations. One addition by letter.

Central—Pastor White preached at both hours on "Re-discovery of the Church," and "Arrest of the Dynamiters." Five additions.

Bellevue—Rev. George C. Cates conducting meetings. Since last report 35 received for baptism. 20 by letter; 16 baptized. Eighth anniversary of the pastorate of H. P. Hurt.

LaBelle Place—Pastor Ellis preached morning and evening. Two additions by letter. Large congregations. 261 in S. S.

Seventh Street—Pastor I. N. Strother preached. Five baptized. 247 in S. S.

Rowan—Pastor W. J. Bearden preached in the morning on "Christ a Stranger to His World." Rev. W. R. Farrow, of Covington, preached a great sermon in the evening on "Christ In the Home." Fine day.

Union Ave.—Pastor E. L. Watson preached at both hours. Large audiences. Good day.

McLemore Ave.—Rev. R. L. Motley preached at both hours. Pastor baptized five in the afternoon. Revival meeting closed.

Central Ave.—Pastor Roswell Davis preached in the morning on "Walking Worthily," and in the evening on "Practical Lessons from Book of Jonah."

Boulevard—Pastor W. M. Couch preached at both hours. One profession; one approved for baptism.

Bible House for Israelites—Joseph Rosenthal conducted four street meetings. Good attendance.

Binghamton—Pastor preached at both hours. Very good day.

JACKSON.

First—Pastor H. W. Virgin preached on "Some Distinctive Contributions of the Gospel to the World." Two additions at this service. Pastor preached in afternoon to body of men. 380 in S. S.

Second—Pastor A. S. Hall preached at both services. Good S. S. Special effort being made to enlist more men in the S. S.

West Jackson—Pastor Early preached to two good congregations. Good S. S.

South Royal—Pastor Bates preached at night to a good congregation. Good S. S.

Malesus—Fifth Sunday meeting held here. Pastor W. T. Ward reports a good Sunday. Miss Northington addressed the ladies.

HARRIMAN.

Trenton Street—Pastor preached at Big Emory church in the morning. \$17.10 collected for missions. Pastor preached in the evening on "The Devil." The morning service was given to a mothers' meeting. Fine services.

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

ETOWAH.

Pastor W. L. Singleton preached in the morning on "The Fall of Adam and the Triumph of Jesus Christ Our Lord." Preached in the evening at union services at M. E. church. Houses well filled at both services. Good interest. 228 in S. S.; our reports for last two weeks were good ones. Five additions.

It is announced that Dr. J. W. Conger, for many years president of Ouachita College, Ark., now living in Little Rock, has been elected president of the Central Female College in place of Dr. Rivers, who resigns.

The Central Baptist says that Pastor E. V. Lamb and his people of the First Baptist Church, East St. Louis, are rejoicing on account of the success of the meeting in which they had the assistance of Dr. U. S. Thomas, of Waco, Tex. The total number of additions was 100. Of these 98 were by baptism. An unusual feature of the meeting was the number of men and boys, 36 of them being baptized. Pastor Lamb took charge of this church in October, 1908, when the church had a membership of 350. He has received 544. The present active membership is 774. Speaking of Dr. Thomas, he says: "His faith is mountain high, his prayers simple as a child's, and his belief in the authenticity of the Book firm. A great soul winner is he, and I love him dearly." Dr. Thomas is a Tennessean. His friends in this State will be delighted to know of the great work which he is doing elsewhere.

"Jonah Running from God," and "Giving God a chance Profitable for All Things." Good S. S. and B.

Mission Directory

STATE BOARD.

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

HOME MISSIONS.

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

FOREIGN MISSIONS.

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

SUNDAY SCHOOL AND COLPORTAGE.

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

ORPHANS' HOME.

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

MINISTERIAL EDUCATION.

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

MINISTERIAL RELIEF.

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

BAPTIST AFFAIRS IN KNOXVILLE.

I am asked by our State Mission Secretary to write an article on "Baptist Affairs in Knoxville," and do so with the feeling that some of the older brethren could have done the subject more honor.

Knoxville, perhaps as no other city of its size in the country, has the right to be called a Baptist city. The late census gives Knoxville proper a population of a little more than 36,000 inhabitants, the incorporated suburbs about 9,000 more, while unincorporated suburbs would bring the population to about 50,000 all told. Before me I have the last annual of the Tennessee and Chilhowie Associations, from which I get the following figures: Number of white Baptist churches in city and suburbs, 24; number of members in same, 7,547; value of church property, \$285,475.00.

These figures are possibly 500 in excess of the two largest of other denominations combined. The colored Baptists make as good a showing proportionately as the whites.

Knoxville is one of the oldest cities in the State, but was settled by Presbyterian and Methodist families, giving them the older families with their wealth and culture, which for many years kept the Baptist cause in the background; for not until within the time of men still active in life, was the organization of the first Baptist church consummated, and then only when some nearby country churches loaned some of their members for the purpose of establishing a Baptist church in Knoxville. In my own life time, I remember of hearing our old pastor, P. B. McCarroll, and my father talk of the organization of the Second church, now Broadway. From these late beginnings have grown rapidly our denominational interests hereabouts. The membership of the Tennessee Association has in the past four years

grown from less than 5,000 to a present membership of 10,800. Some may ask, how account for this rapid growth, and I answer: Conditions were favorable, the people were here, and more coming, and the work has been well planned and well worked.

It would not be out of place to state here that four men still active have possibly done more than any others toward planning and aiding in this work of growth, Captain W. W. Woodruff, John Cruze, W. R. Cooper, and Rev. J. Pike Powers, along with others too numerous to mention, have put much into this work, and are now rejoicing in fulfilled promises.

With the exception of two, these churches have been helped in their beginnings by the State Mission Board; five of them still receiving aid therefrom.

Our churches are well housed and well manned; our Sunday schools large and enthusiastic; our hopes as bright as the promises of God.

Our needs might well have been left for another article, but I briefly mention them here:

One of our needs is that the brotherhood, when criticising us for our small contributions, will remember that our memberships are made up of new material, often poor, and that we have had large tasks in building our houses, some of them not clear of debt.

We need again, years to solidify, mature, and build into form the mass of material gathered from every quarter, and years with patient effort on the part of pastors and denominational workers, can bring into beautiful form this large membership.

Yet, again, we need our brethren of the different churches in our city to form some kind of working union among our laymen, whereby they may be brought together for conference and development along missionary lines.

Yet one more need, the maintenance of an annual training school for Sunday school teachers, which we hope to see realized in the coming month.

Do you ask, "what about church extension?" Well, I believe that possibly in the next score of years we should have one more church organized. Yes, just one more; if the population of Knoxville should double in the next score of years, still we would need only to enlarge, not to organize new churches. Our church houses have been located with the future growth in view, and so well located that new ones will not be necessary.

I am not sure that I have given what our Secretary had in mind, but have tried to present the matter as I see it. There is great room for improvement all along the line, but to me the way looks bright and the star of hope is in plain view.

Yours hopefully,

J. H. SHARP,

Bell Ave. Baptist Church.

COUNTRY MISSIONS.

In the BAPTIST AND REFLECTOR of April 20, Bro. J. W. Gillon closed his criticisms of the present city missionary work, by presenting his ideal plan of operation, which he seems to think has no points of weakness.

His plan is for the city churches to raise a special fund for their city missionary work, and then have this special fund supplemented by at least one-third more from the State and Home Mission monies.

It seems like confusion and weakness to mix these three different missionary works together. Why not let the city churches reserve one-third of their contributions to State and Home Missions, and add this to their city mission funds? For I do not see any use

in sending this money to the State and Home Boards, simply to be tithed and paid back to the city missionary board; nor why this would induce the churches to contribute any more for city missions.

There could be no strength in this plan, unless the city churches should get more money from the State and Home Boards, than one-third of the amount they contribute to these boards. And if the city missions should get more money from these boards than they contribute to them, where will this extra money come from?

One city mission board would not want to take the money from another city's mission work; hence they would have to use the money contributed to these boards by the country churches, because the country churches do not have any missionary plans at all.

I have been a member of a country church for nearly forty years, and the church has contributed a little money every year to State and Home Missions, but no missionary employed by them has ever done a day's missionary work in this whole section of the country so far as I know, except the State Secretary, who comes around about once a year to hurry us up with our mission collections.

Several new churches have been organized, and new meeting houses built by members of the old churches in this section during these forty years, but none by the missionaries of the boards.

We country people have always been simple enough to believe that all the money we gave to State and Home Missions, was being used to have the gospel preached in towns and sections of the country, where there were no churches of Christ. But now, I suppose that about all of these destitute places have been filled up with churches, and the boards have decided to establish schools, build church houses, help the churches to evangelize their neighborhoods, and where the city churches are unable to pay their pastors for full time, these boards pay them what is lacking from their mission funds.

These new plans are confusing and discouraging to the country churches in their missionary contributions. Because they do not feel able to pay the teachers in the mountain schools, nor to supplement the salaries of pastors for the city churches.

The country churches generally cannot support pastors for more than one-fourth of their time, and no mission board ever proposed to pay their pastors a salary for even one Sunday in the month. Then when the country churches would hold protracted meetings, they must use their pastors, or engage a neighboring pastor to help, because the mission boards never send them their highly trained and salaried evangelists to build up and strengthen the weak country churches. The reason for this neglect may be that the boards do not wish to deprive the poorly paid country pastors of these little sums of money, which they pick up in protracted meetings.

Simple-minded country Christians, not being enlightened on these matters, cannot help believing that their missionary contributions are being largely used in places and in ways very different from their ideas of the missionary operations. Therefore most country churches are very indifferent to all missionary interests, and indifference towards preaching the gospel in other fields, is apt to cause indifference and lethargy about preaching to the people at home.

Then, as Brother Gillon expected the city churches to use the mission money given by the country churches, he did not propose any plans for the country

WORTH WEIGHT IN GOLD.

Abingdon, Va.—Mrs. Jennie McCall, of this place, says, "I had been troubled with female complaints, for over ten years. I could not walk or stand on my feet, and had been almost confined to the house for a long time. I began to take Cardui, the woman's tonic, and now I can walk anywhere I want to go. Cardui is worth its weight in gold." This is a high estimate on a plain, herb medicine, yet there are thousands of women who would gladly pay this price for a remedy to relieve their suffering. Cardui has helped others. Why not you? Try it. Your druggist sells it, in \$1 bottles.

churches to work on. Therefore, I wish to suggest, that the town and country churches associate together and formulate a plan of conducting town and country missionary operations, like the city churches do.

These churches can support this missionary work with a large part of their regular missionary collections, and may be the State and Home Boards would want to add a third more to this amount, and thereby give strength to the plan, and encouragement to the churches to do their best.

Then, if the country churches see that Brother Gillon's building and loan stock company works well in the cities, they can organize one in their Associations like it. And possibly the State and Home Boards would send some of their specially trained evangelists to conduct meetings in the weakest country churches, and that these well educated and trained evangelists might reach and bring in the men of affairs as well as those of smaller ability.

The time for our Associational meetings will soon be at hand, and the country churches should be thinking about how they may best support the missionary work in their Associations, if any is undertaken.

Like Brother Gillon, I think a change in our country missionary plans are badly needed, because the country churches have transferred nearly all their missionary interests from their Associations over to the State and Home Mission Boards; and our Associations are now practically dead missionary bodies. They have nothing much but social and statistical life left in them. And if the country churches cannot revive the missionary spirit in their Associations, I think they had better transfer their social life to the fifth Sunday meetings, and their statistical life to the boards of the conventions, and bury the dead bodies of the Associations out of sight, because such useless and unthrifty creatures are not worth their feed.

J. H. OSMENT.

Mount Juliet, Tenn.

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to you, do it."

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

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page to the editor, Mrs. W. C. Golden,
2401 Twelfth Ave., S., Nashville, Tenn.

The Woman's Missionary Union has great cause to be thankful at the close of this Conventional year, for we have given to Home Missions \$7,971.04, and to Foreign Missions, \$7,782.51. This means that we have exceeded our apportionment by 2,353. Our total gifts for the year are \$17,315, and this is an increase of \$3,787 over last year. This quarter we received reports from 335 Societies against the same quarter last year 227. We feel great credit is due the superintendents for their very loyal work during the past quarter. Let every woman read Eph. 3:20, 21, and thank the Master for giving her a place to work for Him.

We are glad to announce that Miss Carrie Byrn, of Murfreesboro, has accepted the place as College Correspondent for Tennessee. Miss Byrn is no stranger among us. She has been president of the Y. W. A. of Murfreesboro for several years, and has been on our programs at the Conventions. We welcome her to this new work most heartily.

Mrs. Will Major, superintendent of Big Hatchie Association, and Miss Sallie Fox, our Sunbeam leader, were elected delegates to the Convention.

The Woman's Missionary Union of East Tennessee was organized at Sevierville during a recent meeting of the Sunday School Convention. It is to meet hereafter one day previous to that Convention. Mrs. A. L. Wilhite, of Knoxville, was elected president. This meeting is to bring the women in East Tennessee in closer touch, and to create greater enthusiasm in the W. M. U. in that section of the State. It is not to in any way take the place of the State Convention.

The W. M. U. of West Tennessee was organized in Paris at the West Tennessee Sunday School Convention, and is to do the same work as the W. M. U. of East Tennessee, meeting one day previous to the Sunday School Convention at the same place as this body meets.

We are glad to learn that several of our Associations expect to have field workers for the summer months. How we wish a large number of Associations would take some bright girl and pay her expenses over the Association,

while she goes and enlists the hundreds that are uninterested, but who would make just as good workers as those who are now at work, but no one has ever been to them and taught them to work in a missionary society. The field worker for the State expects to spend a large part of the time in destitute Associations, where there are no societies or only a very few.

WOMAN'S NATIONAL FOREIGN MISSIONARY JUBILEE.

The very general arousal of the Christian women for a new activity in Foreign Missions which has taken place during this winter parallels the conventions of the Laymen's Movement held during the previous year. Beginning in October and closing in March this series of jubilees has meant a much greater sense of responsibility among the Christian women in every city touched by the movement.

The Corresponding Secretary of the W. M. U. spent the last week of March in New York at the National Missionary Jubilee. The culminating meeting of this great series which we have watched with so much interest was indeed a worthy climax.

Monday morning, March 27, was spent by all representatives of Boards and members of Jubilee Committees from various cities in a most inspiring and helpful conference, over which Mrs. Peabody presided. A general "follow-up" policy, looking toward conserving the results of the jubilees in all the cities for all the denominations, was submitted by the Central Committee on the United Study of Missions, and after some changes which were suggested by the meeting this policy is to be officially presented by the Central Committee to all the women's general organizations, for adoption by their executive bodies.

"The Missionary Pageant," arranged by Mrs. Peabody, was beautifully carried out by the New York committee, being held in the great Metropolitan Opera House. The picturesque pantomime of missionary scenes was faithful and historic in details and very impressive, with the array of bright Oriental garb and the quiet presentation of the missionary's simple service rendered in medical or educational work.

One of the most impressive meetings was that of "The Pioneers." A number of older women, most of whom had known Mrs. Doremus, founder of the Union Missionary Society, spoke in reminiscent vein of their early experiences either in the foreign field or in the organized work at home. One had gone to China in 1848 and others in 1852, 1860 or 1870. Mrs. Montgomery's mother spoke on "What a Pastor's Wife Could Do for Missions in the Early Days." Following these very lovely old ladies, came a series of brief talks from six Oriental students—three Chinese, one Japanese, one Karen, and one Turkish girl. The broken speech, the evident joy of freedom and life in Christ, the pretty graceful gratitude and the confident friendliness of these girls, the fruits of the pioneers' labor in a very real sense, made a strange and very touching impression. Miss Helen Calder, of the Congregational Board, Boston, summed up the meeting very beautifully by pledging to these girls as representatives of the non-Christian nations, the renewed and enlarged loyalty of the Christian young women of today, in the same thorough and self-forgetful spirit that characterized the women who responded to God's call fifty years ago.

Another meeting of rare interest was that in which brief addresses were made by seven of the ten authors who

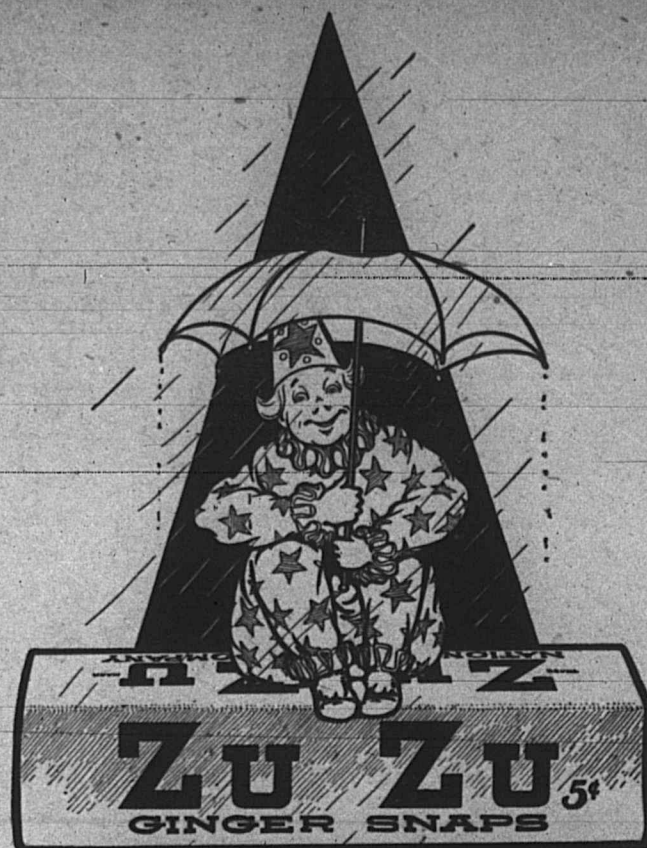
have written text books published by the Central Committee. Among these were Mrs. Montgomery, Arthur H. Smith of China, William Elliott Griffiths of Japan, and Mr. Robert E. Speer.

The luncheons held in five different hotels were attended by about 6,000 women and gave a wonderful opportunity for the speakers to reach the women not usually found in missionary meetings.

Denominational meetings were of course carefully planned and generally strong by all accounts. The Baptist women very nearly filled the great Calvary church, and an exceedingly strong program, concluded by Mrs. Montgomery, was carried out. Their gifts were somewhere between \$9,000 and \$10,000 at last information.

An interesting meeting also was that of Thursday afternoon, March 30, when the story of the jubilee was heard in brief talks from the chairmen of more than half the local jubilee committees. The closing meeting that evening was beautifully arranged and very impressive. A large choir made the music of the evening a glorious feature. Dr. Arthur H. Smith, of China, and Mrs. Montgomery, were the speakers. The total of gifts from New York was announced to be \$130,000, while the grand total from all cities was \$869,000.

It is not possible at this close range to estimate the proportions of the jubilee nor its influence. But we must feel it has greatly enlarged the horizon of the Christian women of all our churches, given them a new confidence in the feasibility of doing great and difficult things in the kingdom, and a more daring faith and prayer. May the projected plan of extending this



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RESOLUTIONS.

Whereas, this being the second anniversary of Rev. Calvin B. Waller's pastorate with the members of the Dederick Avenue Baptist Church, be it

Resolved, first, That we, the officers and members of said church do hereby express our appreciation of his services in behalf of the church and its welfare, and that we heartily commend him for his zeal and untiring energy in the good work he has done for us in our efforts to rebuild our church on such a grand scale, and that much credit is due him for what has already been accomplished in rebuilding, and that we pledge him our love, our prayers, and our continued support for greater success in the future.

Resolved, second, That under his leadership, our church has grown stronger spiritually, and is fast becoming known as a soul-winning church.

Resolved further, That these resolutions be spread upon the minutes of this church, and that a copy be furnished our daily papers for publication.

W. L. BEAN.
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G. M. OLGE,
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A VISIT TO EAST TENNESSEE.

HARRIMAN.

On last Thursday night we had the pleasure of preaching at the Harriman Baptist Church. Rev. B. N. Brooks is the popular pastor. He is doing a fine work there, and is justly held in high esteem, both as a man and preacher. The church now has a membership of over 300, which gives it the largest membership of any church in town. It has also a nice house of worship, centrally located. Large congregations attend upon the ministry of Brother Brooks. It was about four o'clock in the afternoon when we reached Harriman, and was raining. But despite these facts, we secured eight new subscribers to the BAPTIST AND REFLECTOR.

PASTORS' CONFERENCE.

The next morning we went with Brother Brooks to Big Emory church, about five miles from Harriman, to attend the meeting of the Pastors' Conference and Sunday School Institute of the Big Emory Association. The day was dark and threatening, and the attendance was small. Brethren W. J. Osborne, pastor of the church, B. N. Brooks, W. M. Frye and the editor being the only ministers in attendance. We had a good time, though, and had some interesting and, we hope profitable, discussions. It was a pleasure to take a meal in the home of Brother Ellis, a noble Baptist veteran.

FIFTH SUNDAY MEETING.

On Saturday we attended the Fifth Sunday meeting of the Chillhowie Association, held at Pleasant Grove church, beyond Maryville. The meeting was very well attended. Among the ministers in attend-

ance were Brethren J. N. Bull, J. L. Dance, J. R. Dykes, J. H. Grubb, W. R. Horner, W. E. McGregor and W. B. Rutledge. To these should be added Hon. J. C. Ford, of Knoxville, who, though not a minister, is an active layman. With these speakers and others, the discussions were always interesting and sometimes quite lively. The dinner on the ground was abundant for all.

PLEASANT GROVE CHURCH.

By request we remained over and preached for the church on Sunday. The Pleasant Grove church is composed of a fine class of people, prominent among whom may be mentioned the Hitches, Davises, Williamses and others. The church is preparing to erect a handsome new house of worship to cost about \$5,000. Plans have already been drawn and accepted, and the work will begin in a short while. It is expected that the building will be completed by the first of July. This will give the Pleasant Grove church one of the nicest houses of worship of any country church in Tennessee. The church has no pastor at present, but will call one soon. We enjoyed being in the homes of Brethren E. Hitch and A. B. Davis.

MARYVILLE.

On Sunday night we had the pleasure of preaching to a large audience in the Baptist church at Maryville. Rev. W. B. Rutledge is the efficient pastor. He has been there just three years. During that time there have been about 150 additions to the church, more than doubling its membership. The present membership is about 240. Large congregations attend upon the ministry of Brother Rutledge. It is sometimes necessary to put chairs in the aisles to seat the congregations. There is talk of enlarging the house of worship to accommodate those who come. There is a fine B. Y. P. U. connected with the church. We enjoyed attending it and hearing the fine talks on mission subjects by several young men. A nice parsonage has been purchased. Altogether Bro. Rutledge is doing a fine work at Maryville. Being the seat of Maryville College, the Presbyterian school, with an attendance of 600 or 700, it is an important place. We enjoyed our visit very much, and hope to have the pleasure of going again some time soon. Nine new subscribers were added to the already good list at Maryville.

THE JUBILEE OF ITALIAN UNITY.

The celebration of the jubilee of Italian unity began on March 27, with the formal opening by King Victor Emmanuel of the International Art Exhibition.

During the morning hours King Victor Emmanuel, Queen Helena, the Duke of Genoa, the count of Turin, the ministry, diplomats and the members of the parliament and the foreign commissioners of the art exhibits met at the capitol.

Count Martine, president of the exhibition committee, presided and speeches were delivered by President Manfrdi, of the senate, President Marcoro, of the chamber of deputies, and Mayor Nathan.

King Victor Emmanuel replied with an address that made a deep impression.

In his address the king recalled that to have the capital the center of United Italy was the dream of the Latin poet Dante and "Eternal as Rome," had become a common expression. He continued:

Today the king is here surrounded by free representatives of parliament and the municipalities of the kingdom, living symbols of indissoluble political union and local franchise. In this national meeting the oath to render Italy freer, happier and more respected throughout the world issues from our breasts with fervor and irresistible enthusiasm.

We cannot in a brief time repair the effects of many centuries lived in servitude. Our nation has had to make titanic efforts to transform debased masses into a free people jealous of its rights.

In our virile modesty we must not forget the mission that history has entrusted to Italy to

proclaim the right of nations to live independent. With Rome as its capital Italy represents the tranquil co-existence of the churches and the State, the latter guaranteeing full and fruitful liberty to religion as it does to science.

Italy is devoted to the independence of every race, knows how to protect her own, which is an inheritance from her ancient and modern history and will contribute in the work of peace toward the universal progress which is continuous in the direction of higher and higher ideals.

Plain words these, and especially coming from a king. We are glad that he had the courage to say them, right under the shadow of the Vatican. No wonder the celebration is displeasing to the pope. No wonder he shuts himself up in his palace and calls himself a prisoner, grinning, as Bunyan said, at passers by. When he is thus publicly flouted right at home, it is not surprising that he should be repudiated abroad, as is the case with nation after nation, such as Austria, France, Spain, Portugal. America is now about the only country which shows any respect, for the Vatican. It is simply a matter of politics here.

TWO GOOD SUGGESTIONS.

Dr. W. J. McGlothlin makes two notable suggestions in the Baptist World. One is that the Baptist World Alliance meet in Prague the first week in July, 1915, so as to be in session on July 6, the 500th anniversary of the martyrdom of John Huss. The other is that "the program at that time should undertake to state the Baptist position, that is fundamental Christianity, to the world and especially to Eastern and Southeastern Europe. Every fundamental should be set forth by the ablest and most evangelical men that can be found for that task. These addresses should be carefully prepared beforehand, carefully translated into the various languages of Eastern Europe, and when delivered should be given the greatest possible publicity through the daily press and otherwise. The proceedings should be published in several languages."

Both of these suggestions are very wise and timely. We second them both. We heartily agree with Dr. McGlothlin when he adds:

This occasion appears to me to afford the greatest opportunity the Baptists ever had to make an impression on Europe and I sincerely hope it will be utilized.

We join in the hope. Europe is now ready to accept Baptist principles. Let us be ready to give them to her.

THE GOLDEN CALF.

We take the following from the Word and Way:

Adolphus Busch, the millionaire brewer of St. Louis, and Mrs. Lilly Busch, celebrated their golden wedding the other day at his palatial winter residence at Pasadena, Cal. It was a gorgeous affair. There were \$100,000 worth of presents, all gold or golden. The Kaiser and President Taft sent gifts of gold. The roses, orchids and other flowers cost \$10,000. Mr. Busch put a crown of gold on his wife's head. They drank from gold cups and ate from gold plates. There was feasting and drinking and dancing. Robert J. Burdette joined in paying honor to Mr. Busch. He was one of Pasadena's committee to present resolutions and a loving cup of gold to the beer baron. May we never see the day when we shall be willing to lick a brewer's boots because he happens to have a mountain of money. It has taken the bread from the mouths of thousands of children, the clothes from many a poor woman's back, the furniture and comfort and hope out of many a home, the virtue of many thousands of women and the honor of an army of men, to build that mountain of money. Belshazzar will come to his last feast and tremble as he sees the handwriting on the wall. God reigns.

Amen, and amen. We certainly are not ready to

fall down and worship the golden calf, especially mounted on a beer barrel. We are not surprised that President Taft and ex-President Roosevelt should have done so. They are politicians, and they would like to have the liquor vote. But we confess we are surprised that a Baptist preacher like Mr. Burdette should have been among the worshippers of this golden calf. He owes an apology to the Baptists of this country for doing so. And especially he owes an apology to his God.

THE DEATH PENALTY.

Says the *Biblical Recorder*:

A campaign for the abolition of the death penalty is being led by Dr. Oscar Haywood, pastor of the Collegiate Baptist Church, New York. In an address before the Baptist Ministers' Conference of that city last month he maintained that (1) Society may rid itself of men who have injured it and who may injure it again, but by seclusion, not death; (2) the State should not seek revenge, and (3) executions do not restrain crime. Many may agree with him in this contention without assenting to his further assertion that the jury system must go. This he considers a relic of barbarism, and he suggests that cases be decided by experts, and not by men selected by chance and unfamiliar with the complications of law and life.

We are surprised both at Dr. Haywood in proposing the abolition of the death penalty, and at the *Biblical Recorder* for agreeing with him. The object of punishment is three-fold:

1. As a penalty, for the crime committed;
2. As a preventive, to keep the criminal from committing a similar crime;
3. As a deterrent, to keep others from committing similar crimes.

In the case of murder, rape and such crimes, capital punishment is (1) the only adequate punishment; (2) the only thorough deterrent, and (3) the only sufficient preventive.

The death penalty is necessary, therefore, as a protection to society, and must be preserved if society is to be preserved.

Recent Events

Rev. G. M. Schott, of Mannington, West Virginia, has accepted a call to the pastorate of the Baptist church at Oakmont, near Pittsburg, Pa.

We were glad to have a call last week from Rev. W. H. White, of Waynesboro. He is pastor of the Waynesboro and Philadelphia churches, which makes a good field of labor.

The World in Boston, the first great missionary exposition in America, was opened on April 22. It will continue in session about a month. It is well worth going to see. We wish very much we could make a visit to it.

Dr. E. C. James, the retiring president of the Greenville Female College, of Greenville, S. C., has been elected dean of Bessie Tift College, Forsyth, Ga., and will enter upon the duties of his new position about the middle of June.

Dr. J. M. Carroll, president of San Marcos Academy, Texas, has been elected president of the Oklahoma Baptist University, at Shawnee, Okla. The Baptist Convention of Oklahoma and the Educational Commission are supporting the University.

In speaking last week of our visit to Puryear we should have expressed our appreciation of the kind hospitality of Mrs. Summers, the mother of Brother L. D. Summers. We enjoyed also taking meals in the homes of Brethren J. D. Morris and W. T. Morris.

Mr. J. N. Shealy, of Minden, La., has accepted a position as Superintendent of the Baptist Orphanage at Lake Charles. He was deacon and treasurer of the Minden Baptist Church and superintendent of its Sunday school. His pastor, Rev. L. Johnston, recommends him very highly.

Says the *Baptist Record*: "We wish everybody could have heard Dr. Frost at the North Mississippi Sunday School and B. Y. P. U. Convention. He delivered two as fine talks as anyone ever heard. The audience was charmed. Everybody determined to live

nearer the Master." More and more the Baptists of the South would like to add honor to this noble Baptist statesman.

The *Baptist Advance* announces that Rev. S. H. Campbell, who has just assumed the pastorate of the Second Baptist Church, Little Rock, Ark., has been compelled to undergo an operation for appendicitis, and the surgeon is said to have found his condition to be very serious indeed. The *Baptist Advance* says, however, that he is getting along as well as could be expected. We hope to hear of his speedy and complete recovery.

There were 33 additions to the First Baptist Church, Americus, Ga., of which Dr. Lansing Burrows is pastor, as a result of a meeting in which he was assisted by Dr. J. W. Porter, pastor of the First Baptist Church, Lexington, Ky., and editor of the *Western Recorder*. The *Christian Index* says: "Dr. Porter captured the town, and large congregations attended upon his preaching, which was plain, practical, forceful and convincing."

The following telegram was received last Monday from Rev. U. S. Thomas, pastor of Columbus Street church, Waco, Texas: "Meeting in Columbus Street church great. Dr. Lunsford is preaching with unusual power. Had a Pentecost Sunday. Witnessed many conversions and eighteen additions during the day. Meeting continues. Pray for us." It is gratifying to know of the great work which these two Tennesseans are doing in Texas.

Elder H. M. Eastes has accepted the care of Doyle Baptist church for half time, and will give half time as teacher of special classes in Doyle College. Bro. Eastes is an able young preacher and a successful teacher, and we bespeak for him success in his work. He will spend some time soliciting stock for the new dormitory at Doyle College. We hope the brethren will aid in this laudable work. Bro. Jamison, the new president of the college, is taking hold with a strong hand.

We extend sympathy to our friend, Brother J. H. Jones, of Dyersburg, Moderator of the Friendship Association, upon the death of his wife, which occurred last week. Brother Jones is called upon to pass through deep waters. Only a year or two ago he lost his only son. Now his wife follows the son. She was a most excellent lady, but had been in bad health for some time. To Brother Jones the verse of that grand old hymn, which he loves so well, will now be particularly appropriate:

"When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow,
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress."

I preached at Hopewell on the fifth Sunday to good congregations. The church is deeply grieved over the death of dear Brother Wilkes. It has been suggested that the churches he has served as pastor, or assisted in meetings, and others who knew and loved this man of God, who gave his life to the service of God, unite in sending contributions and erecting a suitable monument where he sleeps in hope of the resurrection. Our plans will be given later.

J. T. OARLEY.

YOUR PRAYERS ARE ASKED.

Rev. George C. Cates, of Louisville, Kentucky, is assisting the pastor, Rev. H. P. Hurt, in a great soul-saving campaign at Bellevue Avenue Baptist Church, of this city. A great number have already been saved during this series of meetings.

Brother Cates was here four years ago, and the leading Protestant churches of the city co-operated in these meetings. He remained here for one hundred and twenty days, and at every service there were many souls saved. This meeting is now going on under the direction of one church. We have great crowds, and it is almost impossible to take care of them. The church has received, already, a new interest and zeal in the work. I feel that this meeting has marked the era when this church will be the greatest Baptist church in the city.

I am sending forth this request for prayer, in order that our friends throughout the State may remember to pray for Brother Cates, while he is with us. I take the liberty here to say that I consider Brother Cates the greatest evangelist on the American continent. The Lord blesses him in the most marvelous way. I sincerely wish it were possible for

him to conduct a great series of meetings in every Southern city. Brethren, please remember to pray for us.

H. P. HURT.

Memphis, Tenn.

WHAT ABOUT IT WITH YOU?

To All Baptist Pastors in Tennessee:

My Dear Brethren—I want each of you to get hold of the little tract, "Facts in a Nut Shell," and study it carefully. You can get it and other tracts from Dr. Gillon. These are striking facts that call for prayerful study. I am thoroughly convinced that the pastors are very largely the thermometers by which the gifts of churches to all general objects, and even to his salary, are to be gauged. I am also fully convinced that the pastor's condition of fitness to lead his people is going to depend very largely upon the amount of real communion with God he has in prayer. I feel that this matter can not possibly be over-estimated.

I rejoice to hear that several churches in the State have made very liberal advances in foreign missions over anything they have done before, but I am sorry to report that the State at large did not keep up during March the rate of gain they had then made over last year's contributions.

I wish all to study these figures. Tennessee stands twelfth in the list of Southern States in its per capita contribution to foreign missions—her average being thirteen cents, while that of Maryland is one dollar and thirty-nine cents, and that of little South Carolina is thirty-five cents. South Carolina, with a little more than 125,000 Baptists, gave over \$45,000, while Tennessee, with over 170,000, gave less than \$25,000!

Pastors, laymen, sisters, let's all to our knees and seek of God to show us where the difficulty with us lies, and beg Him to help us to remedy it.

I wish to thank very heartily all the pastors who have co-operated with me and helped to make my visitations to the churches delightful to me, and I trust helpful to the churches. I am very sorry I cannot reach more churches.

Let no pastor anywhere think lightly of God's call to him and his in the billion unevangelized of earth. God bless and lead each of you.

G. P. BOSTICK.

704 Chapel Ave., Nashville, Tenn.

DR. DIXON ACCEPTS THE CALL.

The following was read to the Executive Committee of the Moody church, Tuesday evening, April 25, 1911, and referred to church meeting for final action: "Chicago, April 25, 1911.

"To the Executive Committee of the Moody Church, 808 LaSalle Avenue, Chicago:

"Dear Brethren—After several weeks of prayerful consideration, I am fully persuaded that it is God's will I should accept the call to the pastorate of the Metropolitan Tabernacle church in London; and I therefore tender my resignation as pastor of the Moody church, to take effect the first of June.

"The chain of providences which led to the call, the unanimity with which it was given, the blessing of God upon the preaching of the Word for more than two months in the Tabernacle, and the door of service for Christ and the church which the call opens, convince me that it voices the call of God, and I dare not refuse to respond.

"I desire to thank the Executive Committee and the Moody church for their loving confidence and sympathetic co-operation, expressed in so many ways, which, in spite of some severe trials, have made the last four and a half years the most joyful, and, I believe, the most useful of my life.

"There are many reasons for remaining with you. The spirit of unity prevails. Congregations are large, and conversions are constant. The Sunday school, under the superb leadership of Superintendent E. Y. Woolley, has increased in attendance more than 200 during the past year; and every department of our work is full of life.

"The Tabernacle church and the Moody church are kindred in faith, spirit and purpose; and I am encouraged by the thought that your large-hearted sympathy, which has rejoiced in the blessing of God upon all Christian workers and churches loyal to Christ and His truth, will follow me to London; and I shall ever be cheered by the consciousness that the members of the Moody church are praying for me that 'the Word of the Lord may run and be glorified' in London, even more than in Chicago.

"Yours as ever in Christian bonds.

"A. C. DIXON."

The Home

THOUGHTS OF GOD.

O heart of mine! Shall pain
Or sorrow make thee moan,
When the great God is all for thee,
A Father of thine own?

The thought of God above, below,
Around me and within,
Is more to me than health and wealth
Or love of kith or kin.

It is a thought which even marks
Life's sweetest smiles from tears,
It is a daybreak to our hopes,
A sunset to our fears.

The wild flower on the grassy mound
Scarce bends its pliant form,
Where overhead the autumnal wood
Is thundering like a storm.

So it is with our humbled souls,
Down in the thought of God,
Scarce conscious in their sober peace
Of the wild storms abroad.

All murmurs lie inside Thy will
Which are to Thee addressed;
To suffer for Thee is our work,
To think of Thee our rest.

—E. J.

THE FAIRY THAT HELPED.

ELIZABETH B. JOHNSON.

Hilda sat on the porch step sewing. But she couldn't see very well, for her eyes were wet, and very often a tear rolled down upon her work, so her thread and the sewing were decidedly damp. It was a lovely June morning—the sky was blue, the fat little robins came hopping up to Hilda's very feet, chirping merrily, the sweet odor of roses filled the air. Why, then, was Hilda crying?

You see, her mother wanted her to learn to sew, and, as it was vacation, she required Hilda to sew for half an hour every day. This morning she had to hem two inches on a doll's petticoat she was making. Geraldine Mary was really suffering for want of a petticoat, and it seems to me no loving mother would have thought it a hardship to make her one.

But Hilda's legs ached to run around the garden, to climb the cherry tree, to swing, so she thought her mother was very unkind to make her sew on this beautiful morning. In her haste to finish, she jerked her thread, and it broke and tangled and she was in despair.

"Oh," she cried, "how I do wish a little fairy would come and help me."

"I will," said a tiny voice; and when Hilda looked up in amazement, she saw the loveliest, tiniest creature balanced on her hand. While Hilda stared, the fairy took the needle and quickly made the daintiest little stitches, and in a trice the work was done. But before Hilda could thank her the fairy was gone.

Skip, jump, went Hilda down into the garden, right to the cherry tree; a ladder stood by it, and she was allowed to stand on the ladder and pick what cherries she could reach; but she had worked so diligently at this that they were nearly gone. In vain she tried to pull down a branch full of luscious, pink fruit. She tried and tried, and was just about to give up in despair.

"Oh," she cried, "I wish that dear fairy would help me now!"

"I will," said a wee voice, and the same little creature flew on to the limb and bent it over to Hilda's reach.

"Thank you, dear fairy!" cried Hilda; but the fairy was gone.

Hilda ate all the cherries from the branch, and then she got down and ran to see the flowers. Out in the lane was a wild rosebush, all pink with the fragrant bloom.

"I will get a bunch for mother," said Hilda.

But the thorns tore Hilda's fingers, and the stems were hard to break. In vain she pulled and bit them—she could not loosen them. She was about to give up when she thought of her good fairy.

"O dear fairy," begged Hilda, "please get me some roses for mother."

"I will," answered a tiny voice. Swiftly flew the fairy over the bush, and sweet pink blossoms and half-opened buds fell at Hilda's feet.

"Dear, dear fairy, won't you let me thank you this time?"

But the fairy was out of sight, and, disappointed, Hilda gathered up the flowers in her skirt to take to mother.

Now, what do you suppose the fairy's name was? It was this—Try Again.—*Our Little Ones.*

THE THING SHE DIDN'T SAY.

"I think the very meanest thing you can say, sometimes, is just nothing at all!" said Prue Elder, with a decided nod of her auburn head.

The girls gave a shout of laughter. "How can you say anything mean when you say nothing at all?" asked Bessie Snow.

"Well, I'll tell you. I was staying up at Aunt Riah's last summer, you know, getting strong after typhoid fever. All the girls were nice to me, because they knew I couldn't play, or even read much, and needed to be entertained. I never knew before that girls could be so nice. I got to love them all.

"There was one in particular. Her name was Alice Otis, and you'll all know her, I hope, she's coming to visit me next vacation.

"At first I thought Alice rather odd. She is very quiet, and she would have been hard to get acquainted with, only that she was sorry for me because I had been ill, and took particular pains.

"I just can't tell you all the things Alice did for me. She had a pony and cart, and almost every day she used to take me for a drive. Then she would bring me flowers, and read to me, and even play and sing for me, though I found out afterward she would hardly ever do that for any one—she is so timid.

"Well, there was a crowd of girls that call themselves 'the stickers,' because they always stick together. They are a little bit—just a least little bit—noisy and slangy, but after all, they were good-natured and popular, and I—well, to tell the truth, I felt flattered that they took me into their bunch and seemed to like me.

"One day we were out on Aunt Riah's porch with our fancy work—all 'the stickers,' that is, and myself. Alice Otis' name was mentioned, and they all began at once to talk about her. 'Oh, the stuck-up thing!' they said. 'She is just as prim and horrid as she can be! She won't be anything if she can't be the whole show,' and all that sort of thing. And what do you suppose I said—I, after Alice had been such an angel to me, and after I had learned so well how shy she is, and how hard it is for her to make up with people? I didn't say one word! That's why I said a little while ago that sometimes the meanest thing one can say is nothing at all."

"I believe you are right, Prue," said Bessie. "I have had some experiences like yours, and I don't believe that even foolish or unkind words could make me more ashamed of myself."—*King's Builders.*

One Pill One pill at bedtime. Brings morning relief from the headache, indigestion, nervousness, biliousness, due to constipation. If your doctor approves, why not use Ayer's Pills? Then seek this approval without delay. J. O. Ayer Co., Lowell, Mass.

SHIELD BRAND SHOES
FIT BEST AND WEAR LONGEST

KISER'S KING
\$3.50 AND 4.00



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

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

M. C. KISER CO.,
Manufacturers of "SHIELD BRAND" SHOES
ATLANTA, GA.

RESOLUTIONS.

In memory of the death of Rev. A. H. Rather, which occurred Saturday morning, April 5, 1911:

Whereas, Our Heavenly Father has called our beloved brother and pastor from his labor to rest, whose smiling face always beamed a welcome and a benediction. How sadly we will miss him!

Be it

Resolved, That the Baptist church of which he was a member and a minister has lost one of its best members, who was always ready to speak a word for his Master, and a word of cheer for the little folks and comfort the lonely ones.

Resolved, That we extend to his widow and others near and dear to him our sincere sympathy, realizing our inability to comfort them in their profound sorrow, we commend them to God.

Resolved, That a copy be sent the family and a copy also be sent to the BAPTIST AND REFLECTOR at Nashville, Tenn., and same be recorded on the minutes of our church book.

JOHN W. MILLER,
S. C. WHITING,
A. R. KEMPF,

Committee.

PROGRAM

Davidson County Sunday School Convention, Nashville, Tenn., Trinity M. E. Church, Tuesday, May 9, 1911:

Morning session:

9:30—Devotional exercises, Rev. G.

R. Allen.

10:00 Our County Work—

President's address (10 minutes), H. White Hall.

Report of Secretary (10 minutes), Joseph Carthel.

Report of Elementary Superintendent (10 minutes), Miss Mattie C. Leatherwood.

Report of Teacher-Training Superintendent (10 minutes), Mrs. J. Arthur Johnson.

Report of District Presidents (5 minutes each): Dr. C. W. Robb, J. W. Campbell, J. C. Stevens, A. W. Matthews, John W. Thomas, R. T. Morrison, Dr. W. A. Matthews, John Lowe, W. G. Mershon, L. A. Tanksley, H. C. Leech, C. C. Gilbert.

11:45—Art of Sunday School Teaching, Rev. H. M. Hamill, D. D.

Enrollment of Delegates.

Appointment of Committees.

Recess.

Afternoon session:

2:00—Devotional exercises, Rev. S. C. Reid, Antioch.

2:15—Sunday School Progress, Rev. H. M. Hamill, D. D.

2:45—General discussion (20 minutes).

3:10—Pledges for State and county work.

3:30—Winning men and women to Sunday School (20 minutes), Rev. R. Lin Cave.

4:00—Guide of Holy Spirit in Teaching, Rev. L. E. McNair, D. D.

General discussion.

4:30—Address, Mrs. H. M. Hamill.

Report of committees.

Election of officers.

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 April, "Argentina and Brazil."

CHILDREN OF BRAZIL.

How do the children of Brazil differ from children at home? In looks they are much the same. Most of them are dark-haired, dark-eyed, but not all.

The child must grow in order to take on the marks that point him out as a Brazilian. Just as soon as a boy can he will grow his mustache and curl it at the ends, and learn to talk with his eyes and arms.

Two Brazilians engaged in a quiet conversation seem to be at war with one another. An American expects their violent gestures to lead to blows, perhaps to murder, and is not a little surprised to see them part with a friendly embrace. The children soon copy this custom.

When in the street we see a boy armed with two huge horns and pursued by boys wildly waving old sacks, that the desperate horned beast may mistake for scarlet, we recognize the famous and favorite bull fight. The boys also go on their own hunts, imitating the dog catchers, lassoing not often dogs, but one another.

These two games and bird catching and kite flying are the only ones commonly seen, although there may be others.

Brazilian children are much interested in getting money for the church. The little Romanist children often give on Sunday night a children's play in one of the theatres for the benefit of their church.

Our little Protestant children are active too, but in better ways. Each Sunday they bring their offering, earned by themselves. They go to market, to the stores, cut and split wood, blacken shoes, clean walks, windows and floors, tend babies, make and sell doces (sweetmeats), and do many other things that their offerings may be increased.—Adapted from Episcopalian tract.

In May we are study "Home Mission Schools." Learn all you can about them. Pray for them. Give to their support.—L. D. E.

CORRESPONDENCE.

The postman has been wonderfully good to the Young South this week. There's another tall pile of messages by my side. I thank each one who has come to our aid, just when we most needed them.

I shall wait until the 29th to send in our year's offerings to Dr. Willingham, Dr. Gray and the rest. The report has gone to Mrs. Altman, and I regret that she could not have the whole amount of our 17th year's gifts.

You will see it all, though, in the BAPTIST AND REFLECTOR for Convention week, and I still hope we may reach

ONE THOUSAND DOLLARS.

We are very close to it now on the 26th. If just a few more dollars come in the next three days, we shall wave glad hurrahs with caps and kerchiefs. Even now our hearts are full of praise to God. But I must hurry on, that you may know the last givers.

Yesterday when I came from the bank, after depositing what I thought was probably the last offerings I would receive, what do you think I found? Not a "Y," nor an "X," but four "V's" or two "X's." Think of it! That good Eudora church at Whiteville had sent me a registered letter with

TWENTY DOLLARS.

I sat right down and sang the doxology in my heart. "Give \$11.50 to Home Missions, and \$8.50 to Foreign Missions," J. B. Brooks says.

Now, what do you think of that? Let's give three cheers for Eudora church! Its name is certainly most appropriate this time. Perhaps you had not noticed its meaning, "well-given."

The church has our sincerest gratitude, and God's blessing will be upon it. It is not the first time this church has helped us either.

No. 2 comes from Philippi with \$1.50, and bids me use it where I think it needed most. Shall I send it to Mrs. Medling in Japan? Thanks. Will Miss Verna Wrinkle thank the society?

No. 3 brings \$3 from Chestnut Farms, Englewood, and also leaves its disposal to me. Shall I divide it between the Home and Foreign Boards? We are most grateful to the kind givers, who often remember our work.

No. 4 brings \$1 to be so divided from Miss Addie Gant, Sweetwater. Thank you so much.

No. 5 comes from Athens, where our friends are so thoughtful:

"In order to help on the thousand dollars, we send what we hope will be our April collection, \$2 for China, and 25 cents for the Jewish mission."—Gray Moody, Treasurer.

And No. 6, also from Athens, says:

"As our treasurer is away, I am instructed to send you \$2 for the Jewish mission in Memphis. I think we have a splendid society, and I wish you could be with us at some of our meetings."—Hattie Imogene Magill, Secretary.

I wish so, too, from my heart. This certainly is kind in the ladies, and I am so glad to have more for Dr. Lichenstein.

And here is still another message from Athens, No. 7:

"Enclosed please find \$1 (Sunday eggs) for April, which you will please give to any object you think most deserving."—Marie Stalcup.

Let's give this to our missionary, will you? Many thanks. Athens treats us well.

Trenton comes next in No. 8:

"Enclosed you will find 50 cents to do as you think best with. I hope you will raise the \$1,000 again. I wish every sister would send 50 cents."—Sister in Christ.

I am certainly obliged to those who did. Shall I give it to Mrs. Medling?

No. 9 brings the address of Miss Charity Kennedy, McMinnville, who shall have the 30 mite-boxes at once, and I hope they will soon be filled. I regret the delay. May you be blessed in your new work.

No. 10 comes from Gallatin, and brings \$1.00 from Mrs. Alice Dempsey's class in Cotton Town Baptist Sunday school. We are most grateful.

No. 11 brings \$1.03 for Mrs. Medling's salary from Grand Junction.—A Friend.

Thank you. I hope to hear from Mrs. Lee, too. Perhaps I shall yet.

Ripley comes next in No. 12:

"My little boy has 75 cents to contribute to Mrs. Medling's salary. His grandmother allows him to keep and sell all the eggs he finds on the Sabbath, and that is the way he earns his money."—Mrs. Ada A. Rice.

One of the most beautiful features of this work of ours, is how the old

and the young work together. Tell the little lad how much we appreciate his earned offering.

No. 13 is from an old friend at a new place, Gates:

"I want to help you in this last struggle, so I send \$1 for our missionary in far-off Japan."—Alice Brower, Wingo.

We are much indebted to you, as we have been many times before.

No. 14 bears date Memphis, and comes from a "veteran."

"I enclose \$1, a donation for my 80th birthday. I have been reading the BAPTIST AND REFLECTOR since before the war and always look forward to its coming with pleasure. My health has been quite feeble for fifteen months, and I am not able to attend church often. Our Ladies' Aid Society, of the First Baptist Church, met on March 20, spent the day at the church, sewing for the orphans, and served lunch. Each lady gave as many pennies as she was years old. So we took in \$27 'birthday money.' 'Talent money' was also taken up and one lady had made \$35. The money for dues and work swelled the amount to over \$100. All felt we had a day as profitable as it was pleasant. The ladies of our church are fine workers, and our pastor's equal cannot be found. We send the Young South all good wishes."—(Mrs.) J. S. Stanton.

I trust other ladies may follow so good an example. This young old friend of ours never neglects us, and we thank her for her birthday dollar. Shall I give it to Japan? May Christ be very close to her as she goes down the hill. We prize our "mothers in Israel" beyond words to tell.

No. 15 is from Jonesboro:

"Enclosed find \$2. It is my very own, and mother says I will enjoy it more if I divide it with those who will use it for benevolent purposes. So give 50 cents to our missionary and 50 cents to the Orphans' Home. I am an orphan boy, 11 years old. Mamma sends her dollar wherever you think best."—Hal Cox.

Thanks. Suppose we give "Mamma's dollar" to the Home Board. I am always so glad when the Young South interests the boys. May you grow up to be a good man.

Mohawk is next in No. 16:

"Enclosed please find \$1 for Mrs. Medling. Sixty-seven cents is my birthday offering. Success to the Young South."—Sallie Murray.

We are most grateful. I know we will gratify Mrs. Medling to see her name mentioned so often and I hope each time a prayer goes up to God for her.

Then comes Bells in No. 17:

"I am sending you \$3.20. Grandmother sends \$1 for Mrs. Medling's salary, and mother a 50-cent birthday offering for the orphans, and Jimmie Eason and I add \$1.70, which we collected from friends. We want to help the orphan children at West Nashville. We hope to see the offerings swell in these last few days of this Conventional year."—Ruth Bridges.

That's well done. We are so much indebted to you all. It is lovely to hear from three generations at once.

Last Monday an old Confederate veteran came to see me. It was Mr. Echols of Concord church, and when he left he gave me \$1.75, an offering from Mrs. Echols. Maybe you remember their generous Christmas gift. When I asked to what line of work it must go, he said: "To Bro. Willingham." So Mrs. Medling will have it, Mrs. Echols, and we thank you from our hearts.

Mrs. S. E. Russell, Chattanooga, sends 25 cents for the Journal, and that reminds me that you will miss the reports of the great Convention, Jack-

sonville, if your year's subscription has expired. Send on your orders for both Journal and Home Field without delay, or you will be the losers.

No. 18 is from Boyd's Creek, and says:

"Enclosed find \$3. Give \$2 to Sister Medling, and the other put where you think it is needed most for Christ's cause. May the Lord bless it as he did the loaves and fishes, and make it feed hungry souls seeking Jesus. God be with you and lengthen your days."—A Sister in Christ.

Thank you so much. Shall we send the \$1 to the Home Board?

No. 19 is from Savannah, Tenn.:

"I so much regret not getting this contribution,

FIVE DOLLARS,

in earlier. I was sick, and couldn't get it arranged before. May God bless the Young South in its noble work.

* "This is the gift of the following:

Perry Horton	\$0 25
Prof. Stephens	25
Mrs. M. L. Brown	50
Mrs. Dr. Williams	25
Dr. King and family	1 50
Rev. Mr. Barnette	50
Mary Ellen Brown	1 00

\$1 25

"Give this amount to the Orphans' Home, and 75 cents to the Medlings from me."—Mary Ellen Brown.

It is very kind of you to collect this while you were ill. I hope your health is better now. It is certainly appreciated, and you will please thank each one for us.

I shall send in all that reaches me by April 29, so Dr. Willingham and the rest will have it by May 1.

I am so grateful to each one who has assisted, all through this year.

I have counted it, and held my breath, I was so afraid we would come under a thousand. By your leave we have

\$1,012.39

Hurrah! hurrah! hurrah!

Hurriedly yours,

LAURA DAYTON EAKIN.

RECEIPTS.

Last week, 17th year, to April

20, 1911\$960 16

For Foreign Board—

Eudora Church, By J. B. B... 8 50

Philippi Church, by V. W. 1 50

Chestnut Farms 1 50

Miss Addie Gant, Sweetwater. 50

Y. P. Band, Athens, by G. M.

(China) 2 00

Marie Stalcup, Athens 1 00

Mrs. Dempsey's Class, Cotton-

town 1 00

A Friend, Grand Junction 1 03

Mrs. Ada Rice, Ripley 75

Mrs. A. B. Wingo, Gates 1 00

Mrs. J. S. Stanton, Memphis .. 1 00

Hal Cox, Jonesboro 50

Mrs. Sallie Murray, Mohawk.. 1 00

Sister in Christ, Trenton 50

Bridges Band, Bells, by R. B... 1 00

Mrs. C. D. Echols, Concord Ch. 1 75

Sister in Christ, Boyd's Creek. 2 00

Mary Ellen Brown, Savannah. 75

For Home Board—

Eudora Church, by J. B. B.... 11 50

Chestnut Farms, Englewood .. 1 50

Miss Addie Gant, Sweetwater. 50

Mrs. Cox, Jonesboro, by Son.. 1 00

Sister in Christ, Boyd's Creek. 1 00

For Orphans' Home—

Hal Cox, Jonesboro 50

Bridges Band, Bells, by R. B.. 2 20

Savannah Band, by M. E. B... 4 25

For Jewish Mission—

Athens Bands 2 25

For Foreign Journal—

Mrs. S. E. Russell, Chattanooga 25

\$1,012.39

(Continued one page 12.)

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L. D. EAKIN,
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Received since May 1, 1910:

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" S. S. Board	9 00
" Jewish Mission	12 95
" Orphans' Home	231 38
" Margaret Home	14 86
" Foreign Journal	15 25
" Home Field	5 75
" W. M. U.	5 55
" Ministerial Relief	15 00
" Ministerial Education ...	10 10
" Baptist and Reflector....	5 00
" Baptist Hospital	22 96
" Mountain Schools	21 00
" Typewriter	1 50
" Jewish Girl, N. Y.	8 75
" Church Building	1 00
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\$1,012.39

I spent the last ten days of March in the western part of the Riverside Association in the interest of Home and Foreign Missions, and hope I did some good for my Lord's kingdom. The first place visited was Monroe, six miles from Livingston. Monroe is a wealthy community, and is a very important country field. It has been held by the Campbellites for years. But last fall Rev. J. P. Bilyeu went there and began preaching the old-time Baptist gospel, saved by grace through faith, not of works, and the people heard him gladly, and as many as received the Word were baptized, both men and women. The result is a Baptist church has been organized at Monroe with a bright future. Bro. Bilyeu is the beloved pastor. He is held in the highest esteem by the church, and also the community at large.

We had an appointment at Fellowship, twelve miles from Livingston, on Sunday night, but on account of rain we did not reach there until Monday night. We continued the meeting from Monday night to Thursday night, preaching day and night. The weather was very bad. Still, we had very good congregations at each service. We believe some good was accomplished. Some 35 or 40 members signed a paper to give of their means monthly to missions. This is the largest and wealthiest church in the Association. They do not know their strength, but this church, like a great many other churches in this country, has never been developed. They have no Sunday school now, but they agreed to start one the second Sunday in this month. They need the services of our beloved brother, W. D. Hudgins, over there. Brother Bilyeu is also the pastor there. He just took charge of the church a few months ago, and is doing his best for the work there. I assisted him in the ordination of some deacons, which was a great service to all. We started to Livingston Friday morning in a snow storm, but we reached there in time to catch the train

BETTER THAN SPANKING.

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

for home. Last Saturday and Sunday was our regular time at Creston. We had two good services. Next Saturday and Sunday is our time at Woody.

Brethren, pray for us. God bless the BAPTIST AND REFLECTOR and its editor.
J. W. LINDROUS.

Creston, Tenn.

A GREAT CONQUEST.

The missionary movement is a conquest, a warfare. The conquest was begun by Jesus and has been carried on by His followers from the day He gave the command, "Go and make disciples and baptize them in the name of the Father, Son and Holy Spirit," until now. And more and more is this conquest being waged at home and abroad and more and more is it going to be waged until the kingdom of this world becomes the kingdom of our Lord.

There are two needs in every conquest at warfare. These needs are men and money. We must have men if we are going to wage a successful warfare, and not only men, but trained men—real soldiers of the cross, that are trained and that are not afraid to do and to dare for their Lord. Men of prayer, men of faith, men of courage, men of consecration, men of conviction. "Pray ye therefore the Lord of the harvest that He would thrust forth laborers into His harvest, for the harvest is plenteous, but the laborers are few."

The second need in a conquest at warfare is money. We must have equipment and the men must be fed and clothed, and this takes money. Therefore in this missionary conquest we must have money to carry it on successfully. Money alone will not do it; neither will men alone, but we must have men and money, if we are going to accomplish the task our Lord has given us to do. God's call is for men and money, men for service and money for expense.

Our Boards are calling for men and money to carry on this missionary conquest. Will our churches respond with both men and money that this conquest may be waged successfully. We have the men, we have the money, we must say how many men and how much money will be put in this conquest. What do you say?

R. D. CECIL

Pomona, Cal.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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

ISN'T THIS FAIR?

Here is a "try-before-you-buy" proposition for the readers of this paper. Write to W. F. Gray & Co., 805 Gray Building, Nashville, Tenn., and tell them you want a trial package of that celebrated "Gray's Ointment," for cuts, bruises, boils, burns, carbuncles, piles, poison oak, blood poison, old sores, etc., and they will send you, postpaid, a free sample box. "Gray's Ointment" has merit, it really has no competitor in its particular sphere, and you'll never be without a box in your home if you once give it a fair trial. This preparation is nearly a century old, and the cures it has effected are nothing short of marvelous. Send for your free sample today, or get a 25c box from your druggist and you'll be convinced that it is without equal as a skin ointment.

THE EARLY AMERICANS.

In pioneer American days it was not necessary to pay so much attention to what kind of food was eaten and how to prepare it. Frontiersmen after chopping wood or shooting Indians all day, had an appetite and power of digestion which could trifle with anything capable of being swallowed. The second generation, the children of these frontiersmen, inherited a splendid internal mechanism. But now we are getting into the third and fourth generations, and it is really time we learn the gentle art of eating, not only for the sake of enjoyment, but for tolerable health.

From bad digestion comes an endless train of ills. The stomach which fails to do its duty towards ordinary food, is very liable to set up a demand for alcoholic stimulants or for drugs, or else puts in train other ailments known only to doctors, who profit by their exclusive information. The perfect assimilation of food depends much upon proper cooking and seasoning, and to disregard such produces a very unhappy state, generally resulting in indigestion. It is not necessary to deprive any one of the joys of a well-filled table. The whole secret is to win the American people away from their mode of eating and their superstitious beef-steak, fried potatoes and ice water and to convince them that the world produces other things which may and should be eaten. Variety of food is the enemy of indigestion, but this variety should not consist of meats and breads alone; the system needs stimulating as well as nourishing food, or, in other words, meats, breads and vegetable products.

The majority of the public do not consider the value of spices we use in our daily life to their full extent. Upon further reflection let us imagine a soup, roast, or other similar food without salt, pepper, etc., and we will at once understand its great value.

After knowing the above you will readily understand why Gebhardt's Eagle Tabasco Sauce is hailed with delight by every housewife who desires to use this popular flavor. It is impossible to describe the variety of its usefulness. It can be used in everything in which spices of the peppery variety are employed. With this article the ingenious cook will prepare hundreds of new dishes of an appetizing and healthful nature. It imparts a delightful relish and exquisite flavor to meats, fish, soups, gravies, etc., and materially aids digestion. Just a drop or two in a plate of soup, will give zest to the most idle appetite. In the manufacture of Gebhardt's Eagle Tabasco Sauce, only the pure extract of the finest kind of Tabasco Pepper, grown especially for them in the State of Tabasco, Mexico, is used. It is made absolutely pure in the most approved manner. It contains no artificial coloring or preserving matter. It is very concentrated, and should always be mixed with your gravies, sauces, etc. If you have never tried Tabasco Sauce, you don't know what you are missing in a delicious relish and flavor. Ask your grocer for a bottle of Eagle Brand Tabasco Sauce and try it. Also tell him to give you one of our recipe books "Good Things to Eat." If he can't supply you, send us 50c for trial bottle and this book. Write for the book anyway—it's full of good things that every housekeeper ought to know. Address, Gebhardt Chili Powder Co., San Antonio, Texas.

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treatment.

"A DAY FOR REST AND WORSHIP."

This is the title of an admirable
book of some 262 pages. The author,
William B. Dana, in twelve chapters,
discusses in a masterly way, the day
of rest, in its origin, development and
present-day meaning. The book con-
tains the following chapters:

"A Necessity for Man."
"The Climax of Creation."
"The World, Week and Sabbath."
"Genesis and Science."
"Harmony of Science and Revela-
tion."
"Appeal to Man's Will."
"Some Corollaries."
"The Sabbath and the Lord's Day."
"The Obedience of the Willing
Heart."
"Standardizing the Sanctity of Life."
"The Sabbath and Enrichment of
Life."
"The Sabbath Made for Man."

The author makes clear his meaning
in every chapter. He puts his position
as to well nigh compel assent to every
contention. There is not a dull page
in the whole book. There are many
striking statements and much clear
putting of splendid thought. Nothing
more needs to be said on the subject
after this splendid book. Every intel-
ligent Christian who cares to know the
real place of the Lord's Day will find
it profitable and instructive to read
this book. It can be had of Fleming
H. Revell Co., for \$1.25.

J. W. GILLON.

We are glad to announce that Bro.
Jackson was with us again this sec-
ond Saturday and Sunday and had a
good service Sunday. The rain cut
down the evening attendance on Satur-
day. Took collection for missions.
Much interest manifested. \$10 was
raised for missions, and we are expect-
ing to give more soon. But why should
it not increase continually? We could
not give to a better cause. We are
Missionary Baptists, and believe we
should give as we are prospered. The
Lord loves a cheerful giver. Our Sun-
day school is increasing nicely. After
service at Charity the second Sunday
morning, Bro. Jackson left there and
went to Mt. Hermon and delivered a
good sermon in honor and remembrance
of Mr. Mitch Gammille's birthday. He
is one of our deceased church mem-
bers. He was loved by all. Pray for
us that God be honored and the work
prosper in the Lord.

LOIS BAGLEY.

Charity, Tenn.

The Baptist church at Blountville is
moving along fairly well. We are
pleased with our pastor, Rev. W. L.
Winfrey. We have to regret, some of
us, that we can not pay him as much
as he ought to have. It may not be so
every where, but unfortunately we
have a lot of members who rarely or
never come to the house of worship,
and who do not feel enough interest in
the church and religion to pay one

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cent to the pastor or any other work
of the church. What is the remedy?

We are undertaking to build a nice
pastorium, and we need help. We have
a well located, nice lot, and an old
house on it, stable, etc. Now, will not
some friends who read this send a few
dollars to help us? Send it to J. H.
Cox, the treasurer of the church.

N. J. PHILLIPS.

A WORD OF APPRECIATION.

I have been selfishly devouring
these articles, "A Southern Pilgrim in
Eastern Lands," until I feel that I am
withholding something. I do not think
Dr. Folk writes these articles for praise
and I do not think that it is just praise
for Dr. Folk that prompts me to say
that my very soul has been thrilled
again and again as these beautiful pen
pictures were so vividly portrayed as
that at times I have almost seen these
lands and felt that I have been among
these scenes. I am enjoying the next
best thing to a trip to these lands. Of-
ten, too, when I was amid these scenes
I have had to stop along the way and
listen to a great sermon in a few
words that in no other way could have
impressed me as just at that time. I
am writing these few words because I
have received such blessings from
reading these articles. I wonder if
every one of our readers are appreciat-
ing what a privilege we have.

A READER.

EUCLID AVE. CHURCH.

We are in the midst of a great meet-
ing. The pastor is being assisted by
Rev. E. A. Cate of Calvary church, who
is in my judgment one of our best and
safest preachers. He preaches the truth
in its simplicity and it certainly has the
desired effect. There is something
about Bro. Cate that few men have. He
is a social and genial man, as well as
a spiritual preacher. He has en-
deared himself greatly to our people.
The meeting has been in progress three
weeks and is on the fourth with re-
newed energy. There have been up to
the present 112 conversions and 73 ad-
ditions to the church. The pastor went
down to the river yesterday in the pres-
ence of a large congregation and buried
with their Lord in baptism, 34 young
men and women, making 47 in all bap-
tized to the present time. The church
is in the best condition spiritually and
financially than at any time in its his-
tory. Oh, how it thrills the heart of
an humble pastor to see the Lord lead-
ing us on to victory. Differences that
have been in the past are being adjust-
ed and God's name is being glorified.
Many that went out from us in March,
1910, are coming home again, among
them Bro. Cooper and Sister Crude and
others, all good people.

I will say any pastor wanting to hold
a meeting would do well to secure Bro.
E. A. Cate. He is sound and safe. By
the way, the writer and Bro. Cate were
converted and baptized in the same
meeting twenty-five years ago, under
the preaching of Bro. Cates' grandfa-
ther, J. L. Haggard, who is gone to his
reward. Send your paper on. Wish
every Baptist would take it.

A. F. GREEN, Pastor.

Knoxville, Tenn.

Our Fifth Sunday meeting at Ruther-
ford of the Beulah Association was

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for Red, Weak, Watery, Watery Eyes
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spiritual and lively, from start to fin-
ish. Each speaker seemed to be at his
best and the Lord in it all. Brother
Clifton's speech on "Baptist Affiliation
with Other Denominations," and Bro.
Brinkley's speech on "Tithing," and
Bro. Summers on "Revivals," and the
preaching of brethren, the introductory
sermon by Bro. Brinkley, the Sunday
sermon by Dr. Savage, the evening ser-
mon by Bro. Summers, and the night
sermon by Bro. Workman, were all of
high type and showed preparation and
interest. We all enjoyed the meeting.
Bro. Moore also on the "Kind of
Preaching Needed," and Bro. Needham,
on "How to Develop the Young Peo-
ple," were thoughtful and helpful
speeches. I was called away from the
meeting on Sunday to attend the funer-
al of Mrs. Elizabeth Haliburton, the
wife of Isaac Haliburton. She leaves
her husband with five children. O how
my heart goes out to husband and chil-
dren. She was a sweet, Christian
character, and has gone to rest.

G. A. OGLE.

Rutherford, Tenn.

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novels ever written by a
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telling, powerful."—John
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men of authoritative
thought the South will be
awakened to what is necessary in this negro ques-
tion—just such books as *The Law of the White Circle*, which
we should welcome, read and study."—*Birmingham
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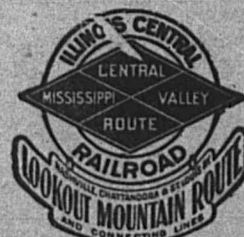
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Rev. L. D. Summers of Puryear, Tennessee, has sold his interest in the secular paper at Ridgeley, Tenn. He lately assisted Rev. W. L. Norris in a gracious meeting at Milan, Tenn.

Sunday, April 2, was the second anniversary of Dr. C. B. Waller's pastorate with the Deaderick Avenue Baptist Church. Notwithstanding the difficulties under which he has labored, we feel that the two years of his stay among us have been the best years in the history of the church. During this time there have been 374 additions to the church. The Sunday school is the largest in the history of the school. The congregations, both morning and night, tax the house to the utmost and his spiritual and practical and helpful sermons are greatly enjoyed by all.

MAE McFEE,
Secretary.

WE INSURE WHITE PEOPLE AS OLD AS 80 YEARS.

This association makes a specialty of insuring healthy white people, the age limit being 80 years. First payment, \$1. Write for information giving age of person to be insured. We want lodge organizers to establish additional lodges. Highly respectful and profitable employment. Write American Life Association, 1117 Empire Building, Birmingham, Ala.

TENNESSEE COLLEGE NOTES.

Miss Helen Bond Crane, traveling secretary of the Student Volunteer Movement, spent from Thursday afternoon to Friday evening in the college. Thursday evening Miss Crane spoke of the work of the Student Volunteer Movement and Friday morning she spoke of May Day at Bryn Mawr. Miss Crane is a graduate of Bryn Mawr, and her account of their greatest holiday occasion was especially interesting as we are looking forward so eagerly to May Day at Tennessee College.

Thursday the Tennessee College flag was adopted. The committee made a happy choice when they selected the design—three broad stripes in the college colors, the green on the outside and the white between, in the center of which is the college seal in green, and the T. C. monogram in white. This flag, which is soon to receive the homage of so many proud hearts, will be unfurled for the first time on May Day from the college dome.

Prof. Geo. J. Burnett and Mr. J. Henry Burnett spent Sunday in Lebanon, where they attended services conducted by Dr. H. C. Risner.

Rehearsals are now on at the college for the home talent play, "The National Troubadours," which will wind up, with a grand flourish, the May Day events on the campus. The entertainment is a highly spectacular one, and the cast will be composed of about every student in the college. The first part of the entertainment will be very interesting when the curtain will rise on some forty little girls in white and gold costumes as butterflies and fairies. The Troubadours proper represent a number of countries and in each case a soloist accompanied by a chorus in fancy costume, will give songs, fancy drills, steps and poses, charac-

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

How the Club Saves You Money.

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

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

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

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

The advertising management of the Baptist & Reflector has entered into a contract with the Religious Press Co-operative Club by which each party guarantees the faithful discharge of the obligation to refund the \$5.00 deposit fee should the purchaser decide to return the machine. You, therefore have a double protection.

Write for free catalogue of machines, or if "Model F" suits your fancy, fill out the coupon below.

Description of Model "F"

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

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

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

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Religious Press Co-operative Club,
Louisville, Kentucky.

Dear Sirs:—Enclosed find \$5.00 which you are to place to my credit on deposit as a guarantee of good faith. Ship me "Model F" machine on three weeks free trial. I agree to promptly return the machine to you (freight collect) after three weeks, or to pay you \$20.00 additional if I like the machine.

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ter and musical sketches. The evening promises to be one of rare enjoyment for what could be more interesting where pretty girls, showy costumes, beautiful scenes and catchy music?

The play will be staged under the direction of Miss Helen N. Sine, of Chicago, who will furnish all costumes and music.

Tennessee College, Murfreesboro, School of Music. Dr. Henry Nast presents Miss Frances Kittrell, and Miss

Janie Hurt, in a graduating piano recital, College chapel, Friday evening, April 28, 8 o'clock, 1911.

Frances Kittrell:
Bach—"Bourree," from Third Suite for 'Cello.

Mendelssohn—"Concerto, G minor," First Movement, orchestra part on second piano.

Chopin—"Studies," Op. 10, No. 3; Op. 10, No. 12, Revolutionary.
Moszkowski—"Air de Ballet."

Liszt—"Hungarian Rhapsody," No. 4.

Janie Hurt:
Bach—"Prelude and Fugue," C minor.

Mendelssohn—"Concerto, G minor, Andante, Finale; orchestra part on second piano.

Henselt—"If I Were a Bird."

Arensky—"Consolation."

Chopin—"Ballade," Op. 45.

Liszt—"Rigoletto."

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BARNES.—Rev. Daniel B. Barnes died at his home in Chattanooga on March 13, 1911, at the age of 57 years. He was ordained minister-member of the First Baptist Church. About two years ago he came to the First Baptist Church from the Methodist church at East Lake, and was later ordained to the regular Baptist ministry. He had supplied a number of local and suburban pulpits as stated supply, while continuing his work as a linotype operator in the office of the Chattanooga News. He was a faithful man in all the walks of life, and was honored and loved alike in church, social and business circles. In the office where he worked the definite impression of his life was distinctly Christian. He leaves a devoted wife and seven children to mourn his going. The two youngest, aged 9 and 12, were to have been baptized the night before his death. The call came suddenly from a stroke of paralysis, though he had been in poor health for two years. He leaves us a firm and worthy testimony to the grace of God in Christ Jesus, and a life memory that stimulates us to holier living in the hope of our Lord's return.

J. C. MASSEE.

BATEMAN.—Mrs. Emily J. Bateman, daughter of Elder Levi C. Roberts, was born Jan. 29, 1830, in Lincoln, Tenn.; professed faith in Christ at an early age; joined the church and was ever a devoted Christian. She married Elder John Bateman Nov. 16, 1848. He died in Waco, Aug. 28, 1897. She died March 10, 1911, at the home of her son, J. M. Bateman, in Brownwood, Tex. They are buried in Oakwood Cemetery, Waco. A true wife, devoted mother, an humble follower of the Lord has gone to her reward. She leaves three sons to mourn her loss—Rev. W. H., J. M., and B. M. Bateman.

EDWARDS.—Sister Minerva Ann Edwards was born Oct. 10, 1843; died March 8, 1911; was married to Bro. Jonathan Edwards May 10, 1866. God blessed this union with three sons and one daughter, all of whom survive her. She professed religion and united with Red River Missionary Baptist church October, 1867. She was a very unassuming woman, yet she made her influence felt for good. She was a good neighbor, a devoted wife and an affectionate mother. She was beloved by everybody. She never spoke evil of any one; she had a good word for everybody. Although she had been greatly afflicted for twenty years or more, she bore her afflictions with a patience and a fortitude that was sublime and beautiful to behold. She was a woman of faith and prayer. How she prayed for the salvation of her children and grandchildren! Her prayers have been partially answered; some have given their hearts to Jesus, and we pray God that the others may give their hearts to Him in answer to mother's prayers.

May God sustain you, my sorrowing friends, with His grace and comfort you with His Spirit. From adverse blast and lowering storms,

Her favored soul He bore;
And with you bright angelic forms
She lives, to die no more.

P. W. CABNEY.

A STRANGE STORY.

Argyle, Mich.—Mrs. Wm. H. Carson, in a letter from Argyle, says: "I was almost wild with pain in my head, and other severe pains, due to womanly troubles. Cardui gave me great relief at once. Further use of Cardui raised me from my bed of agony. Cardui saved my life, and I can't be thankful enough for what it did for me." Whether seriously sick, or simply ailing, take Cardui, the woman's tonic. As a general tonic for women, to improve the appetite and build up the constitution, Cardui is in a class by itself. Those who have used it say it does the work; it relieves, it cures. Try it. Your druggist has it.

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By Dr. A. M. SOULE.

Milk is an ideal food if produced under proper sanitary conditions. It is easily and completely digested. It supplies the growing young of all animals with the constituents needed for the nourishment of the body, and is the standby of the invalid and dyspeptic. An abundance of pure, wholesome milk is therefore essential to the proper nourishment of the nation, and surely in a great country such as ours every one should enjoy a plentiful supply of this delicious and refreshing beverage. Investigation shows, however, that such is not the case, and that the cost of milk is reaching prohibitive prices to the laboring men in thousands of our towns and cities, and that it is not always found as abundantly on our farms as is desirable.

It has been shown that an abundance of protein must be supplied the dairy cow. It would be natural, therefore, to choose concentrates which supply the largest amount of this element at the lowest cost, and in all the country there is nothing superior to cotton seed meal for this purpose. A pound of it provides as much protein, for instance, as three pounds of high-grade wheat bran or four pounds of corn, and frequently it can be purchased at about the same cost per ton as either bran or corn. It would therefore seem natural that every one should use it, but strange to say, this does not prove to be the case in practice, though thousands of tons of it are annually shipped abroad to feed cows in foreign countries. As a result, the ration of our own cows is often not supplied with the amount of protein necessary, and for reasons already indicated, they fail to produce as they should and would, were cotton seed meal used as nature intended.

Cotton seed meal may be used as the sole concentrate in the nutrition of dairy cows in any part of the South. It should be fed at the rate of 3 to 6 pounds per head per day, depending on the weight of the animal and the amount of milk she is capable of yielding. Five pounds will be about right for a 1,000-pound cow now giving two to three gallons of milk per day. If fed according to weight or measure it will produce no injurious results whatever. This testimony is based on many years of feeding it as the sole concentrate to large herds of dairy cows.

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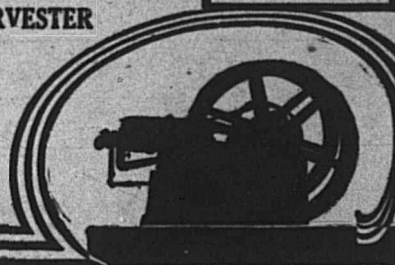
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AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. Andrew Potter, of Paris, Tenn., has been called to the care of the church at Huntingdon, Tenn., and has accepted. He will preach there twice a month after Sept. 1. He has also consented to make his home in Huntingdon after that time. A good church and a strong, faithful preacher have met.

Rev. A. D. Woodle has resigned the care of the Comer Memorial church, Columbus, Ga., and has accepted the care of the church at Sandersville, Ga., beginning May 1.

As a result of the meeting with the First church, Americus, Ga., in which Dr. Lansing Burrows was assisted by Dr. J. W. Porter, of Lexington, Ky., there were 33 additions and a most remarkable spiritual awakening.

Dr. John H. Boyett of Durant, Okla., was lately assisted in a revival by Dr. Henry C. Risner, in which there were 150 conversions and 75 additions. He seems to have completely captured the people.

Rev. Austin Crouch of Dallas, Tex., one of the ablest and most aggressive Southern Baptist preachers, was married to Miss Myrtle Oldham, April 26, in Birmingham, Ala.

Rev. R. B. Butler, of Ponca City, Okla., is being assisted in a gracious revival by Evangelist J. A. Scott.

Rev. C. M. Simmons of Martin, Tennessee, lately assisted Rev. J. R. Clark in a few days' profitable meeting at Twelfth Street church, Paducah, Ky.

Rev. Warren P. Clark, of Slater, Mo., has accepted the care of the First church, Lexington, Mo., and takes charge next Sunday.

Rev. W. J. Couch of East St. Louis, Ill., field agent of the Central Baptist, has purchased property in Springfield, Mo., and moved to that place. He has been in his present employment nearly ten years.

The First church, Du Quoin, Ill., has called Rev. M. Teague and he has accepted. Dr. W. P. Throgmorton was for a long time pastor of that church. Rev. H. A. Todd was the last pastor.

Dr. W. P. Harvey has been elected president of the Commercial Club in Harrodsburg, Ky., and a building is to be erected and the interests of the town promoted in every direction.

Dr. S. J. Porter of the First church, San Antonio, Tex., is leading his people into great things for the Lord. On a recent rainy Sunday the church gave \$2,275 for Foreign and Home Missions. The pastor is pulling for \$4,000.

Dr. W. A. Jarrell has the distinction of having had two lengthy articles on "Eternal Punishment" accepted by the Bibliotheca Sacra, one of the ablest theological quarterlies.

Dr. R. C. Buckner founded the Dickson Colored Orphanage, was its president for the first five years, and was recently re-elected to that position, but declined.

Rev. J. M. Dawson of Hillsboro, Texas, lately assisted in a revival at Gatesville, Texas, which resulted in over 30 conversions and about that many additions. Some strong men united with the church. Rev. M. L. McDonnell is the popular pastor.

President S. P. Brooks of Baylor University, Waco, Texas, has been invited to deliver an address before the National Editorial Association in Detroit, Mich., July 17-19. They will hear something to their advantage.

Dr. J. F. Love has been invited to preach the annual missionary sermon at the Commencement of Baylor University, and Rev. W. B. Glass will deliver the Commencement address to the Senior class.

Dr. John W. Coniger of Little Rock, Ark., one of the ablest educators among Southern Baptists, has accepted the presidency of Central College, Conway, Ark. He has been a strong factor in the educational affairs of Arkansas for many years.

Rev. R. J. Church has resigned the care of the First church, Vinita, Okla., after doing a good work there.

Rev. C. L. Fowler, of Clinton, S. C., is assisting Rev. O. L. Orr in a revival at Onville, S. C., which gives promise of accomplishing much good. Brother Fowler goes to the presidency of a college in Missouri soon.

Evangelist L. E. Finney and H. D. Heath lately assisted Rev. M. E. Weaver in a revival at Bryan, Tex., resulting in 81 conversions and restorations and the strengthening of the saints.

Evangelist W. L. Head has closed a revival with the First church, north of Ft. Worth, Tex., resulting in 76 additions, 45 by baptism and 31 by letter and statement. Bro. Head is now aiding in a meeting in Calvary church, Ft. Worth, Texas.

Dr. E. C. James, retiring president of the Greenville Female College, has been elected dean of the Bessie Tift College of Forsythe, Ga., has accepted and will enter upon his duties June 15.

Dr. D. D. Munro of Calvary church, Kansas City, Mo., will preach the baccalaureate address before Stephens College at Columbia, Mo., on May 24.

Rev. Benj. Otto of the First church, Kansas City, Mo., has declined the call to the First church, Topeka, Kan. The work in Kansas City is growing constantly.

The First Church, Helena, Okla., is pastorless, Rev. E. Rawlings having accepted the care of the church at Salem Springs, Ark., where there is outlook for the accomplishment of great good.

A Baptist College is to be established at Oklahoma City, Okla., with Dr. Carter Helm Jones as president of the Board of Trustees and Dr. J. H. Moore, former president of the Oklahoma State Baptist College at Blackwell, is president of the new school. The school is to be educational.

The Fifth Sunday meeting of the Beech River Association was held at Chapel Hill church, near Life, closing last Sunday at 1 o'clock after a missionary sermon by Rev. T. M. Newman. Revs. J. R. Hall of Jackson, T. M. Newman, R. L. Rogers, W. F. Boren, J. M. Rogers, L. M. Matheny, Elzie Garner, S. K. Hurst and the writer participated in the discussions.

Rev. V. I. Masters of Atlanta, Ga., editorial secretary of the Home Mission Board, has been stricken with typhoid fever and is kept from duty in the closing months of the Conventional year.

Lee Street church, Danville, Va., has called Rev. William Hedley of the First church, Reidsville, N. C., and it tempted him strongly because he had formerly lived in the Old Dominion, but he remains in North Carolina.

Rev. E. Z. Newsom of Sulphur Springs, Texas, lately assisted Rev. P. C. Scott in a revival at the First church, Venus, Texas, which resulted in 34 additions. He is now assisting Dr. H. B. Pender at Campbell, Texas.

Rev. M. E. Staley of the First church, Fulton, Ky., is to assist Rev. B. T. Huey in a revival at Poplar Grove church, near Hickman, Ky., beginning the third Sunday in August.

It pains us to learn that Rev. J. M. Nowlin of Martin, Tenn., a faithful

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war-horse, has suffered a stroke of paralysis. Our sympathies go out to himself and family in their afflictions.

Rev. D. A. Ellis of La Belle Place church, Memphis, Tenn., has been aiding Rev. W. A. Gaugh in a most graceful meeting at Trimble, Tenn. Bro. Ellis preached the gospel with power.

Rev. T. W. Gayer of Glen's Creek church, Louisville, Ky., has resigned to accept the call to the First church, Aberdeen, Miss., of which he will take charge about June 1.

Evangelist R. F. Tredway of Atlanta, Ga., is assisting Rev. B. F. Wallace in a revival with the First church, Bunkie, La. Bro. Tredway is being greatly blessed in his work.

Rev. Sam H. Campbell of the Second church, Little Rock, Ark., has lately been operated on for appendicitis, and stood the painful surgery well.

Dr. E. E. Dudley of the First church, Jonesboro, Ark., lately assisted Rev. Arthur Fox in a revival at Marlana, Ark., resulting in 29 additions. W. J. Morris of Pine Bluff, led the singing.

In the recent revival at Conway, Ark., in which the pastor, Rev. John Jeter Hurt, was assisted by Rev. F. F. Gibson of Fort Smith, Ark., there were 65 conversions and 46 additions to the church. Men of influence were converted.

Dr. P. T. Hale is delivering a series of lectures on Evangelism before the Southern Baptist Theological Seminary at Louisville.

Dr. and Mrs. J. H. Wayland have given \$100,000 to Wayland College, Plainview, Texas. The college is named for them.

Evangelist Sid Williams of San Antonio, Tex., is to assist Rev. Geo. W. Riley in a revival at Houston, Miss., beginning June 9. A great ingathering is confidently expected.

Rev. Dan S. Brinkley of Dickson, Tenn., has entered upon his duties as pastor at Union City, Tenn., where a united church will aid him no doubt in accomplishing a great work.

Rev. J. T. Bowden has been called to the care of Palm Avenue church, Tampa, Fla., and it is confidently believed he will accept.

Prof. J. E. Brown of Mississippi Heights Academy succeeds the late Prof. A. H. Ellett as principal of the Teacher-Training Department of Blue Mountain Female College, Blue Mountain, Miss.

The church at Shepherdsville, Ky., secures as pastor Rev. J. W. Vallandigham, of whom great things are expected.

Rev. W. R. Cooper of the First church, Grenada, Miss., is to have the assistance in a revival at an early date of Rev. W. A. Hamlett of Temple, Tex.

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