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Southern Baptist Convention Fifty-Sixth Session

By Fleetwood Ball

MIGHTY BAPTIST ARMY!

The Southern Baptist Convention, looked upon as the greatest deliberative body on earth, assembled for the first time in the "Land of Flowers," Wednesday afternoon, May 17, at 3 o'clock. It being the first experience of Florida Baptists in entertaining a body greater in numbers than the British Parliament, or the Congress of the United States, adds all the greater interest to the occasion. The building used for the sessions was the Shriners' Hall, Morocco Temple. It is a beautiful structure, but greatly inadequate in seating capacity for the Convention. It was freely remarked that the Convention ought never to accept invitations to any city which could not furnish an adequate and thoroughly convenient auditorium in which to hold the sessions.

President Joshua Levering, of Maryland, rapped for order promptly at the appointed hour, and announced that the Committee on Program had selected Dr. George W. Truett of Texas, to have charge of the devotional exercises during all the sessions, assisted by such brethren as he would select. It was the fifty-sixth session of the Convention in the sixty-sixth year of its history. Dr. George W. Truett called in impressive voice for the singing of "How Firm a Foundation." The powerful rendition of the time-honored hymn was intensely thrilling. Dr. Truett read in plaintive voice Psalm 100, afterward offering an unctuous prayer. The Convention sang lustily "Amazing Grace."

The reading of the list of messengers enrolled was dispensed with, and, by motion of one of the Secretaries, Dr. Lansing Burrows, of Georgia, the roll of membership was made to consist of those whose credentials had been, or would subsequently be submitted.

ELECTION OF OFFICERS.

In declaring the election of officers to be the order of business, President Joshua Levering, of Maryland, turned the gavel over to a Vice-President, Hon. L. G. Hardman, of Georgia. Although unquestionably an earnest, honest man, it was clearly demonstrated by the confusion arising during his incumbency of the office that he was unfamiliar with the general rules by which the Convention conducts its business.

Many years ago it was the custom to let a brother hold the office of President indefinitely. It was held for three years by William D. Johnson, of South Carolina, who was the first President; for four years by R. B. C. Howell, of Virginia; for two years by Richard Fuller, of Maryland; for seven years by P. H. Mell, of Georgia, and after an interval of eight years he held it for another term of eight years. James P. Boyce, of Kentucky, filled the position for eight years, and then, after an interregnum of eight years, he filled it for another year. Jonathan Hargraves, of Alabama, was President for ten years, and then the desire for shorter terms took possession of the brethren. William J. Northern, a Georgian, held the office for three years; James P. Eagle, of Arkansas, for three; E. W. Stephens, of Missouri, for three, and Joshua Levering, the present incumbent, for three years.

Mr. Levering's name was promptly placed in nomination for re-election, which was followed by the nomination of Dr. E. C. Dargan, pastor of the First Baptist Church, of Macon, Ga. This was a complete surprise to everyone, as his name had not even been mentioned. The entry of a "dark horse" in the race caused speculation to run rife, and when the vote was finally taken by ballot and counted, Dr. Dargan was declared elected. The vote was: Levering, 272; Dargan, 576.

A committee was appointed to escort the newly-

elected President to the chair and the latter was profoundly moved in accepting the office. The Convention arose en masse as he was presented. Dr. Dargan in a pleasing address, said:

"My brethren, you have made a mistake. I do not know how to preside over a great body like this, for I never tried. The unexpected has happened in my election. But since you have called me to try, I'll try. How earnestly I appreciate your confidence!"

He further said that he would endeavor to fill the place, and turning to Mr. Levering, the retiring President, said as he extended his hand, "and my beloved brother will you help me?" Mr. Levering assured him that he would and Dr. Dargan added, "I know then I will succeed."

After many eloquent, witty speeches in nominating brethren for the office of Vice-President, much confusion over withdrawal and declinations on the part of some candidates, the following were chosen Vice-Presidents: Hons. John D. Mell, of Georgia; H. S. D. Mallory, of Alabama; C. A. Carson, of Florida; and W. M. Whittington, of Mississippi.

Drs. Lansing Burrows, of Georgia, and O. F. Gregory, of Virginia, were re-elected Secretaries; Hon. G. W. Norton, of Kentucky, Treasurer; and Dr. W. P. Harvey, of Kentucky, Auditor.

WELCOME ADDRESS.

Senator C. A. Carson, of Florida, President of the Florida Baptist Convention, was introduced to deliver the welcome address in behalf of the Baptists of Jacksonville and the State. In a most happy address he said in part: "I looked over our minutes to find the regulations by which our Convention is governed, and I found one appropriate to this occasion, which provides that this address shall not last longer than fifteen minutes. The Convention meets in Florida for the first time in its history. Ten years ago the city in which you have assembled was visited by a mighty conflagration, which destroyed buildings in a section of the city two miles long and a half mile wide. One hundred and forty-eight blocks, containing 2,368 buildings estimated to cost \$15,000,000. The city was almost wiped out. But there came a most beautiful resurrection and \$30,000,000 have been spent in construction. Jacksonville possesses talent equal to that of any portion of the earth. The city is the Queen of the St. Johns and the gateway to Florida. St. Augustine, the oldest settlement in the United States, a splendid city in the world's progress, is located only a short distance from your meeting place. Florida's products are abundant. Here is raised the best grade of citrus fruit to be had in the world. Florida produces more naval stores than any other State in the Union, and phosphate in excess of all others. It is a cosmopolitan State, having in its citizenship representation from every State and country on the globe. The State produces \$5,000,000 in cotton, \$15,000,000 in lumber, \$30,000,000 in citrus fruits and \$50,000,000 in tourists. Florida is called the Garden spot and the play-ground of the world. In 1880 the Baptists numbered in Florida 9,000; now they number 40,000. Within her borders is the great Columbia College, the youngest in the South. I am delighted with the progress the Baptists of our State have made, but I believe that we are still in a formative period. We have 300 more churches than we have preachers to occupy them. Florida is distinctively Home, Foreign and Sunday School Missionary ground.

"We extend you the most cordial welcome within our power. We hope your stay will be pleasant and profitable, and that your work may redound to the honor of God, the extension of his kingdom, and the conversion of the world."

RESPONSE.

Dr. H. A. Sumrell, of Louisiana, was called upon to respond to the address of welcome and, in doing so, said:

"It is a hard task to respond to such a welcome address, at such a place, in behalf of such a Convention.

"All our lives we have heard of Hobson's choice. And always with a feeling of recoil: always with oppressive imaginations of trying situations and hopeless outcomes—the last thing in all the world we would have.

"But how the vision changes. These orange groves, this beautiful city, these sweeping highways fit for the coming of kings in chariots of gold, that magnificent meeting house, and this princely band of saintly colleagues and noble co-workers—surely this man Hobson is gifted with singular discrimination.

"In days to come this old aphorism will have new meanings for me—meanings to stir the imagination and thrill the heart. Brethren, we are glad to be here. We are your willing guests. We represent the salt of the earth, salt that has not lost its power. And this, not because of princely fortune or favored position; but because we are sons and daughters of God.

"We come upon a common level. The men who stand in our greatest pulpits and highest places are here, and so is he who once a month makes a patient round of his four country churches. But these are brethren.

"Men who have graced the governor's chair, the judge's bench and the halls of congress, the merchant prince and the captain of finance are here; so also is the man who follows the plough and works by the day for his honest wage, and lives in the humble cottage of the working man; and these are brethren. All are kings and princes unto God. 'Blest be the tie that binds our hearts in Christian love.'

"We come as standard-bearers of the truth, 'the truth as it is in Jesus.' And that is always truth in its fullest orb, and its greatest power and furthest reach of efficiency. A divine Christ, a vicarious atonement, an inspired Book, and its all-sufficiency as the one and uncompromising rule of faith and action.

"But we stand not for the truth in theory only, to be argued at the cross-roads school house, or discussed in the forum of the corner grocery—fought for as a creed and ignored as a law of conduct. We stand for the truth in action; the truth instinct with the soul-saving, out-reaching, world-conquering spirit of the living God.

"Naturally therefore, we come here to hear reports; to be told of the stately steppings and the upward trend of the providence of God in the gospel of Christ. We come to get a vision of a year to come, and to plan and pray that we may live up to its ever-widening horizon.

"We are brethren. But, people of Jacksonville, if there be any among us who are kings and princes above others, they will be the missionaries of the cross coming with tidings from the mountains, from our many-sided home mission fields, and from the honored outposts afar across the seas. These will take highest rank among us; these will receive the noblest reverence man dare give to man.

"May our coming be a blessing, a benediction; a hastening of the coming of the kingdom of these noble churches and pastors, this aggressive and growing city, this fair State, this royal brotherhood. May we so live and pray among you, in your homes and hotels, and on your streets, that men will take knowl-

(Continued on page 5)

ARTICLE 59

A Southern Pilgrim in Eastern Lands

By Edgar G. Folk, D.D.

ROME, THE ETERNAL CITY.

And what shall I say of Rome—Rome
 "That sat upon her seven hills
 And from her throne of splendor
 Ruled the world,"

Rome, the Eternal City, which has exerted the greatest influence upon human history of any city in the world, with the exception of the Holy City? Rome—to tell her history would be a superfluous talk. It is known in a general way to every school boy and every school girl, too, I presume.

That history in detail has filled many volumes. Even a small fraction of it, the Decline and Fall of the Empire, fills several volumes. Nor can I undertake to make mention of all the places of interest in the city. That would far exceed the limits of an article or several articles of this character. I can give only a bare outline of its history, with mention of a few—comparatively a very few—places of interest.

OUTLINE OF HISTORY.

Rome was founded, so tradition says, by Romulus in 753 B. C. Compared to some cities we had visited, such as Luxor—Old Thebes—Jerusalem, Hebron, Shechem, Damascus, it is of recent origin, all of these cities antedating Rome about 1,250 years, so far as we can trace their history, and probably still farther. Even Constantinople, Athens, Corinth and Pompeii antedate Rome by several hundred years. Rome could say: "I live in deeds, not years."

Romulus founded the city on the Palatine hill, one of the several large hills on the banks of the River Tiber, the other six being the Janiculum hill, which is the highest of the seven; the Coelian or Aventine hill, the Capitoline, the Esquiline, the Viminal and the Quirinal. At the time Romulus founded Rome on the Palatine hill the Sabines occupied the Capitoline and the Quirinal hills and the Etruscans occupied the Coelian and the Esquiline hills. It was inevitable that after awhile all of these communities should be united in one city, just as was the case, for instance, with Greater New York, with London and with other cities. This process of uniting, however, was not accomplished without many conflicts between the various communities, as related in Roman history, one of the most interesting of which was known as the seizure of the Sabine women, which occurred in the plain between the Palatine and Capitoline hills. This plain was used as a meeting place for traffic between the Romans and the Sabines. Gradually it grew into the market place for the city and later into the Forum, of which we shall see a good deal more. The city seems then to have been transferred mainly to the Capitoline hill, which was the hill of the Kings and the Republic. The Palatine hill later became the hill of the Empire. There are five periods in Roman history.

1. THE KINGDOM,

from 753 B. C. to 509 B. C. This, while seemingly a short time, is longer than our American Republic has lasted so far. In this period the Mamertine prison, the Cloaca Maxima, to drain the Forum, the Servian Wall, seven miles in length, were built. Not much else of consequence was accomplished during that period.

2. THE REPUBLIC,

from 509 B. C. to 28 B. C., nearly 500 years. This is a much longer period than the American Republic has lasted. Whether it shall last that long remains to be seen. This was the Golden Age of Rome, as the 5th century B. C. was the Golden Age of Athens. It was the age of conquest, of expansion into a world power—into the mistress of the world. In this period Carthage, the great rival of Rome across the Mediterranean Sea, was finally overcome and destroyed. Rome then increased rapidly in wealth and in population. It was the age of the erection of temples, of the construction of the Applan Way, of Julius Caesar, Pompey and Crassus, of Cicero, of Virgil, of Sallust, Horace and others of our school friends. Then came

3. THE EMPIRE,

from 28 B. C. to 475 A. D., a period of another 500 years. This was the period of the Decline and Fall of Rome, so vividly portrayed by Gibbon, a period when the words of Goldsmith were especially appropriate:

"Ill fares the land, to hastening ills a prey
 Where wealth accumulates and men decay."

I take this occasion to call attention to the fact that when Rome put men above money she flourished and conquered the world. But, when, having conquered the world and its treasures being poured at her feet, she put money above men, she fell and was herself conquered by a horde of barbarians. Will America not learn a lesson? Or may I not make it more personal and say, Will Americans not learn a lesson?

4. MEDIEVAL ROME.

This really began with the conversion of Constantine in 325 A. D., which brought an end to Pagan Rome, though the mediaeval period is not so distinctly marked until the Fall of the Empire in 475. Mediaeval Rome is almost entirely Papal Rome, the papacy being established in 604 A. D., and is marked by dissensions which resulted in the papal seat of government being moved to Avignon, France, in 1309, A. D., where it remained until 1377. During this period Rome was still further distracted by the internecine strife between the Guelphs and the Ghibellines, and dwindled until it had a population of only about 20,000, probably the smallest number it has ever had since its earliest history.

5. MODERN ROME

dates from 1420 to the present. During this period the Turks captured Constantinople in 1453 and threatened Rome, but were driven back. St. Peter's was begun, the Reformation, beginning in 1521, raged in all its intensity. Rome was governed by the French under Napoleon from 1809 to 1814, and in 1870 Rome became a part of United Italy, and the capital of the Italian government, which it has been ever since.

This barest outline of the history of Rome will form something of a foundation for a better understanding of some of the principal objects of interest to be visited. Let us first take the objects connected with ancient and Pagan Rome. Chief among these perhaps is

THE FORUM,

which, being situated between the Palatine and Capitoline hills, became the Roman market place and the center of ancient Rome. A portico was built around it, the first story used for shops and the second for offices for the collection of taxes. These were afterwards destroyed and basilicas and temples were erected in their places. It was destroyed in the 11th century, and the rubbish of the city was thrown there, until it was filled to a depth of 24 feet and remained covered until with the revival of learning in the 16th century excavations on it began, which continued in a desultory way until 1870, when, under the Italian government, they were pursued more systematically. Most of the objects have now been unearthed. In an area 800 feet long by 300 feet wide may be found traces of the remains of over 60 temples, public buildings, tombs, arches, columns and statues. Conspicuous among them are the eight Ionic columns of the Temple of Saturn, erected in 491 B. C., on the site of the Sabine altar to Saturn and restored in 44 B. C.; the three white marble Corinthian columns representing the ruins of the Temple of Vespasian, erected by Titus in 80 A. D., and destroyed by Septimius Severus. Between these two temples was the *Via Sacra*, or sacred way, which passed through the Forum from the Capitoline hill. The Temple of Concord was erected in 388 B. C. to commemorate the conclusion of the struggle between the patricians and plebeians. It was also the Senatorial hall where in 63 B. C. Cicero delivered a memorable oration against Cataline, beginning, "How long wilt thou abuse our patience, O Cataline?"

The Arch of Septimius Severus was erected in 205 A. D. to the emperor and his sons, Caracalla and Geta. After Caracalla had his brother put to death he erased the words in the inscription referring to Geta, and had other words substituted in their place. But the erasure can be easily recognized by a close observer. The arch is 75 feet high and 82 feet broad.

The Basilica Julia was erected by Julius Caesar and named in honor of his daughter Julia. It was enlarged by Augustus Caesar. Only three Corinthian columns remain of the Temple of Castor and Pollux erected in 484 in commemoration of a victory, the tid-

ings of which Castor and Pollux brought to Rome. You remember that the ship in which Paul sailed from Malta on his way to Rome carried the sign Castor and Pollux, or the Twin Brothers. The Temple of Julius Caesar Deified, also called the Tomb of Julius Caesar, was erected upon the place where his body was burned. Near by was the temple of the Vestal Virgins.

The large stones of the Rostrum, from which orators used to address the people, still remain. After the assassination of the greatest of these orators, Cicero, his head and hands were placed there, and it was said: "Nor was there a less concourse to see him there than had formerly been to hear him." An early and conspicuous illustration of the fact that the victim of assassination is often as great in death as in life, and often greater. Witness Lincoln, Garfield, McKinley, Carmack. Adjacent to the arch of Septimius Severus is the

MAMERTINE PRISON.

It consists of two cells, one above the other, excavated in the solid rock. There was formerly no entrance to either of the cells, except an opening at the top, through which the condemned were let down into the upper cell, through the floor of which a similar opening led to the lower one. A modern stairway has been constructed for visitors. The upper, called the Mamertine, constructed by Ancus Martius, B. C., 600, is about 16 feet deep and 20x30 in size; the lower, called Tullian, from Tullius, a spring, constructed by Severus Tullius, B. C. 578, is spherical and about 20 feet in diameter. It was here that Jugurtha, the king of Numidia, was starved to death, and that Vercingetorix, the brave leader of the Gauls; Sejanus, minister of Tiberius; the accomplice of Catiline; and Simeon Barjoras, the last defender of Jerusalem, were all put to death. But most interesting of all to us now is the fact that here probably the Apostle Paul was confined during a part of his imprisonment in Rome, though we know that he was allowed to dwell "two whole years in his own hired house." During his first imprisonment the Epistles to Philipians, Colossians and Philemon were written, and II. Timothy during his second imprisonment, probably here. Of special interest to Bible students is the

ARCH OF TITUS,

situated on the Via Sacra between the Forum and the Coliseum. It was erected by the Senate in 81 A. D., after the death and deification of Titus, in honor of his conquest of Jerusalem, which event occurred in 70 A. D. The bas reliefs on the inside represented Titus crowned by Victory standing in a triumphal chariot, and in the procession are captive Jews bearing the table of shew bread, the golden candlestick and the silver trumpets. Hawthorne said of this arch: "Over the half-worn pavement and beneath this arch the Roman armies had trodden in their outward march, to fight battles a world's width away. Returning victorious with royal captives and inestimable spoil, a Roman triumph, that most gorgeous pageant of earthly pride, has streamed and flaunted in hundred-fold succession over these same flagstones, and through this yet stalwart arch way." To this day, however, the Jew refuses to walk beneath the arch, but passes by it with downcast eyes or averted countenance.

The most magnificent ruins in Rome are those of

THE COLOSSEUM,

or the Colosseum, as it should perhaps more properly be spelt, receiving its name probably from a colossal golden statue of Nero, 118 feet high, which stood near by. It was begun by Vespasian in 72 A. D., and dedicated by Titus in 80 A. D. in a festival lasting 100 days, at which 5,000 wild beasts are said to have been slaughtered in the games. It was burned in 217 and restored in 222. During the Middle Ages it was used as a fortress, then as a quarry, from which material for six churches and seven palaces was obtained. In 1600 one pope converted it into a woolen factory, in 1700 another pope converted it into a saltpetre establishment. In 1750 Benedict XIV consecrated it to the blood of the martyrs who perished there. During the early persecutions of the Christians many of them were thrown to the wild beasts in its arena, prominent among them being Ignatius, one of the Apostolic Fathers. Gladiatorial sports continued there until they were abolished by Honorius in 405. If those old walls could talk, what tales they could tell of scenes witnessed by them! The Coliseum was the largest theatre ever erected. It was about 1900 feet in circumference by about 200 feet in height. It had seats for about 90,000 spectators. On the lower tier, seats were reserved for the Emperor, the Senators and the Vestal Virgins. When one gladiator had struck another down he would turn to these to know if the victim should be spared or dispatched. The thumb turned upward meant "spare," the thumb turned

downward, meant "kill." Alas! the thumbs were usually turned downward. Only about two-thirds of the original structure of the Coliseum now remains. But it is magnificent, even in its ruins. The outer wall is of four stories, respectively Doric, Ionic, and the two upper, Corinthian. The holes in the stones, seen upon the outside, were caused by the removal of the iron clamps during the Middle Ages.

The only building of ancient Rome not now in ruins is

THE PANTHEON.

It was erected in 27 A. D. by Agrippa, son-in-law of Augustus. As its name implies, it was probably intended as a temple in which all the gods should be worshipped. It so continued for over 400 years, when, in 390, it was closed as a temple. It was more than two centuries later, though, in 608, when it was consecrated as a Christian church. It is almost circular in shape, and is 143 feet in diameter by 157 in height. It is lighted by a circular opening 21 feet in diameter at the top of the dome. Around the sides are seven recesses, which formerly contained statues of the gods, with Jupiter, the chief god, in the center. It is now used as a mausoleum. A number of distinguished artists are buried there, chief among them being Raphael. The tomb of Victor Emanuel is opposite the entrance. The Pantheon is the only part of Rome left untouched by the barbarians when they sacked Rome. But "what the barbarians did not do, barbarism did." The Pantheon was despoiled by an Emperor and two popes. Emperor Constant II carried away the gilt bronze tiling of its roof. Pope Urban VIII plundered it of 45,000 pounds of bronze for St. Peter's Church and Benedict XIV pillaged it of the marble lining the attic. The bronze doors are believed to be those of the original building.

HADRIAN'S TOMB,

or the Castle of St. Angelo, as it is now called, is a circular tower on a quadrangular base. It was erected by the Emperor Hadrian in A. D. 130. He and several other Emperors are buried there. In 423 the tomb was converted into a fortress and when in 537 it was besieged its statues and cornices were hurled down upon the besiegers. From the 9th to the 13th century it was the stronghold of the popes.

Of the many monuments in Rome I have only time to refer to a few.

TRAJAN'S COLUMN,

in what is called Trajan's Forum, was erected in 44 A. D., by the Senate in honor of the victories of the Emperor. It is 127 feet in height and was originally surmounted by a colossal gilt statue of Trajan. In 1587 Pope Sixtus V replaced this with a statue of Peter 11 feet high. The column consists of 34 blocks of marble, covered with a series of bas-reliefs winding about the shaft from base to capital. The number of figures is not less than 2,500, not including the horses and cattle, two feet in height in the lower courses, increasing to four feet at the summit. So that from the ground all the figures seem uniform in size. The column is regarded as a masterpiece of historic architecture. Similar to the column of Trajan is the

COLUMN OF MARCUS AURELIUS,

which stands in the Piazza Colonna. It was erected to Marcus Aurelius by the Senate in A. D. 174. It is composed of 26 blocks, around which is a spiral of bas-reliefs of wars upon the Danube. The height of the base is 25 feet, of the shaft 97. On its summit the statue of Aurelius was replaced with that of Paul by Sixtus V. You may know Paul from Peter on the monuments and in paintings in Rome by the fact that Paul always carries a sword and Peter a key.

Much more modern, but scarcely of less interest is the magnificent equestrian

STATUE OF GARIBALDI,

who was the right arm of Victor Emanuel in the war for a United Italy in 1870. It is on the Janiculum hill and so placed as to overlook the Vatican and the garden where the Pope has ever since the capture of Rome by Garibaldi shut himself up and called himself a prisoner. The expression on Garibaldi's face is a very significant one—I started to say sinister one. It seems to say to the pope: "It is all right for you to remain a prisoner in the Vatican. But if you dare stir outside of its walls and its garden, I will pounce upon you again. I have got my eye on you and am going to keep it there."

DIGEST OF THE 66TH ANNUAL REPORT OF THE FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.

The report opens with notes of triumph and thanksgiving for a glorious year's work. It tells of 3,618 baptisms for the year, a larger number than ever be-

THE SPIRIT OF JESUS.

Oh, for the sweet spirit of Jesus,
Forgiving and tender and kind;
So merciful, patient and helpful,
His gentle, compassionate mind!
Oh, just to let Jesus live in us,
To manifest him in our deeds,
That he might look forth through our vision
Upon the sad world and its needs!
Oh, might we have hearts like to his heart,
Overflowing with meekness and love!
The self-life within us forgotten,
So merged in his life from above!
Might we but behold the Christ only
Enshrined in each brother we meet;
As in the great Presence, tread softly
In byway, or market, or street!

Would we might go always as he went,
His healing and comfort to bring,
To bind up the bruised and broken,
And teach the sad-hearted to sing;
With Christ in our hearts thus abiding,
Might live but to bless and to cheer,
Heaven dwelling with men, as outreaching
Through us to the world he draws near.

—Emma Fisk Smith.

fore. There are now 273 missionaries and 531 native helpers, making a total of 804 workers. A generous brother has paid the cost of outfit, traveling expenses and salaries of ten new workers for the year and proposes to support them for another year. Thirty new missionaries have been sent to the front. The reports coming from all the fields are most encouraging.

The only minor strains in the report are these. The accumulation of a large debt of \$89,600 will make it impossible for the Board to send out new missionaries and furnish the equipment that will be greatly needed during the year. Retrenchment will be necessary, while enlargement ought to be the order of the day. The Board ought, by all means, to have several hundred thousand dollars for furnishing better facilities for chapels, schools, hospitals and printing plants.

The report calls especial attention to the nine Theological Training Schools and the eight Training Schools for Women in which 350 men and women are being prepared to give the gospel to their own people. The medical work is being greatly blessed. There are now fifteen medical missionaries and five trained nurses in the hospitals, and they report 40,719 patients treated during the year. This medical work is one of the very best means of opening the way for the gospel and impressing its teachings upon the hearts of the people. The report also emphasizes the glorious work which is being accomplished by publishing plants and book depositories on the foreign fields.

A great year's work has been done in the editorial and educational departments of the Board. Emphasis is given to the splendid work of the denominational press in behalf of foreign missions. "The denominational papers have been generous in giving space, not only to the large quantity of foreign mission matter which has been sent out from the Rooms, but for much that the editors have prepared or gathered from other sources. The Board desires to place on record again its hearty appreciation of the denominational press as a mighty favor in supporting our foreign mission work."

Mission study has made most gratifying progress, both in the colleges and in classes organized in churches all over the Convention.

The report asks for a careful study of its finances for the year. The figures show that for all expenses in this country, it took 12 cents on the dollar. Of this, collection in various States took 3½ cents and interest on borrowed money 2½ cents. All expenses in Richmond, including the expenses of the W. M. U. in Baltimore, and of the Laymen's Movement, took 6 cents, making a total of 12 cents, and 88 cents was sent to the foreign countries.

WOMAN'S WORK.

The report shows that the Woman's Missionary Union has continued earnestly to press forward in the work of organizing and securing new members, giving out more information and securing larger gifts for the cause.

In nine of the States the women made an increase over last year. In the other six they did not raise quite as much as last year. They raised in the various States \$127,000.47, an increase of \$4,784 over last year, which is nearly one-half of the increase for foreign missions in the Convention.

Special attention is called to the bequest of \$10,000 left to the Board by Mr. J. C. Bush, of Mobile, Ala., and of the liberal contribution of \$2,500 given by the Sunday School Board.

PAPAL FIELDS.

The reports from the various papal fields are all encouraging. Brazil continues to be one of the most fruitful fields under the Board, while the work in Argentina, Mexico, and Italy is making good progress.

ARGENTINA.

The report from this important field opens with a note of triumph. "God has done great things for us whereof we are glad. This has been a year of most decided progress." There are now on this field 7 churches, with a membership of 284 and they report 83 baptisms and 19 received by letter. There are 16 missionaries and 9 native helpers. Perhaps, the most remarkable feature of the year's work was the results of efforts made with a large tent, which was acquired about the middle of the year. The people thronged densely within it for several weeks and many of the best converts came from the work with the tent. The cause has gone forward well in all of the stations and outstations.

BRAZIL.

During the year, the work in Brazil has been organized into two missions, known as the South Brazilian Mission, which beginning with the Victoria field, takes in all the work south of that point, and the North Brazilian Mission, which includes all of the work north of Victoria. This reorganization of the work is proving exceedingly helpful.

THE SOUTH BRAZILIAN MISSION.

In its territory are the very important coast cities of Victoria, Rio, Niteroy, Santos, Porto Alegre and such important interior cities as Campos and Sao Paulo. The territory is about one million square miles and contains about half the entire population of the country. In this field there are 50 churches, with 4,000 members, including some German and Lettish churches, not yet in organic relation with the Brazilian Baptist Convention. During 1910 there were 20 missionaries and 30 native helpers at work in this field. They report 986 baptisms, 337 received by letter and 140 by restoration, making a total membership of 4,431. These native churches, with the missionaries, contributed \$22,387 toward the support of the work. There are 57 Sunday Schools, with 2,098 scholars.

The Sao Paulo churches have made excellent progress. The First church has had a heavy burden in building for themselves a larger house of worship for their growing congregation. The Second church reports for 1910, 250 per cent increase in baptisms, the total number for the year being 61. The Brazilian Baptist Convention met in Sao Paulo last summer and was attended by Dr. T. B. Ray and Mrs. Ray. The Collegio Progresso Brasileiro, the Baptist school, reports an enrollment of 175 students. There is great need of a boys' school in Sao Paulo.

The Rio churches have made good progress. "The year 1910 has been crowded full of rich blessings from the bountiful hand of our Heavenly Father in the Rio station. There have been but three who have given their entire time to evangelical work this year in this station—one missionary and two native helpers. To put it mildly, they have been overburdened with work." "One thing that is very precious and noticeable about these churches is the ever deepening consecration in the minds of the members." The 10 churches in this station have contributed during the year for all purposes \$9,013, an average of nearly nine dollars per member. There is still a very pressing need of a new lot and building for the First church in Rio. Everything in this great city is very expensive and it will not be easy to secure a suitable lot and building.

The Rio College and Seminary has had a good year. The college had 70 students during the year. The seminary has had 10 students during the year and President Shepard expects 35 during the next session. It is impossible to estimate the value of such an institution.

The Brazilian Baptist Publishing House has done a great work in sending out hundreds of thousands of pages of literature in the Portuguese language. This great plant is in sore need of another missionary to help in its management and of better equipment.

The Campos churches report a gradual development along all lines. The native force has shown itself efficient and capable of doing a large amount of work.

The churches of the Victoria Mission report a year of great blessings. One native missionary, Rev. Fer-

nando Drummond, has traveled over 2,000 miles on horseback, held 350 meetings and baptized 138 converts. The other native preachers have done faithful service in the absence of the missionary, Rev. L. M. Reno, who has been at home on furlough. One layman, Mirando Pinto, who is superintendent of the Leopoldino Railway, has been a power in the work.

THE NORTH BRAZILIAN MISSION.

This territory covers a vast expanse of country from the Amazon Valley down to Victoria. It is almost impossible to get a conception of the immensity of this territory. The Bahia field alone is larger than the whole German Empire, and it is only a small part of the entire territory. While the field is very much undermanned the report shows good results. There are 66 churches, which report 488 baptisms, 151 additions by letter and 32 by restoration, making a total of 3,571. There are 46 Sunday schools with 1,613 scholars. The churches contributed \$20,301. "The Brazilian believer is not one of the 'loaves and fishes' kind. He believes in self-sacrifice."

Rev. S. L. Ginsburg says, "We are on the eve of a most remarkable revival all over this vast mission. The Lord is opening up places never before thought of and hearts until now untouched. Invitations to preach and to teach and to baptize are constantly reaching us. All this great field is undergoing marvelous material development. There is unspeakable need of large reinforcements to meet the immense opportunities before our workers."

THE ITALIAN MISSION.

The report indicates decided advance on several lines in Italy. "Evangelical services are more largely attended than ever. In some places the halls will not hold the congregations on Sunday evenings." The Modernist Movement, though fraught with difficulties in reference to orthodox belief, will doubtless prove helpful to the evangelical cause. The pope is making a desperate struggle against the influence of this movement. Dr. Whittinghill says, "Will the Roman church be able to resist this influence? We believe not. Baptists who have no fear of truth from whatever source it may come, have much to gain and little to lose from this struggle between Pius X and his subordinates. Surely, the pope has come to the kingdom for such a time as this. Long may he live!"

In Italy there are now 25 churches, 96 outstations, 40 native workers, 6 foreign missionaries, 1,017 members, 947 Sunday school scholars, a theological school with five professors and 15 students, and half ownership in two religious papers, one of which has the largest circulation of any evangelical journal in Italy.

On January 1, 1911, the Italian Mission was appointed to the three missionaries in such a manner as to give each one a definite work in which we will be largely independent and therefore responsible. Dr. Everette Gill will administer the work from Rome, North, being the same territory which he formerly had. The Southern field falls to Mr. Stuart, while the theological school and publication work will remain in Dr. Whittinghill's care. However, the mission as a whole, remains undivided, as all things of importance will be decided by a committee composed of the three. In this way the responsibility will be equally shared and more conservative action will be assured.

The theological school in Rome, which has already trained many strong native preachers, is still doing a glorious work. The two greatest needs in Italy are a suitable building for our Theological Seminary and a number of attractive church buildings large enough to hold a good congregation. One of these buildings ought to be in Rome.

MEXICO.

Our work in Mexico is organized into two missions, the North Mexican Mission and the South Mexican Mission.

THE NORTH MEXICAN MISSION.

The territory of this mission is about four hundred thousand square miles, five times the area of the State of Kansas, and has in it a population of about two million. All of the stations report good progress. There are 37 churches which report 190 baptisms, 69 received by letter and 19 by restoration, making a total membership of 1,494. There are 39 Sunday schools, with 1,189 scholars. There are 17 missionaries and 33 native helpers. We have at Torreón a theological school with 26 students, more than were ever enrolled any previous year and several others were expected for the second term, which had just begun when the report was written.

The Madeiro Institute has an enrollment of 98 students. This school is accomplishing glorious things for the Baptist girls of Mexico. Many of them are

being fitted to become effective workers. Our school at Chihuahua enrolled 132 students and reports a good year's work. The new school at Guaymas has already enrolled 94 students and others have had to be turned away for the lack of funds and equipment. Notwithstanding the disturbed conditions incident to the war in Mexico, all of the stations make encouraging reports. There is great need for better equipment such as chapels, school buildings, and teachers.

THE SOUTH MEXICAN MISSION.

The territory of this mission embraces six States in Southern Mexico with an area equal to that of Alabama, Mississippi, and the half of Tennessee. There are 15 churches which report 119 baptisms, 26 additions by letter and 4 by restoration, making a total membership of 569. There are 14 Sunday schools, with 417 students. We have 16 missionaries and 7 native helpers; 2 medical missionaries in South Mexico, who treated 2,047 patients during the year.

We have at Leon an excellent publishing house, which is doing a great work towards supplying the profound need of sound doctrinal and evangelical literature in Spanish. It publishes two Baptist papers and a Sunday School Quarterly, which has a large circulation not only in Mexico, but in Cuba, Porto Rico and among Spanish-speaking people in the United States. Fifteen million pages of tracts have been printed during the year. These also are sent to Cuba, Porto Rico, Chili, Argentina, Spain, Central America and the United States. In other words, they are being used wherever the Spanish language is spoken. Dr. Eager's book, "Romanism in Its Home," has been translated and printed in Spanish. Several other books are published and others are being prepared.

Our Baptist school at Guadalajara has 44 students, the one at Leon 14, and the school at Toluca 136, ten of whom were in the missionary training department and five graduated in November. These schools are all doing a great work for the evangelization of Mexico and are in great need of better equipment. There is also need of better buildings for worship and of increasing the capacity of the printing plant at Leon.

PAGAN FIELDS.

Our three great pagan fields are Japan, Africa and China. In all of these the cause has made progress during the year 1910 and in China there has been a great awakening and more than 1,500 baptisms are reported.

THE AFRICAN MISSION.

This is one of the most difficult fields for many reasons, but all of the churches this year report progress. There are now on this field 14 churches that report this year 68 baptisms and 4 additions by letter, making a total membership of 610. There are 13 Sunday Schools, with 437 scholars. We have 12 missionaries and 25 native helpers.

An important feature of the work is the Theological Training School at Ogbomoso, which had 13 students during the session and the Industrial school at Saki, in which the students are taught various trades, according to modern methods, thus enabling them to make their own way and at the same time receive a training which is greatly needed in Africa, and are being fitted to become effective Christian workers. The report says: "From the north we are threatened with inundation from the Mohammedan States. The adherents to the Musselman religion are increasing and unless much work is done in the near future we will not be in a position to cope successfully with the condition which is created."

OUR MISSIONS IN CHINA.

The work in China is organized into four missions, the South China, the Central China, the North China and the Interior China.

THE SOUTH CHINA MISSION.

This is located in two provinces near Canton with an area of about 160,000 square miles and a population of thirty-six millions of people. There are 29 churches and 69 outstations. The report shows 582 additions by baptism and 85 by letter, making a total membership of 4,063. There are 52 Sunday Schools, with 2,141 scholars. There are 43 missionaries and 163 native helpers. In this mission there is one hospital and two dispensaries, where the five medical missionaries treated last year 10,301. There is a large self-supporting church in Hong Kong and one in Canton and 21 churches that are partly self-supporting. There are quite a number of schools connected with the work of the Board, and they are doing a great work. The Graves Theological Seminary at Canton, with 62 students and the Woman's Training School with 129 students are worthy of special mention.

The China Baptist Publication Society, which is now

owned jointly by the Northern and Southern Baptist Boards, is one of the most important agencies for the evangelization of China. The society's catalog now contains nearly 150 different books and tracts. An average of over a million pages of Christian literature have been sent out each month. Not only throughout China, but to the workers among the Chinese in America, Australia, New Zealand and the islands of Oceania, including far away Tahiti.

Five of the missionaries now on the South China field have given a total of 195 years' service to the Lord's work, as follows: R. H. Graves, 54 years; E. Z. Simmons, 40 years; Mrs. Simmons, 40 years; Miss Lula Whilden, 38 years; Mrs. Graves, 23 years. This is a glorious record. The needs of the field are more native workers, more missionaries, more homes for the missionaries, and chapels into which the people can be gathered for worship.

THE CENTRAL CHINA MISSION.

This mission reports a year of happy service which has been crowned with abundant blessings. The development of the evangelistic spirit has been especially gratifying and a number of new outstations have been opened. The increase in the number of baptisms is very marked. There are now 17 churches which report 378 baptisms and a total membership of 1,175. There are 25 Sunday schools with 1,384 scholars. There are 39 missionaries and 40 native helpers. There are two medical missionaries, two hospitals and one dispensary where 5,264 patients were treated.

The educational work is of great importance because of the very remarkable educational awakening which has taken place in recent years. "It would be an unspeakable calamity to the cause of Christ in this mighty Empire for the multitude of eager students to receive an education devoid of the Christian ideal." The Shanghai college and seminary form the crowning glory of our educational system. These two schools are conducted by the Northern and Southern Boards jointly. The seminary, of which Dr. R. T. Bryan is president, enrolled 29 students. The Woman's Training School connected with the Seminary, had 19 students, and the Smith Bible School, conducted by Miss Willie Kelly, for the training of Chinese Bible women, had 14 students in attendance. There is great need for additional educational and medical work in this important mission.

THE NORTH CHINA MISSION.

This is the fiftieth year's work in North China and the mission sends a jubilee report. It tells the story of joy, growth, abounding hope and victory. There are now 17 churches and 65 outstations and they report 516 baptisms for the year and a total membership of 2,712. There are 63 Sunday schools with 1,646 scholars. The field has 53 missionaries and 54 native helpers. There are 3 hospitals in which the missionaries treated 21,773 patients.

The Bush Theological Seminary reports an enrollment of 40. In September of each year the Seminary invited all pastors, evangelists, and colporters to unite in a special course of study. This year there were 80 in attendance.

At Laichowfu, there is a woman's training school, which is doing a great work in fitting women to do evangelistic work among the women. The school reports the best year in its history. The women of Texas have been raising money to erect a much needed building for this school and the prospects for the future are very bright.

The influence of a most remarkable religious awakening has been felt throughout the mission. One Chinese brother says, "This field is ripe—white ripe." In this saying he expresses the feeling of all the Chinese Christians in that section. "Who can read the story of our Jubilee year without catching fire with some of the zeal, yearning, longing, love and entering into the joys of our Master? Not one note of despondency in this song."

THE INTERIOR CHINA MISSION.

The mission is located in the very heart of China. The report says, "In our new work in the interior we have made progress each year, and can truthfully say that this has been our best year from every standpoint." There are now 3 churches, with 7 outstations, and they report 36 baptisms, making a total membership of 96. There are 10 missionaries and 15 native helpers. The new work in the great city of Kaifeng has made splendid progress.

An excellent hospital building has been opened at Chengchow, in which Dr. Louthan, our medical missionary, has treated 1,103 patients. Excellent work has been done in the surrounding country by using a tent. Missionary Lawton had this tent in the country for ninety days, and held 250 services with a total attendance of 8,000 people.

During the year, the work at Pochow, which has been carried on for many years under the Gospel Mission, was turned over to the Board, thus greatly enlarging our interior China field. Pochow is situated in the famine district and the tales of suffering among the people have been pathetic in the extreme. The missionaries there have given much time and strength to the relief of the famine sufferers.

THE JAPAN MISSION.

There are now on this field 10 churches with 12 outstations, and they report 63 baptisms and 20 additions by letter, making a total membership of 578. There are 19 Sunday schools with 1,148 scholars. We have on the field 16 missionaries and 17 native helpers.

The most noteworthy event to be recorded in connection with the work in Japan for the year 1910 was the consummation of the long projected plans for union between missions of the Northern and Southern Baptist Boards in theological education. The new Seminary is located in temporary quarters at Tokyo, and 15 students were enrolled during the year.

Our missionaries in Japan are constantly pleading for additional workers and urging that some plan be formed for giving our people Christian education, so that they will not be forced to study in the government schools under the hurtful influence which exists in these institutions. They plead also for means to enable them to prepare and circulate religious literature and especially Baptist literature. The Japanese are almost universally a reading people, and the printed page can be made a powerful evangelistic agency.

SOUTHERN BAPTIST CONVENTION.

(Continued from page 1)

edge of us that we have been with Jesus.

"Our prayer shall be that in months to come you shall think, not of the numbers present, or of the addresses made, or of the precious fellowship renewed, but of the thrill your hearts felt as you realized here the presence of Him who makes all occasions great, the King of Kings and Lord of Lords."

FORBID APPLAUDING.

On motion of Dr. A. J. Barton, of Texas, the President was directed to enforce the rules of the Convention forbidding hand clapping or other applause during the sessions.

Hon. Joshua Levering, president board of trustees, Southern Baptist Seminary, presented a resolution calling attention to the fact that new trustees were to be elected from the States of South Carolina, Virginia, Texas, North Carolina, Tennessee, Missouri, Maryland and the District of Columbia.

Upon his motion, a committee was appointed to nominate brethren who would be elected by the board of trustees.

SUNDAY SCHOOL BOARD REPORT.

The Corresponding Secretary, Dr. J. M. Frost, of Nashville, read a digest of the annual report of the Sunday School Board to the Southern Baptist Convention, which was in part as follows:

All of the profits made by the board go into the mission work of the denomination. The annual report of the board shows that during the past year it has given in cash to the different departments of the work the sum of \$60,821, and in gifts of periodicals and books \$8,821 additional. Of this amount, \$2,500 was given to the Home Mission Board, \$2,500 to the Foreign Mission Board, \$10,000 toward the endowment fund for the Southern Baptist Theological Seminary.

The growth of the work is shown by the statement that the total receipts in 1892 were but \$19,000. During the past year they were \$278,446. Since the board has given away to various departments of the Convention, \$424,692.

The chief business of the board is the publication of periodicals for use in the Sunday schools and in the work of the Baptist Young People's Union. At present one monthly, four weekly and nine quarterly publications are being issued. It is the ambition of those in charge of this work to have more, larger and better Sunday schools connected with the Baptist churches of the South.

Year by year the board is enlarging its business so that it is predicted that it eventually will grow into a great Baptist publishing house. "All that is being done by the board," says the report, "whether in publishing, or in the several forms of Sunday school work, or in the B. Y. P. U. work, centers and moves along the one line of the better training in the Christian life and service, with better church members and faithfulness everywhere in doctrine and life."

FOREIGN MISSION BOARD REPORT.

With sadly noticeable increase of nervousness, Dr. R. J. Willingham, of Virginia, the Corresponding Secretary, on whose gigantic physical frame the more colossal burdens of the great work he represents are telling in a breaking down of physical strength, read a digest of the report of the Foreign Mission Board. It appears in another column of this paper.

HOME MISSION BOARD REPORT.

The report of the Home Mission Board was read by the popular Corresponding Secretary, Dr. B. D. Gray, of Georgia. An abstract of it is as follows:

"The total receipts of the Board were \$333,534.43 in the past year.

"The preaching of the gospel all over the South, among the negroes, the Indians, the Mexicans in Texas and among the immigrants arriving at the Southern ports has been fruitful of results during the past church year, according to the report of the board. This board also looks after the work in Cuba, the Isle of Pines and in the canal zone of Panama.

"During the last year a general evangelist and twenty-eight assistants have been employed to hold meetings among the churches. In addition to this there have been 1,240 white missionaries and thirty-five negroes employed, a total of 1,302 missionaries. There have been 3,860 professions of conversion under the preaching of the evangelists. There have been 3,082 received for baptism into the churches and 21,142 have been baptized by the white missionaries and 2,642 by the negro missionaries, a total of 26,866.

"In the meetings held by the evangelists there have been received into the churches 4,577. The white missionaries have taken in 40,047 and the negroes 4,673, a total of 49,297. One new church has been organized by evangelists and 234 by the white missionaries. Two hundred and eighty-nine houses of worship have been built and 731 Sunday schools have been started."

Dr. Gray in his report asserted that there would be a million additions to the Baptist churches in the South in the next ten years if they would only support the home mission work as it deserved to be supported.

All of these reports were referred to a special committee.

The prayer, at adjournment, was delivered by Dr. J. L. Gross, of Texas.

WEDNESDAY NIGHT SESSION.

The Morocco Temple was filled in every possible cranny, both of gallery and lower floor, when the spirited song service led by Singing Evangelist J. Fred Scholfield, of Chicago, sang "Shall We Gather At the River?"

Again, Dr. Geo. W. Truett, of Texas, took charge of the devotional exercises. Sang "Amazing Grace." A chorus-choir of sixty or eighty members of the Convention occupied seats on the stage and added much volume to the singing.

Drs. A. C. Davidson, of Kentucky, and R. M. Inlow, of Nashville, led unctuous prayers.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

According to the order of business, the hour for discussion of the interests of the Southern Baptist Theological Seminary of Louisville had arrived, and Dr. E. Y. Mullins, of Kentucky, president of the Seminary, stepped to the front and made the announcement that the Seminary endowment fund of \$600,000 begun three years ago during the Convention at Hot Springs, Ark., had not all been raised, but that the goal was in sight. Tennessee fell behind \$15,000 on the appropriation asked of her. The only financial agents the Seminary has at present are Drs. P. T. Hale and W. Y. Quisenberry.

Singing Evangelists J. Fred Scholfield and wife, of Chicago, rendered effectively as a duet "Beautiful Isle of Somewhere."

Dr. H. A. Porter, of Kentucky, was introduced as the speaker of the evening and discussed the work of the Seminary in part as follows:

"Brethren, this is all there is of me. I'm glad to be here and to discuss the work of the Seminary. The Southern Baptist Theological Seminary is to other seminaries what Niagara is to other waterfalls. I want tonight to interpret for you the music the Seminary is making. It strikes eight notes, an octave. It has eight full professors—I mean, sober full. The Seminary strikes: 1. The Biblical note. It is the first seminary to give courses of instruction in the English Bible. It does its work in the Bible, but not at the Bible. Other seminaries do work at the Bible, and some Baptist seminaries are not guddless

in this regard. It is time for Baptists to quit working at the Bible. The Bible can't be dissected. You can't dissect anything but something that is dead. The Bible is alive, vitalized by the Spirit of God. Some seminaries are the unfittest places to prepare men for the ministry of any place in the world. Men go into them believers and come out skeptics. It is a crime against high heaven for a seminary to be a wrecker of faith instead of an up-builder of faith.

2. The note of scholarship, but not in a pedantic way. If the Lord will keep you humble, the seminary professors will keep you poor if you buy all their books. The Seminary is not exclusive. It engenders love of knowledge and passion for truth. 3. The spiritual note. Culture alone saves no soul. An education for the ministry that does not take a man past Bethany, Olivet, Gethsemane, Calvary and Joseph's new tomb, is a failure. 4. The practical note. A preacher is merely a man among men and should know how to touch a cord of sympathy among the people. The difference between the preacher whose preaching brings results and that one whose preaching doesn't, is that the first loads his gun with slug shot and aims at a man's second button, while the second loads his gun with philosophy and shoots at the sky. The Seminary teaches theology and knows how to apply it to life. 5. The note of orthodoxy is struck at the Seminary and with no uncertain sound nor in an offensive way. Some men speak even the truth offensively. The Seminary is not in sympathy with offensive belligerency. It doesn't flat or sharp the orthodox note, but strikes it full, clear and round. It doesn't strike a strident note of cocksureness, but the solid note of certainty. 6. The note of freedom. Baptists are religious Democrats. They are proud of their freedom and will never surrender it. They contend for the freedom of the individual soul unto God in religious matters. The Seminary is no worshiper of traditionalism. It hasn't got its head on backward. Theology is a feeble effort on the part of man to fathom the unfathomable. 7. The missionary note. You can tell a man as you can tell an institution by the circle in which he lives, his horizon. Tell him by the circle he stays in. Christ was the first to take the round world within the circle of his thoughts and love. How God has blessed the Baptists since they got the world view! The Seminary has been missionary throughout its entire history. 8. The evangelistic note. The seeking note is the kingliest note in all the gospel. It was the note the Master struck. He came to seek and to save the lost. The mission of the Master is the mission of his ministers. Woe to that man who looks upon his sermon as a work of art. Every man whom God has called to preach can do evangelistic preaching. There are myriads of voices calling for an educated ministry."

Dr. E. Y. Mullins, of Kentucky, spoke, referring especially to the need of money for the Students' Fund. A collection in cash and pledges was taken for that fund, amounting to \$892. The hour being late, it was decided to renew the collection at the Thursday morning session, to raise if possible, \$6,000.

At a late hour the closing prayer was offered by Dr. R. J. Willingham, of Virginia.

THURSDAY MORNING SESSION.

Although the weather was unfavorable because of rain, the attendance was good when President E. C. Dargan, of Georgia, called the Convention to order at 9 o'clock. Sang "Stand Up, Stand Up, for Jesus," and "Come Thou Fount of Every Blessing." Prayers were offered by Revs. C. W. Brittain, of Georgia, and F. C. McConnell, of Texas.

BAPTIST STATISTICS.

The report of Dr. Lansing Burrows, statistical secretary, was presented and shows that Texas leads in the number of Baptists in the Southern States. In the Lone Star State 299,718 are affiliated with this denomination, according to the annual report of the statistical secretary, Dr. Lansing Burrows.

Texas also led last year in the number of baptisms—23,165. She also has the largest amount of money invested in church property, \$5,477,904, and has contributed to the church work \$1,812,230, the largest amount of any State in the South.

Within the bounds of the Convention, there are 23,248 churches and 860 associations. The number received by baptism into these churches last year was 134,440, by letter 100,853, by restoration 9,866 and by statement 4,483. From these churches 95,555 were dismissed by letter, 24,848 were excluded, the names of 8,622 were erased and 19,998 died. The total mem-

(Continued on page 8)

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.

WHY A WOMAN'S MISSIONARY UNION IN A CHURCH DIES.

(Paper prepared and read by Mrs. John Gilbert, Superintendent of Woman's Work of Chilhowie Association, at the Fifth Sunday meeting, held at Maryville, Tenn., Jan. 28, 1911.)

The subject you have given me is not an easy one. I have never seen any literature on the subject; the reason, I suppose is, when a Woman's Missionary Union is organized, it is organized to live and grow, and not to die, but we find they do sometimes die.

As I have had to depend entirely on myself, I have done a great deal of thinking and praying. What I have is most all from observation, very little from experience. The desire of my heart is that I may be able to help you all. The reasons I have are facts.

I feel I haven't a very great talent, but I have made it a rule of my Christian life, as the opportunities come to me, to do anything I can to advance the cause of Christ. I will do it in my own way.

I feel that a large amount of talent in our church is buried, especially among our women, and the cause is, they will not grasp the opportunities God is giving them. There are many reasons why a Woman's Missionary Union in a church dies, yet there is only one—it is for a lack of interest in the Lord's work, but, who are not interested in the organization of women and the great cause of missions? All of the church to a great extent.

First, the pastors are not as much interested as they should be. But you say, what has the pastor to do with the Society? He has much, much more probably than you pastors ever dreamed of. The pastor does not realize that the Woman's Mission Union is organized for the purpose of training the women of his church to help him in spreading the gospel, and that

this is a place where women can cultivate the talent that God has given them to use for Him. He doesn't realize that one woman trained for service with her heart stirred and a burning desire for lost souls is worth more to him than a dozen women that have not been trained. If the pastor does not realize what a power his women could be, of course he is not interested.

But, you say, what has this to do with the Society dying? Much, he is indifferent about the work. The president gets up her program, asks the pastor to make her announcement, asking him to please say something that will encourage the women to come. She has confidence in her pastor, feels that he is more able to say interesting things than she.

Now, perhaps the pastor will think to make the announcement in an indifferent way, but never say a word to encourage the women.

Let me tell you, I know a president who asked her pastor to make an announcement, one she thought was important and necessary, and that pastor said it mortified him so he could hardly make the announcement. Of course the president heard what he said.

Now, was not that enough to almost kill that president? But it did not even discourage her, for that president was interested in her work and she prayed more earnestly for help to One who is able to help in all things, but a less interested president will become discouraged. She will go to her meeting feeling, well, perhaps, this work is not worth the effort. A few of the older women are there, her secretary is absent, one of the most important officers of the Society. Nothing there to give her encouragement. She goes away with a feeling of disappointment, thinking there is no use in trying, the women are not interested, the pastor is not interested, I will just give up; maybe after all, it is a mistake—this woman's work, the Lord don't need us, or surely some one would be interested. O, what a sad thought, no one interested in obeying our Lord's last command; no one interested in studying the needs in the foreign fields. No one interested in our home land, no one interested in our State; no one cares if the heathen dies without ever hearing of the Lord who has done so much for us, and whom we profess to love and serve, who has given us this blessed privilege and opportunity to work for him. If that president had looked at the needs, if she had realized her calling she would have fell at the feet of Jesus and plead for strength and courage to go forward in this great work. She does not even think to go to her Bible for encouragement; sometimes I fear that we do not know much about what Christ wants his people to do; we do not know His commandments, for he says He that hath my commandments and keepeth them, he it is that loveth me. We show our love by obedience; we show our faith by our works, and faith without works is dead. Oh, it is so sad to hear a woman say, "I am not interested in mission work." Do you know what that means? I do. It means much more than I care to say.

If I were not interested in mission work, I would not say so. It means too much to say I am not interested in a cause that is nearest the great heart of our Heavenly Father.

Back to the "Why the W. M. U. dies," it is I say again, for the lack of love and interest in the Lord's work. There are more than the pastor who are not interested; the men of the church do not realize what a W.



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M. U. means to their wives. He will make light of her when she speaks of going to the mission meeting, and she is not very much interested, therefore she does not go. She does not study the needs, she does not know the names of many of the missionaries; she has not thought of the sacrifices they are gladly making for our Lord.

The *Foreign Mission Journal* does not come to their home, so she doesn't know how the missionaries appeal to us to pray for them in their work among the heathen, and of course when she is not interested in missions she cannot pray "thy kingdom come," for how can any one pray for any thing they are not helping to bring to pass?

Now, the disinterested ones have never thought that God must have impressed some one to organize the W. M. U. He must have, for we believe that everything that is done for the advancement of His cause is by His guidance. The women do not think they are responsible; they do not realize that in the W. M. U. they can do more to advance the cause; therefore, not realizing this fact they are not interested, and the W. M. U. in the church dies.

Let me say where you find a live W. M. U., you find a church that is alive and doing something; you find that church paying its pastor a good salary, and giving to missions.

Brother pastor and layman, the W. M. U. is not only a help financially, but is such a help to your women spiritually. Your women want to do something for the Master's cause. Let me plead with you, help your women and they will help you. Get mission literature, study it yourself, give it to your women; tell them that the Lord needs them in this work. The Bible teaches that women served the Lord at every opportunity and ministered unto Him of their substance, and there has been no time in history where women have had the opportunity that they have now.

Let's all resolve to uphold this work, and do all we can to keep our Societies alive; let's apply the proper remedy, for a dead society has its effect on a church. Let us be up and doing while it is day; the night cometh when no

one can work.

Dear sisters, let me appeal to you, there is not a woman here I know but who wants to serve the Lord. Won't you grasp this opportunity? Where can you find a place that you can work to greater advantage for the cause of our Master than in the W. M. U.? Oh, don't say, I cannot. You can. God has never asked us to do anything that He will not help us to do. Oh, the joy of serving the Lord, the joy that comes from praying for our missionaries; the joy of giving to support them on the field, and the joy, dear sister, of knowing we are doing what we can.

All these joys help us to bear the discouragements. Sisters, can you count the blessings? Think what has the Lord done for you. Don't you owe Him your life service? God bless the women of our Association, and may we all be willing to be used for His glory.

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Nashville, Tenn.

Motto: "Whatsoever He sayeth un-
to you, do it."

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

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

"Let none hear you idly saying,
'There is nothing I can do,'
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly
Let His work your pleasure be;
Answer quickly when He calleth,
'Here am I; send me, send me.'"

WHAT ONE GIRL DID.

A Baptist girl in Detroit tells in the most modest way of a remarkable work accomplished by herself during the past year. She had become deeply interested in missions, but was unable to give largely to further the work. Her time, however, she could, to a large extent, control. This she has used to such advantage that she has raised nearly a thousand dollars in her own church.

She found on inquiry that there were 375 women and girls in the membership of her church, of whom only 75 were enrolled on the treasurer's books as making any contribution to missions. Her method of attacking the problem was as follows:

She bought a city map, on which by pins she located every woman and girl on the church lists. Armed with pledges and packages of literature she proceeded to call upon every one of these women. She usually devoted her mornings because she found the women at home. She prayed much, scolded not at all, presented the marvelous opportunities, and asked a minimum pledge of five cents a week. Any pledges received she turned over at once to the treasurer. In the prosecution of her self-imposed task, this young girl made nearly one thousand calls. She said in almost all cases she was kindly received; and in many cases got more than she asked for. She attributes her success to the fact that she based all her appeals on the love of Christ, and that she expected definite prayer to be answered by a guidance that should give her favor with those whom she visited. In addition to the thousand dollars raised she has distributed hundreds of pamphlets dealing with the needs of the fields. All who heard the simple, modest rehearsal of what God had wrought through his dear child received a new vision of the possibility of missionary service on this side of the sea.—*Helping Hand.*

WHY DO YOU NOT BELONG

to the Woman's Missionary Society?

"Excuse—I am too busy.

Answer—"Take heed lest at any time your heart becomes overcharged with the cares of this life."—Luke xxi. 34.

Excuse—"There is so little I can do, I am so timid.

Answer—"I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee."

Excuse—"Woman's work will never accomplish much.

Answer—"The Lord giveth the Word; the women that publish the tidings are a great host."—Ps. lxxviii. 11 (R. V.).

Excuse—"I am not gifted in taking part.

Answer—"Who hath made man's mouth? Have not I the Lord? Now therefore go, and I will be with thee and teach thee what thou shalt say." Ex. iv. 11, 12.

Excuse—"I can not help now, but I may do so some time.

Answer—"Boast not thyself of tomorrow." Prov. xxvii. 1. "The night cometh when no man can work." John ix. 4.

Excuse—"I forgot the time of meeting.

Answer—"Beware that thou forget not the Lord thy God; lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein, then thy heart be lifted up and thou forget the Lord thy God." Deut. viii. 11, 12-14.

Excuse—"I send my money to the meeting; it wasn't necessary for me to go.

Answer—"Bring ye all the tithes in to the storehouse." Mal. iii. 10. "And let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together." Heb. x. 24, 25.

Excuse—"I'm afraid I'll be called upon to pray.

Answer—"Whosoever doth not bear his cross and come after me can not be my disciple." Luke xiv. 27.

Excuse—"I've done my share.

Answer—"No man having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke ix. 62.

Excuse—"So few attend the meetings.

Answer—"Where two or three are gathered together in my name there am I in the midst of them." Matt. xviii. 20.

Excuse—"I have no interest in missions.

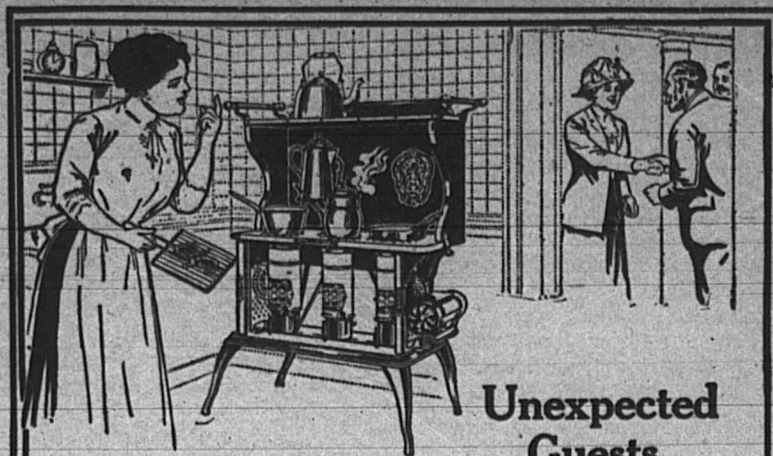
Answer—"Woe unto them that are at ease in Zion." Amos vi. 1.—*Sel.*

THE USE OF TRACTS.

A man stepped into a horse-car in New York not long ago, and before taking his seat gave to each passenger a little card bearing the instruction, "Look to Jesus when tempted, when troubled, when dying."

One of the passengers carefully read the card and put it in his pocket. As he left the car he said to the giver, "Sir, when you gave me this card I was on my way to the ferry intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live, but this card has persuaded me to begin life anew. Good-day, and God bless you!"

We adore the kind Providence that led Philip to cross the path of the Ethiopian at the very moment when he was needed, but we forget that the like thing occurs every day. There is no such thing as chance in God's world, and those who seek to be led



Unexpected Guests

The farmer and his wife were about to sit down to a cold supper when they saw some old friends driving towards the house.

The good wife was equal to the occasion—thanks to her New Perfection Oil Cook-stove.

She had it lit in a moment, and her guests hardly were seated on the porch before a hearty hot meal was ready for the table—sausages and eggs and long rashers of streaky bacon, and rolls just crisped in the oven and fresh coffee—and the hostess herself as cool and neat as if she had not been near the kitchen.

She never could have managed it with an old-fashioned range. The New Perfection is the quickest, most convenient and best cooker on the market.

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by the Spirit often find themselves messengers of mercy to some weary soul.

A lady once traveled nearly two hundred miles to tell the writer personally how a little leaflet that he had given her the year before led to her conversion. By the use of a similar card, a young man was led to give his heart to the Lord, and through his influence both his father and mother were brought to the Master.

A Christian worker in Nottingham, England, tells the following incident: "I was called to see a dying woman. I found her rejoicing in Christ, and asked her how she found the Lord. 'Read that,' she replied, handing me a torn piece of paper. I looked at it, and found that it was a part of an American newspaper containing an extract from one of Spurgeon's sermons. 'Where did you find this newspaper?' I asked. She answered, 'It was wrapped around a parcel sent me from Australia.'

"Think of that! a sermon preached in London, conveyed to America, then to Australia, part of it torn off for the parcel dispatched to England, and after all its wandering giving the message of salvation to that woman's soul!"

Perchance in heaven one day to me
Some blessed saint will come and say,
"All hail, beloved! but for thee
My soul to death had fallen a prey!"
And oh, what rapture in the thought
One soul to glory to have brought.
—Rev. H. W. Pope.

THE A. B. DEGREE AT TENNESSEE COLLEGE.

Since Tennessee College first opened her doors to students in September, 1907, she has offered no degree but has granted the title of Associate in Arts. From the very beginning, how-

ever, she has maintained a high standard of scholarship and ever demanded from her students earnest, intelligent work. Up to the present year the college has been content to do standard college work and designate it as such, but since the four regular years had not been offered no degree has been granted.

Now the institution has taken a distinct step forward.

Ever since her corner stone bearing the inscription, "Tennessee College for Women," has been laid, there has been in the minds and hearts of the president and of those closely associated with the college a deep desire to offer an A. B. degree that would be as much honor to the student possessing it as the same degree from Wellesley, Vassar, Smith, Vanderbilt, Chicago University, or from any other institution in the country. On the night of May 10, 1911, the first step necessary to confer such a degree was taken.

At a meeting of the faculty, with three of the trustees present, the following resolution was made by the president of the Board of Trustees, Mr. C. H. Byrn:

"Resolved, That the curriculum in the catalog for 1911-12 offer four years of college work based upon the requirement of fourteen Carnegie units for entrance to the Freshman class, and that upon the completion of this course the A. B. degree be granted to such students as have fulfilled this requirement."

This resolution was passed by a unanimous standing vote of all present and Tennessee College has the proud distinction of being the only college for women in the State of Tennessee having such high standards and conferring such a degree.

Sincerely,
BESS CARNALL,
Department of English.
Murfreesboro, Tenn.

Baptist and Reflector

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SOUTHERN BAPTIST CONVENTION.

(Continued from page 5)

bership at the end of the year was 2,332,464.

These churches gave for missions \$1,503,844, and for all purposes which includes pastors' salaries and home expenses \$10,424,385. The value of the church property is \$43,393,898. There are 14,522 Sunday schools, in which there are 124,116 pupils being taught the Word of God.

Dr. Burrows stated that there are 400,000 less Methodists in the South than Baptists.

COMMITTEES ANNOUNCED.

President E. C. Dargan, of Georgia, announced through the Secretary, the following committees:

Home Board's Report—Rev. F. W. Barnett, of Alabama, chairman; Tennessee member, W. H. Major, Covington.

Mountain Schools—Rev. M. E. Dodd, of Kentucky; Tennessee member, Dr. W. C. Golden, Nashville.

Evangelism—Dr. J. L. Gross, of Texas; Tennessee member, Dr. R. M. Inlow, Nashville.

Cities and Foreigners—Dr. A. J. Holt, of Oklahoma; Tennessee member, Dr. A. U. Boone, of Memphis.

Church Building Fund—Dr. T. J. Shipman, of Mississippi.

Finances—Dr. J. W. Gillon, of Nashville.

Papal Fields—Dr. A. J. Moncrief, of Georgia.

Pagan Fields—Dr. W. J. E. Cox, of Alabama; Tennessee member, J. W. O'Hara, of Newport.

Editorial and Educational Work of the Sunday School Board—L. P. Leavell, of Mississippi.

Finances of the Foreign Board—Dr. H. A. Porter, of Kentucky.

Special Items in Foreign Board Report—Dr. J. L. White, of Memphis.

Nominations—Dr. W. A. Borum, of Mississippi.

Laymen's Movement—Dr. John E. White, of Georgia; Tennessee member, Dr. G. C. Savage, of Nashville.

Reports of Vice-Presidents—Dr. W. D. Powell, of Kentucky; Tennessee member, Prof. Geo. J. Burnett, of Murfreesboro.

SUNDAY SCHOOL BOARD'S WORK.

Dr. J. M. Frost, of Nashville, when the work of the Sunday School Board became the order, announced that this year is the twentieth anniversary of the Board's career. He stated that he had requested that Dr. T. P. Bell, of Georgia, read a report on the work of the Board, because he was most vitally connected with its organization. He said the Book Publishing Department of the Board is a certainty. A set of commentaries is being published. One on Genesis, by Dr. J. R. Sampey, of Kentucky; and another by Dr. J. J. Taylor, of Knoxville, on Mark, are about completed.

Dr. Bell, of Georgia, read a brief report giving renewed emphasis to the success and work of the Board, and followed the reading with an address of force and power.

Dr. B. W. Spilman, of North Carolina, the first field secretary of the Sunday School Board, called attention to the remarkable growth of that department since its organization ten years ago.

Dr. W. L. Pickard, of Georgia, discussed the report of the Board. In his talk he called attention to the need of the churches of getting after the adults and interesting them in the work of the Sunday school.

"Get the men," he said. "If you get the men, the women will certainly be there."

Dr. Pickard also told of the success he has achieved in Sunday school work and explained the methods by which greater good could be accomplished.

Judge Geo. Hillyer, of Georgia, made a brief address touching the work of the Board.

The discussion was closed with a brief speech by Dr. J. M. Frost, of Nashville, who emphasized the business side of the Board's work, remarking that business is a good undergirding for doctrine. "The Convention," said he, "has a publishing house, but not necessarily a printing house. The largest publishing houses like that of Fleming H. Revell, of New York, own no printing plant. We must use our reserve fund for the future enlargement and protection of the work. It must enlarge. You must command it to enlarge."

Dr. Lansing Burrows, of Georgia, read a communication from the Executive Committee of the Northern Baptist Convention, bearing fraternal greetings and calling for the appointment of a committee to confer with a like committee from that body looking to a closer alignment of the workers North and South.

CONVENTION SERMON.

Promptly at 11 o'clock, Dr. Geo. W. Truett, of Texas, took charge of the devotional exercises, and a beautiful selection, "My Faith Looks Up to Thee," was rendered by a quartette from the First church, Jacksonville. Dr. Z. T. Cody, of South Carolina, after the reading by Dr. Truett of Luke 11 as a scripture lesson, spoke.

Referring to the United States Senate as "that once respectable organ of government" in condemning the seating of Lorimer, and discussing other recent public events in language equally vigorous, Rev. C. S. Gardner, D.D., one of the professors in the Southern Baptist Theological Seminary, preached the annual sermon before the Southern Baptist Convention. Dr. Gardner declared that anti-Christian principle lies at the basis of economic and political enterprises.

In his introduction, Dr. Gardner declared the kingdom of God was an ideal system of all personal relationships, centering in the supreme personality of God, whose one enterprise is the building up of an ideal system of relations between men, perfected in and through their relation to God. "To perfect this organization, the principle of which is love, Jesus lived, taught and died," he said. "Wherever the relation of men are not right, the task of the kingdom is to set them right."

POLITICAL ENDS HURT CHURCH.

Defending the right of religion to speak on the economic and political problems "which are shaking our social order down to its foundations," Dr. Gardner said that nevertheless the economic and political evils of our time were sweeping great masses out of the churches and alienating from organized religion the very elements of the population which flocked around Jesus. "What the whole world needs," he said, "is to wake up to the religious, the spiritual significance of economic and political activities."

"There are men who will do things as members of a corporation which they would not consent to do

as individual men dealing with their fellows," continued Dr. Gardner. "They seem to think that institutional or corporate action is not subject to the law of Christ. According to this view corporations have no souls and are not included in the scope of the kingdom of God. Away with such abstract subtleties! A corporation has as many souls as there are individuals in the corporation. The extension of the dominion of the kingdom of God over these corporations is one of the great religious tasks of our time." He said that an institution or a corporation which was dominated by an evil ideal, or in which was embodied an evil principle, was one of the greatest possible agencies for the spiritual ruin of men.

PROPERTY DECLARED SACRED.

"A thoughtful mind can hardly fail to bring into relation with one another certain incidents which have crowded themselves upon the public attention in recent weeks," he continued. "One is a judicial decision rendered by the Supreme Court of our greatest State in a case which, in its naked principle, involved the relative sacredness of property and human life; and the court declared that the sacredness of property was fundamental in the political constitution of our country."

"Another is the action of the Senate of the United States, in which a majority of the Senators covered that once respectable organ of Government with infamy and the nation with shame, by voting to receive into their official comradeship a man who owed his election to a greatness and baseness of political corruption which all but prostrates decent men with moral nausea. And while the civilized world was standing aghast at this manifestation of the deadly virus at work in the veins of our political and economic organism, our hearts were almost frozen by the alleged revelation of a vast dynamiting conspiracy on the part of conspicuous labor leaders. Are not all these incidents vitally related? The only convincing evidence of the truth of such a conspiracy, yet forthcoming, is that it fits so logically into the situation; seems the natural and inevitable companion picture to the other two. The fundamental sacredness of property rights as against human life; the unblinking effort of corporations, by purchasing public servants, to control the policy of the Government in their own behalf; the desperate determination of maddened laborers to offset the anarchy of the bribe with the anarchy of the bomb—are they not all of a piece? And have these things no intimate relation to the religious problems of our time? It is sin organized into the most substantial parts of the social fabric, and God is calling us in this day to fight for the eradication of that sin."

SERVICE IS GOD'S LAW.

Dr. Gardner saw no reason why the occupations of the business man and the politician could not be converted from means of getting gain into forms of public service. "The law of the kingdom of God is service," he said. He asserted that no man was the Lord's disciple who works for his own profit six days in the week and then pretends to live for God and his fellowmen on the seventh. "No man has a right to wear His name who dedicates to religion the ill-gotten gain that really belongs to others. No man is a Christian who reserves nine-tenths of his wealth for the pampering of his own body and the bodies of his children, and 'gives' the other tenth to God. It is a sacrilegious sham to denominate as a Christian a society whose economic and political ideals and methods are in antithesis to the law of the Kingdom."

In scathing terms, Dr. Gardner condemned the prevalence and public recognition of the existence of the "social evil" in the cities of the country. "The city is rightly called the center of our civilization," he said. "Now, usually you find somewhere near the center of this center, a district consecrated to heathen gods of vice. So absolutely is that area given over to the worship of Bacchus and Venus and As-tarte that you rarely find a Christian man who dares to challenge their supremacy in the name of Jesus Christ. Respectable homes fly from this district, and the churches follow in the flight. Through its terrible vortex unnumbered thousands are sucked down to the lowest hell. But why is it there? It seems to accompany the city as inevitably as a man's shadow accompanies his body when he walks in the sunshine and its presence debauches the entire life of the city and gives tone to its government. The existence of this phenomenon is an advertisement to the whole world either that our Christianity is unequal to the task of social redemption, or that its remedial power has never been thoroughly applied."

SIGNS ARE ENCOURAGING.

In spite of the evils of the times, Dr. Gardner found the whole situation toned with encouragement. "The earth seems filled with confusion, but confusion is the inevitable incident of transition, and there must be transition if there is to be a better world. As society develops in the providence of God we see that the old anti-Christian principle of social organization is showing its inadequacy under the fearful strains and stresses of modern life. And multitudes see that it is folly to rest the ever-increasing weight of the social structure upon a foundation of materialistic self-seeking, and are anxiously looking about for a better organic principle. They will discover it when their eyes are open to see the meaning of the Kingdom of God."

The sermon mightily moved the vast throng, and at its conclusion spontaneously the song, "All Hail the Power of Jesus' Name," was sung. Dr. Gardner's many friends rushed to him to offer congratulations on his great deliverance. The sermon will be remembered in history as one of the greatest ever heard by any session of the Southern Baptist Convention.

The invocation at the adjournment was offered by Dr. Geo. W. Truett, of Texas.

THURSDAY AFTERNOON SESSION.

Dr. E. C. Dargan, of Georgia, the President, was in the chair at the opening of the afternoon session at 2:45 o'clock. The auditorium was practically filled at that hour. Sang "How Firm a Foundation." Prayer by Dr. S. H. Greene, of North Carolina.

BAPTIST UNITY.

Dr. F. M. McConnell, of Texas, introduced a resolution of wide import. It provided for a committee of five members to formulate a plan for writing all Baptist missionary societies, in a combined effort to bring the world to the feet of Jesus Christ as speedily as possible. This plan is to be presented to the World's Baptist Alliance that is to meet in Philadelphia in June. The idea is to get all Baptist mission societies to co-operate in a great advance movement against the strongholds of sin.

Dr. J. N. Prestridge, of Kentucky, in seconding the resolution which was adopted, said that seven years ago there was hardly a Baptist in Russia, but now there are 10,000, and that there are millions today in Russia who are turning away from the slavery of the State and the priests and are marching toward the glorious freedom that pervades the ranks of the Baptist army.

GRADED LESSONS.

Rev. B. W. Spilman, of North Carolina, read the report of a special committee, appointed a year ago to look into a matter of great importance to Southern Baptists. At that time a protest was made by the Baptists against some features of a new series of graded lessons which had been issued.

I. The Report recites the history of the work of the Committee.

1. Organized at once at the Baltimore meeting.
2. A sub-committee of three spent the summer investigating the whole subject of Sunday school instruction.
3. The general committee met in September at Nashville, discussed the whole subject and reached two conclusions: (1) That the present uniform lessons were as satisfactory as any similar course could be and would probably be used by a majority of the schools; (2) that many schools were demanding and should have some kind of graded lessons.

4. A sub-committee of five was appointed to further investigate two questions: (1) Whether the International Graded Lessons could be modified to remove the objectionable features; (2) to outline a possible course of independent Baptist lessons.

5. This sub-committee met at Louisville in February, and after considering both of the questions submitted to it, outlined the following report, which was accepted through correspondence by all the members of the Committee of Nine, and is now submitted by the full committee.

II. The Report says:

1. The ideal system of graded lessons for Baptist schools will be one based on connected Bible study, and our distinctive doctrines.

2. Any acceptable series of lessons must be based on a belief in the Bible as God's Word; in the deity of Jesus Christ; in the great facts of sin, divine redemption, and regenerating grace for young and old.

3. The protest of the last Convention was fully justified by the facts and was a duty to our constituency and the cause of truth.

4. The International Lesson Committee has since

put itself upon record for a policy which fully meets the protests of ourselves and others in every point raised.

5. That the lessons already issued in the International Graded Series have been revised in accordance with this announced policy, and these revisions meet the approval of your committee, and remove the objectionable features of a year ago.

6. Facing the practical aspects of the question of graded lessons, the committee does not regard these lessons as ideal, but in recognition of (1) our obligation to those who stand with us for biblical and evangelical religion; (2) the fact that the scheme is ready for immediate use; (3) that the scheme is well adapted to experimentation with such lessons, and may possibly lead to a fully rounded series of our own; (4) that many schools have already begun these lessons, the committee concludes:

"It seems best to us, therefore, in view of the further fact that the Convention resolution contemplated an independent set of lessons only in the event of our not securing satisfactory changes in the International Series, that we recommend to the Sunday School Board the issuance of these International Graded Lessons, as they will shortly be officially put out in the modified form."

7. Expresses the belief that the uniform lessons will continue to be the best lessons for the greater number of schools, and urges that the graded lessons be introduced only by those prepared to use them to advantage.

8. Recommends the appointment annually by the Convention of a Lesson Committee of five members to serve with the Corresponding and Editorial Secretaries of the Sunday School Board, and the Southern Baptist representative on the International Lesson Committee, this Lesson Committee to deal with any similar questions which may arise regarding either the uniform or graded lessons.

Following the reading of the report the committee was appointed consisting of E. C. Dargan, of Georgia; B. H. Dement, of Kentucky; J. P. Green, of Missouri; O. S. C. Wallace, of Maryland; and B. W. Spilman, of North Carolina.

TO FILL VACANCIES.

The report of the Committee on Nomination for Trustees of the Southern Baptist Theological Seminary submitted the following names for the approval of the Board. One vacancy occurs in Tennessee, and the following were recommended for election to fill the place: Drs. Geo. A. Lofton, I. J. VanNess, and Mr. C. T. Cheek.

REPORT OF B. Y. P. U.

The Convention considered the work of the Baptist Young People's Union. The report of the Executive Committee was read by T. J. Watts, the Secretary. It showed that the future of the churches in the South depends upon the young people, and they are being trained in these Unions. There are now nearly 2,000 unions in the churches in the South with a membership of 60,000.

The report in part was as follows:

The Executive Committee of the Baptist Young People's Union of the South takes pleasure in giving account of its stewardship of the interest committed to its trust. In the outset, we would express our abiding conviction concerning the importance and the necessity of B. Y. P. U. work. At no time in the history of the young people's movement has there been a more imperative need for the character of results possible of realization through this agency than there is at the present time. In truth, there can never properly come a quitting time for the Baptist Young People's Union, nor any abatement of interest in its work, so long as there are so many untrained young people in Baptist churches. There will constantly be added to our churches new members from among the young people who shall stand in need of special training for the many forms of service for which they shall be needed, while practically all the forms of service for which the churches shall need workers will require for their successful performance an ever increasing degree of special knowledge and skill.

We believe that the future of Baptist churches will be marked by strength or weakness in proportion to their faithfulness toward those who are today in their hands for training. The leaders of future days are today with us in the persons of our young people. These must be so marshaled and disciplined as that when they come to the duties and responsibilities of the future they may have their hearts and minds furnished and trained for their several tasks. The B. Y. P. U. is growing in popularity as an agency for accomplishing the training of the great and growing army of Southern Baptist young people. Truly may

we say of the B. Y. P. U., "Wisdom is justified of her children." Even a very considerable number of our country churches are beginning to volunteer their testimony regarding the practical benefits which have been realized by them through the young people's society. We believe that it behooves the denomination to nurture this already "fruitful vine," and by every legitimate means to seek to extend its influence within the churches.

The union is conducting a systematic course of Bible study, is arranging weekly programs for devotional meetings, and is preparing books for use in study classes.

E. C. Townsend, of Texas, spoke briefly on the work in general, emphasizing the fact that it is on the increase, having long ago passed the experiment stage.

Prof. L. P. Leavell, of Mississippi, Field Secretary of the Sunday School Board, captured the Convention with a brief speech, emphasizing the thought that it is not numbers, but efficiency, for which the B. Y. P. U. is striving.

The discussion was closed with an address by Corresponding Secretary T. J. Watts, of Kentucky, whose theme was "A Differentiation Between the Sunday School and B. Y. P. U."

The Convention re-elected the old officers of the B. Y. P. U., which are as follows:

President—W. W. Hamilton, of Virginia.

Vice-Presidents—W. D. Morer, of Oklahoma; W. R. Owens, of Georgia; and R. H. Coleman, of Texas.

Secretary and Treasurer—Thos. J. Watts, of Kentucky.

Adjournment was had after prayer by Dr. J. M. Frost, of Nashville.

THURSDAY NIGHT SESSION.

Owing to the immensity of the crowds, the Shriners' Temple, where the Convention sessions were held, was crowded to overflowing long before the hour appointed for meeting. Hundreds were unable to secure seats and wandered about on the outside or gathered in rooms away from the main auditorium.

In order to provide for the throngs who have been unable to gain admission to the Temple, overflow meetings in near-by churches were arranged for both day and night. Drs. J. L. White, of Memphis, H. A. Sumrell, of Louisiana, A. J. Dickinson, of Alabama, Carter Helm Jones, of Oklahoma, and others preached in these meetings. A noon-day meeting was held promptly each day at 12 o'clock in the First Presbyterian Church, when some of the leading preachers of the denomination were heard.

President E. C. Dargan, of Georgia, called the Convention to order at 7:45 o'clock. After a spirited song service led by Mr. J. F. Scholfield, of Chicago, "In the Sweet Bye and Bye," and "The Glory Song" were sung. Prayer was offered by Missionary W. Eugene Sallee, of China. Sang "The Way of the Cross Leads Home."

Mrs. J. F. Scholfield rendered to the delight of all a solo entitled "He Cares for You."

Dr. J. A. French, of Eufaula, Ala., read a memorial petition from the ladies of the First church of that city, requesting that a collection be taken at the Convention for assisting in the erection of a handsome stone monument to the memory of the late Dr. M. B. Wharton, their pastor. A collection was taken and a committee, with L. E. Barton, of Mississippi, as chairman, appointed to convey the sisters intelligence of the Convention's action.

LAYMEN'S MOVEMENT.

Vice-President W. M. Whittington, of Mississippi, assumed the chair and presided during the greater part of the evening. The Corresponding Secretary, J. T. Henderson, of Virginia, directed the exercises.

The report of the Executive Committee of the Laymen's Movement was submitted by J. Harry Tyler, a business man of Baltimore, and showed that a great work had been accomplished. It further showed that more new men had been brought into the work during the past year than at any time since the movement was inaugurated.

According to the report, the increase in membership in Maryland among the Baptists was 5 per cent in the last three years, but the increase in contributions, due to the laymen's movement, was far more marked.

The per capita for the three mission causes for 1907 was \$1.87, an increase of 70 per cent. The report showed that striking results have followed the visits of laymen to different associations.

In a Mississippi association a prosperous layman, who was a planter, was so stirred by the earnest plea

(Continued on page 16)

The Home

OPEN THE DOOR.

Open the door, let in the air;
The winds are sweet and the flowers
are fair,
Joy is abroad in the world today;
If our door is wide it may come this
way.

Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall ban-
ish sin;
They shall grow and bloom with a
grace divine
And their fruit shall be sweeter than
that of the vine.

Open the door!

Open the door of the soul; let in
Sympathy sweet for stranger and kin,
It will make the halls of the heart so
fair

That the angels may enter unaware,
Open the door!

—The British Weekly.

PUSSY'S COLOR AND ITS HEARING.

The average cat has remarkably
keen hearing; but it is also true that
many white cats are absolutely deaf.
"Therefore," says a writer in "The
Scotsman," "I am inclined to believe
that the color of a cat is associated
with the sense of hearing.

"I have several times imported Per-
sians, or long-haired cats, from
abroad, but not one white one in the
number has been able to hear the
slightest sound. Of course, I have
possessed white cats that could hear,
but they have been the exception, and
that applies as much to the short-hair
pet of the fireside as to the aristocratic
long-hair of the shows. Moreover, I
have observed that the white cats dul-
lest of hearing are those with blue
eyes.

"The cats with orange eyes which I
have had could hear quite well, those
having odd eyes—that is, one orange
and one blue—could hear a little, but
not well, and those having blue eyes
were quite deaf, though all have come
from the same litter. All kittens have
blue eyes till they are about six
weeks old, when the eyes change to
their adult or permanent color. But
to show how widely the permanently
blue eye differs to begin with from
other eyes, I may say that immediately
the eyes of white cats that are to have
permanently blue eyes open, they will
shine bright red in the dark, and
neither the short-lived kitten-blue nor
any other colored eye does this.

"One peculiarity of deaf cats is that
they seem to have an aggravated
sense of feeling in their feet pads. It
is very difficult for a heavy walking
animal, such as man, to approach a
deaf cat from behind, without giving
it warning, and this I attribute to the
extreme sensitiveness of the cat's feet,
recording the slightest tremor of the
ground, and so to a certain extent tak-
ing the place of hearing. It is a belief
held by some country people that white
cats do not make good hunters, good
mouse or rat catchers, even if they do
hear. I am inclined to think that there
is a foundation for this idea, and I
would go further and say that dark-
colored cats make the best mouse and
rat catchers because they hear best."

Might another reason not be that the
dark-colored cat is not so easily seen
by Mr. Rat or Mrs. Mouse, when these
walk abroad to take the air, and to
gather in such eatables as are left ex-
posed to their depredations?

LILLIAN LEONARD'S MOTHER.

BY JANE G. ARMENTROUT.

"I do think that Lillian Leonard is
the luckiest girl!"

Marion sank down on the couch,
while half a dozen others dropped the
books they were studying and looked
up expectantly.

"Her mother has been here again,
and I do think she is the loveliest
thing, perfectly beautiful. Why, her
cheeks were like roses and her eyes
so large and dark, and with her golden
hair! Oh, she was just a picture this
morning. My mother was thinking of
coming for the May Day fete, but
since I have seen Mrs. Leonard, I sup-
pose it is not Christian of me, but I
almost wish she wouldn't. She is all
right, of course, but she does not care
a great deal about fixing up and she
would look sort of plain and out of
place on side of Mrs. Leonard. I just
wish you could have seen her gown.
It was—"

"Hush." Do be quiet, girls, Lillian
is coming upstairs now, and she's cry-
ing."

"Crying! Lillian crying! What for?"
"I don't know, but we will find out
sooner or later if we keep still. It is
her affair, you know; some family af-
fair, I suppose."

Emily seated herself at the desk and
began to write. They heard Lillian's
door open and shut with an ominous
click.

"Girls," Miss Reyburn's sweet voice
had a serious ring in it. "I feel that
I should tell you all of a little diffi-
culty in which one of your schoolmates
is involved.

"It is strongly against my princi-
ples, as a rule, to speak of another's
personal affairs; however, in this case,
I do it so that you may be on your
guard not to injure unintentionally an-
other who, for the sins of her mother,
must ever suffer. Lillian Leonard,
whom you all know and love, is in sor-
row today. Her mother, I am sorry to
say, is neither as beautiful nor as good
as she seems. She came today to say
good-bye, for she can no longer have
the custody of her daughter and is
sailing away to other parts of the
world. I must ask you all neither to
speak of this to, or in the presence of
Lillian. She is all that I could wish
for—purity and goodness herself, and
I know I can ask each one of you to
do your part to help her to bear her
burden."

Awe, surprise, shame, sorrow were
mingled in the faces before her. Then
a little faltering voice said:

"Miss Reyburn, may I speak?"

"Certainly, Marion, what is it?"

"I just felt, that is, I thought, I felt
that—"

but a sob choked her.

"What is it, my dear?" Miss Rey-
burn's arms were around her now.

"Nothing, only I was ashamed about
my mother. She—"

"About your mother! You needn't be
ashamed about her, she is one of the
best women I ever knew."

"That's just it, and I never appre-
ciated her—and when I saw Lillian's
mother I was sorry that my mother
wasn't like her with beautiful hair and
rosy cheeks and—"

"All that Mrs. Leonard has added
by her own hand. Your mother is en-
dowed with a beauty from God's own
hand," interrupted Miss Reyburn, with
a touch of severity.

As Mrs. Thompson read and re-read
Marion's next letter pride was mingled
with joy as she musingly said:

"How that child is developing, just
listen to this, father: 'Do come to the
May Day fete and don't think any-
thing about clothes. Here character

DON'T WORRY—EAT.

Memphis, Tenn.—Mrs. Emma D.
Looney, of this place, says: "I suf-
fered misery for nearly eight years,
but since taking Cardui, I am much
stronger, and I haven't missed a sin-
gle meal. I hardly know how to ex-
press my gratitude." Don't worry
about your symptoms—Cardui doesn't
treat them. What you need is strength.
Cardui helps you to get it. Take Car-
dui, because other tonics and medicines
do not contain its peculiar and suc-
cessful ingredients, imported especial-
ly for its manufacture. Half a cen-
tury of success has stamped Cardui
with the seal of public approval. Dur-
ing this time, Cardui has benefited a
million women. Why not you? Try
it, today.

stands for what one is."

"It sounds to me as though she had
had a lesson of some kind, responded
the doctor, grimly.—Presbyterian Ban-
ner.

FIFTH SUNDAY MEETING OF THE CUMBERLAND ASSOCIATION.

The Eastern Division of Cumberland
Association held its Fifth Sunday
meeting with Springfield church. Rev.
L. S. Ewton was elected moderator.
Pastor Ewton makes an excellent mod-
erator as well as a good host.

This meeting evidently brought to
us a feast of good things.

Dr. Inlow, of the First church of
Nashville, delivered an excellent ad-
dress on "Four Problems in Sunday
School Work." Dr. Inlow has a very
happy way of fixing the truth on the
hearts of the people. He has certainly
entrenched himself in the hearts
of the people of Springfield.

Dr. A. S. Pettie, Adairville, Ky.,
preached a very inspiring sermon on
"The Perseverance of the Saints." It
was greatly enjoyed by the saints. Dr.
Pettie has had this sermon printed.
Send and get a copy of it. It is worth
more than he asks for it. The price
is ten cents.

Rev. J. N. Booth of Glen Leven
church, Nashville, brought us a very
touching and appealing address on the
subject of "Family Devotions." The
effect of this address is still being felt.
I know of some who have re-es-
tablished the family altar, which had
fallen.

Rev. L. C. Kelley, of Orlinda, gave
to us a very instructive address on the
subject of "Bible Method of Giving."

Rev. W. F. Shannon gave to us a
fine address on "The Duties of Pastor
and Churches to Each Other." He
made us feel that we want to be bet-
ter pastors and more appreciative of
our pastor.

Bro. Jos. Smith, who is one of Adair-
ville's best members, gave to us sev-
eral excellent talks on the various
subjects discussed.

The brethren having left Saturday
evening, Brother L. S. Ewton preached
on Sunday. His sermon on "Why
Should We Give to the Lord?" was one
of the best sermons which I have
heard on this subject.

Pastor Ewton has certainly gotten a
strong hold on the hearts of the peo-
ple of Springfield. He is bringing
things to pass. Under his wise lead-
ership they are going to build a new
church, which will cost \$16,000. About
\$14,000 has already been raised.

The writer greatly enjoyed the priv-
ilege of preaching at night.

We missed the presence of the breth-
ren, who failed to come.

We cordially invite our beloved ed-
itor and all who are interested to the
dedication of our new church at Ce-

dar Hill, the fourth Sunday in May.
P. W. CARNEY.

Dr. W. C. Golden, of Nashville, is
with Rev. A. J. Rogers, of the Second
church, Montgomery, Ala., in a revival
of sweeping power.

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Young South

MRS. LAURA DAYTON EAKIN,
Editor.

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

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

Mission topic for May, "Home Mis-
sion Schools."

"To teach Christianity, not as a
thing apart, but as a center and cir-
cumference of all knowledge, is the
end of the Christian school."

That is what the Home Board is
doing in Tennessee and six other
States. The Young South has had a
small part in helping one of these in
East Tennessee. Let us do more for
them this year.—L. D. E.

CORRESPONDENCE.

"Whirlwind campaigns" are the
fashion these days. I want the Young
South to run one in June.

You have read about the new home
for the Tennessee orphans. There are
three houses to be built to receive
these wards of the Tennessee Baptist
Convention, and there is only money
for one.

In June, Mr. Stewart asks that ev-
ery church set apart a day to collect
offerings for building them, so the
work may go on at once.

One of these buildings is to be the
"BABY COTTAGE."

The orphans under school age are
to be housed in that house. Now, I
want every member of the Young
South, and that means every one who
reads this page, to send me in June a
gift for the baby orphans. It has
grown to be considered the best way
now, to separate the little ones from
the larger children. They are to have
their own little beds, their own table
with suitable food, their own kinder-
garten, playgrounds, etc. We want to
help bring all this about where the
West Nashville children are going.
Last year you gave over \$200 to the
Home. We have \$9.85 since the new
year began. Let's take that for a
nest egg, and from this time work for
the "baby cottage." Let all the clas-
ses and bands who give through the
Young South, all the children and
grown-ups, come to the rescue. Let us
see how much we can raise in June.
Mr. Stewart wants \$5,000 that month.
How much of it will the Young South
give?

Will every mother who has given a
babe back to God, send an offering in
its memory? Will every home, which
numbers a bright-eyed darling in its
treasures, in its name send a gift to
these poor babies who have no homes?

Let's get right to work and start
the Young South offering to the "baby
cottage."

I think you must have known in-
stinctively that I am sick this week,
you have given me so little to do.

I am suffering from bronchitis, and
can just hold up my head this morn-
ing, but I have one letter only to give
you from Harriman. I am sure they
will take up this new work before they
disband for the summer.

Read this message from those dear
"Juniors" who have done so much in
the past:

"It has been some time since you
have heard from our dear Juniors. We
have not been having our meetings
regularly, and so have not had the
amount I wanted to send. It seemed
there was a lack of interest and dear
Mrs. Sublette was not able to be with

us. So I think we had better close
for the summer. I hope when the
work is taken up again, that one will
have the work so at heart that the
dear children will be willing to come
and work as never before for the
Young South.

Enclosed please find two dollars
from the Junior Band.

May God's blessing be upon you in
your work.—Mrs. A. J. Evans.

Mrs. Evans, won't you appoint some
one to canvass the Juniors, and collect
an offering from each one and send it
at once to me? The Juniors of Harri-
man must not be left out of this work.
I am sure Mrs. Sublette will start the
ball rolling. I am sorry for them to
go out of business at all, but wait un-
til we have made up our quota for the
"baby cottage," please.

I take it that this \$2 is meant for
Mrs. Medling. Thank them all, Mrs.
Evans. They have always been a very
precious band to me, since that time I
met with them at the State Conven-
tion years ago. I just can't give them
up.

The Foreign Board is \$89,000 in
debt. Is that not dreadful? Dr. Wil-
lingham is so distressed I wish we
could have had our full \$900 for Mrs.
Medling. Let's do it this 18th year.

The Home Board, though, met all
the demands upon it. Let us thank
God for that and press on.

Go right to God in prayer and ask
Him what you ought to send right
away to help along the cause, and
whether it is little or great, don't de-
lay sending it to Mrs. L. D. Eakin,
309 W. Seventh St., Chattanooga.

I want a good lot of letters this
week, and all through the sweet month
of roses. It will cheer me up, and I
need that now.

Fondly yours,
LAURA DAYTON EAKIN.


Chattanooga.

RECEIPTS.

First week in May, 1911	\$ 21 78
Second week in May, 1911.....	11 75
Third week in May, 1911:	
For Foreign Board—	
Harriman Juniors, by Mrs. Ev-	
ans	2 00
Total	\$ 35 53
Received since May 1, 1911:	
For Foreign Board	\$ 24 43
" Home Board	1 00
" Orphans' Home	9 85
" Foreign Journal	25
Total	\$ 35 53

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most important and pretentious build-
ings, buildings erected for the purpose
of serving many generations as yet un-
born. When it is remembered that
many of these government edifices are
erected in sections of this country
thousands of miles distant from the
Georgia quarries, some of them in New
England and Canada, being located al-
most at the very sight of marble de-
posits which have been famous in the
past, it goes without saying that there
must be a very special reason, or rea-
sons, for the using of Georgia Marble.
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the special advantages and peculiar
properties of Georgia marble seem to
be as generally and widely known as
was the famous Parian and Pentellic



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"The Baptist Message"

ALL THE GOSPEL FOR ALL THE WORLD.

ARTICLES PREVIOUSLY PUBLISHED.

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TABLE OF CONTENTS.

	Page
The Deep-down Things—Verses of Poetry.....	8
1. The Spirit of Liberty—the Watchword for Baptists (<i>The Baptist Standard</i>)	9
2. An All-round Baptist View— <i>E. Y. Mullins</i>	10
3. The Seat of Authority— <i>J. B. Gambrell</i>	14
4. About Church Union— <i>J. W. Cammack</i>	18
5. The God-tide of Denominational Union (Editorial in the <i>Baptist World</i>)	21
6. The Baptist Message in Teaching Missions— <i>J. M. Frost</i>	24
7. Baptism in the Christian System— <i>J. M. Frost</i>	30
8. Concerning Denominationalism— <i>I. J. Van Ness</i>	36
9. The Baptist Message in Europe— <i>J. H. Shakespeare</i>	45
10. Religion in Education— <i>President W. L. Poteat</i>	54
11. The Limit to Baptist Mission Work— <i>J. P. Love</i>	68
12. Baptist Self-Respect: A Drawing Force— <i>W. W. Landrum</i>	75
13. Do the Heathen Need Our Baptist Message?— <i>R. J. Willingham</i>	80
14. Denominational Evangelism— <i>W. W. Hamilton</i>	88
15. Do We Need a Distinctive Baptist Sunday School Work?— <i>Hight C. Moore</i>	96
16. The Baptist Opportunity in the World of Modern Thought— <i>R. W. Weaver</i>	103
17. The World's Debt to the Baptists— <i>J. W. Porter</i>	110
18. Baptists in Europe— <i>E. E. Folk</i>	118
19. The Problem of Baptist Progress— <i>J. B. Gambrell</i>	126
20. The Presbyterian Discussion of Baptism— <i>E. H. Pitt</i>	135
21. Presbyterians and Immersion— <i>E. E. Folk</i>	138
22. Dr. Whitsett's Last Deliverance Concerning Baptism (<i>The Baptist World</i>)	142
23. Baptism—Why Follow the Original Form?— <i>J. M. Frost</i>	146
24. Our Lord's Memorial Service— <i>J. M. Frost</i>	158
25. Is Close Communion Right?— <i>Claude W. Duke</i>	167
26. The Baptist Art of Living Together— <i>J. M. Frost</i>	178
27. Importance of Maintaining the Baptist Spirit— <i>J. B. Gambrell</i>	185
28. Theology of the Irish Baptists— <i>S. J. Reid</i>	191
29. What We Believe According to the Scriptures— <i>F. H. Kerfoot</i>	203
30. Deciding the Issue— <i>G. W. Alexander</i>	210
31. Obedience to a Heavenly Vision— <i>J. B. Gambrell</i>	213

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CLINTON COLLEGE COMMENCEMENT.

The thirty-sixth annual commencement of Clinton College has just been held. Large audiences greeted all the closing exercises, at times taxing the capacity of the commodious chapel. All entertainments were of first-class quality. A great year's work has been completed. The largest attendance and the most mature in age the school has ever had.

The Alumni Association had an interesting meeting. A keener interest is looked for in the future for this work. Dr. J. B. Mahan is the president for the coming year and Miss May Atwood, corresponding secretary.

The speakers were all present and spoke with acceptability. Dr. W. H. Ryals, of Paris, Tenn., preached the Commencement sermon in the Baptist meeting house to an immense audience. His theme was: "Life's Tendencies." It was a great service and edifying. Dr. W. J. Bohn, of Knoxville, Tenn., an alumnus of Clinton College, delivered the Commencement address on the theme, "Making a Life." It was a gem of literary excellence. Our school graduated but one this year—Miss Maymie Bohn, of Knoxville, Tenn., taking the degree of Bachelor of Science. She delighted the audience in the delivery of her essay on "Be Glad." Dr. H. B. Taylor was unavoidably prevented from addressing the T. T. Eaton Society.

A matter of far-reaching importance was passed by the trustees in unanimously voting to affiliate with the Kentucky Baptist Educational Society.

A trustees are still to be chosen from names submitted by the Association of the Purchase.

The trustees conferred the honorary degree of D.D. on the following brethren: W. E. Hunter, Princeton, Ky.; W. C. Pierce, Smithville, Ky., and Pres. J. A. Lowry, of Clinton College.

Our first graduates in the Sunday School Teacher-Training Class received their diplomas. Eight wear this honor.

The Commencement as a whole was a fitting close of a very successful year's work of the college.

W. R. HILL.

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OINTMENT

GOLD WITHOUT THE MINTING.

By Dr. A. M. SOULE.

What can it be? It is nothing more or less than the cotton seed meal of our everyday commerce. Those who are familiar with it recall that it is a bright yellow color when pure and fresh from the mill, and as the precious metal is yellow in color, it is not hard to understand the association of ideas here indicated.

Gold is in every crop that grows, but by none is the precious metal mined so rapidly as through the lint of cotton and the seed and its by-products. Of these by-products, cotton seed meal is one of the most important on account of the variety of uses to which it may be put for the maintenance of livestock and the improvement of the fertility of the land. As a foodstuff it will improve the ration of horses and mules, beef and dairy cattle, sheep, poultry, and to some extent, swine as well. As a fertilizer it provides a cheap and most desirable form of organic nitrogen, and has the advantage of combining admirably with any form of fertilizing material on the market. There is no other single by-product produced in America so rich in feeding and fertilizer constituents, or which is adapted to anything like the variety of uses to which cotton seed meal can be put with advantage on the part of the farmer.

Its virtues are recognized in Denmark, Germany and England, where great quantities of it are used each year. It can be used with great advantage throughout this country, and every pound of it should be fed at home, and it will improve the ration

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TENNESSEE COLLEGE NOTES.

The past week has been one of rejoicing in Tennessee College. A step has been taken which every one who is connected in any way with the institution has been eagerly waiting for since its founding. A step which places Tennessee College in the rank with institutions that are not college in name only. Various rumors went through the student body Wednesday morning for every one has learned that when the trustees appear just before chapel, there is something interesting in store, and on this morning Mr. John Williams and Mr. C. H. Byrn were both at the college a full half hour before chapel time, their countenances beaming with the importance of their message. We were not disappointed, for after a short introductory speech from Prof. Burnett, Mr. Marshall read the following resolution:

"Resolved, That the curriculum in the catalogue for 1911-12 offer four years of college work based upon the requirement of fourteen Carnegie units for entrance to the Freshman class, and that upon the completion of this course the A. B. degree be granted to such students as have fulfilled this requirement."

A movement is on foot which we hope will mean much to the college in strengthening the spirit of loyalty already manifested in the student body. Friday morning, the faculty took seats on the platform in three groups and then the students were divided into three sections. These are to be aided by the trustees in a campaign for new students for next year. A banquet will be given in September in honor of the winning section.

Dr. Nast presented Miss Mabel Yates, Miss Lucile Greene, Miss Emma Drake in a graduating piano recital last Friday evening, at which time an excellent program was rendered.

Friday evening some of the trustees and their wives, and Mr. and Mrs. Christy, were guests at dinner, in the college, when an expression of gratitude was made in the form of toasts, speeches and college songs.

Mrs. W. H. Dayton, of Chattanooga, was a guest of Miss Halliburton last Saturday.

Saturday was a day of picnics. The Art Club spent the day at the home of Miss Griffith, six miles from town. It was indeed a rare treat to be a member of the party who enjoyed Miss Griffith's hospitality in her beautiful country home. Miss Winifred Moore accompanied the party.

The Craddock Club spent the day at the Mitchell Farm on Lebanon Pike.

The Freshman Class, accompanied by their honorary members, Miss Judson and Prof. Everett, drove out to Walter Hill. Each party claims that no crowd could have had a better time than theirs.

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You Can Afford a new song book in your Church or Sunday School, and one for every person. "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, \$3 for 100. Words and Music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 N. Wayne St., Fort Wayne, Ind.

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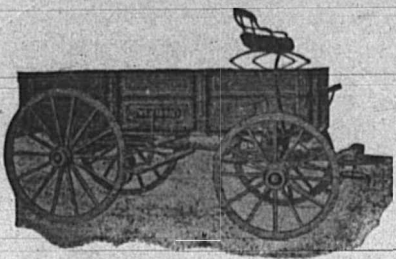
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PASTORS' CONFERENCE.

NASHVILLE.

Third—Good morning congregation. Pastor Lemons preached on "The Lordship of Jesus," and "Abraham." Excellent S. S.

Edgefield—Evangelist S. W. Kendrick preached at both hours. One baptized. Mrs. Lunsford is quite ill.

North Edgefield—Pastor W. C. McPherson preached on "How to be a Church Member," and "Walking with God." 268 in Bible school.

Immanuel—Pastor Rufus W. Weaver preached on "Winning the Gratitude of Christ," and "The Duty of Disgust." Two received by letter.

Seventh—Pastor Wright preached on "How Far Can Jesus Trust You?" and "Ye Did It Unto Me." One received for baptism; one baptized.

North Nashville—Pastor R. T. Marsh preached on "A Good Man and How He Acquired His Goodness," and "Christ the Noblest Companion for Life's Way."

Belmont—Pastor B. H. Lovelace attending Convention at Jacksonville. J. F. Dew supplied.

Grandview Heights—Pastor, J. H. Padfield. Our revival, conducted by E. H. Yankee, closed yesterday. We had about 45 conversions; 31 additions to the church; baptized 22 yesterday. Church greatly revived, and we are all happy. Bro. Yankee is the right man in the right place; 138 in S. S.

Rust Memorial—Pastor preached at both hours on Isaiah 49:16, and Acts 3:23. Good congregations.

Glen Leven—Pastor J. N. Booth preached on "The First Paragraph of the Confession of Faith" in the morning. Rain interrupted night service. Good day. Excavating for new church.

ME. Olivet—Pastor Fitzpatrick preached at both hours. Good S. S. Splendid prayer meeting on Sunday night.

MEMPHIS.

First—On account of absence of Pastor Boone, Dr. Lipsey preached at both hours.

Central—Wm. H. Moore preached in the morning on "Light vs. Darkness in Memphis." Song service at night. Pastor at Convention.

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

Boulevard—Pastor W. M. Couch preached at both hours. Three approved for baptism.

McLemore Ave.—R. H. Fussell spoke on John 3:16, and "The Good Samaritan." 61 in S. S. \$3.35 collection. Interest and attendance good.

Blythe Ave.—J. W. Robinson spoke on "New Birth," and "The Invitation of Moses to Hobab." Good congregations. 117 in S. S.

Olive Branch, Miss.—M. W. DeLoach, pastor, preached Sunday morning on "The Heavenly Inheritance," and at night on "Stability and Constancy in Religion." Good services.

KNOXVILLE.

First—Pastor Taylor preached on "Looking Into Heaven," and "Universal Peace." 387 in S. S.; three received by letter.

Deaderick Ave.—Rev. W. L. Winfrey preached on "Looking Toward Zion." Rev. Geo. W. Edens preached in evening on "The Higher Life." 665

in S. S. Pastor Waller attending Convention.

Broadway—Pastor W. A. Atchley preached on "The Debt of Fatherhood," and Rev. J. H. Sharp preached at night on "The Joyous Life." 490 in S. S.

Bell Ave.—Pastor J. H. Sharp spoke in the morning on "Every One in His Place." Dr. W. A. Atchley preached at night a sermon to Park City High School, Class of 1911. 531 in S. S.; two received by letter.

South Knoxville—Pastor W. J. Bollen preached on "Cheerfulness," and "The Suffering Saviour." 237 in S. S.; fine congregations.

Euclid Ave.—K. H. Basmajian preached on "He Careth for You," and "The Crescent Against the Cross."

Oakwood—Pastor Geo. W. Edens preached in the morning on "Christian Courage," and W. L. Winfrey preached at night. 202 in S. S.

Island Home—Pastor Dance spoke on "Three Characteristics of Good Church Members," and "Ideal Husband." 268 in S. S. Good day.

Meridian—Pastor Bull preached on "The Open Books," and "Love." 100 in S. S.

Gallaher's View—Pastor C. T. Beall preached on "The Church Covenant," and "Ye Will Not Come Unto Me that Ye Might Have Life." Especially good day.

Cedar Bluff—Pastor T. E. Dalton preached on "Let the Redeemed of the Lord Say So," and "Parable of the Supper." Good S. S.

Calvary—Pastor, E. A. Cate. C. P. Jones preached on "Christian Warfare," and "Christ's Mission in the World." 67 in S. S.

Stock Creek—Pastor F. E. White preached on "The Foundation," and "The Golden Rule." 54 in S. S.

CHATTANOOGA.

First—H. M. King preached at both hours. Pastor at Convention. Good attendance and S. S.

St. Elmo—Pastor Vesey preached on "First Sayings of Christ on the Cross," and "The Worth of a Soul."

Avondale—Preaching Sunday morning and night by Pastor Claude E. Sprague. Rev. H. M. King has preached every night the past week with fine results. 43 additions in past two weeks, with 90 conversions and restorations. 126 in S. S.

Alton Park—Pastor W. N. Rose had a good day, despite the fact that a big tent meeting is going on nearby. Subjects: "Church on a Rock," and "A Bunch of Keys." 102 in S. S. Our school will observe "Children's Day" the second Sunday in June. B. Y. P. U. is growing in interest.

East Chattanooga—No morning service on account of funeral of Mrs. Dr. Lewis, which was held at the church at 1 o'clock. Pastor conducted the funeral, using as his theme "At Rest." The house was crowded to the doors. Good B. Y. P. U. Evening subject, "The Possibility of Becoming Rich, and How?"

JACKSON.

First—384 in S. S. Six additions; four for baptism; four baptized since last report. Fine day. People enthusiastic. Dr. H. W. Virgin preached.

Second—Pastor A. S. Hall preached. Most impressive service in the morn-

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ing. Fine congregations. S. S. the best. Picnic Friday.

South Royal—Pastor A. L. Bates preached at Good Hope at 11 a. m., and at home at night. Took collection for missions.

West Jackson—Pastor J. T. Early had two good services. S. S. best in years. One baptized. Large crowds.

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BAPTIST WORLD ALLIANCE PROGRAM.

Second Session, Philadelphia, Pa., June 19th to 25th, 1911.

General topic: Baptists and the World's Life.

Monday Afternoon.

3:00—Called to order by President John Clifford, England.

Devotional service—Edward Judson, New York.

3:30—Welcome service.

1. Welcome address—Augustus H. Strong, New York.

2. Response—John Clifford, England.

Monday Evening.

7:30—Devotional service—F. W. Patterson, Canada.

7:45—Roll call of countries—Three minutes each.

Tuesday Morning.

9:30—Devotional service.

9:45—President's address—John Clifford, England.

11:00—Sufficiency of the Gospel.

1. For the Salvation of the Individual—Claus Peters, Germany.

2. For the Salvation of Society—Shailer Mathews, Illinois.

(Announcements of committees.)

Tuesday Evening.

7:45—Special chairman—E. Y. Mullins, Kentucky.

Devotional service—W. T. Lowrey, Mississippi.

8:00—Vital Experience of God.

1. No Authoritative Creed—J. Moffatt Logan, England.

2. Spiritual Interpretation of the Ordinances—A. T. Robertson Kentucky.

Wednesday Morning.

9:30—Special chairman—W. S. Shallenberger, District of Columbia.

Devotional service—James A. Francis, Massachusetts.

9:45—The Christianizing of the World.

1. In Non-Christian Lands.

(a) The Open Door—W. Y. Fullerton, England.

(b) Co-operation in Foreign Mission Fields—R. J. Willingham, Virginia.

11:30—Alliance sermon—Thomas Phillips, England.

Wednesday Evening.

7:45—Special chairman—Herman Marnham, England.

Devotional services—S. Morein, Sweden.

8:00—The Christianizing of the World (continued)—

1. In the Home Land.

(a) Influence of Foreign Missions on the Home Field—J. H. Farmer, Canada.

(b) The Evangelization of the City—J. E. Roberts, England.

(c) The Evangelization of the Rural Districts—J. B. Gambrell, Texas.

(d) Evangelization and the Frontier—Bruce Kinney, Kansas.

Thursday Morning.

9:30—Special chairman—F. B. Meyer, England.

Devotional service—W. Fetler, Russia.

9:45—The Christianizing of the World (continued)—

2. On the Continent of Europe.

Introductory address to the proceedings of the Day—H. Newton Marshall, England.

Hungary—A. Udvarnoki, Budapest. Balkan Provinces—N. Capek, Brunn, Moravia.

Russia—V. Pavloff, Madame Belimicheff, Odessa; A. J. Vining, Canada.

Introduction of Russian Exiles—J.

THOSE BAD SPELLS.

Lebanon Jct., Ky.—Mrs. Minnie Lamb, of this place, says: "I believe I would have been dead by now, had it not been for Cardui. I haven't had one of those bad spells since I commenced to use this medicine." Cardui is a specific medicine for the ills from which women suffer. Made from harmless, vegetable ingredients, Cardui is a safe, reliable remedy, and has been successfully used by weak and ailing women for more than fifty years. Thousands of women have been helped back to health and happiness by its use. Why not profit by their experience? A trial will convince you that Cardui is just what you need.

H. Shakespeare, England.

The Proposed European College—F. B. Meyer, England.

Thursday Evening.

7:45—Special chairman—R. S. MacArthur, New York.

The Christianizing of the World (continued)—

3. On the Continent of Europe (concluded).

Germany—J. G. Lehmann, Kassel.

Italy—Domenico Scalera, Naples.

Sweden—C. E. Benander, Stockholm.

France—Reuben Sallens, Paris.

Friday Morning.

9:30—Special chairman—Geo. McAlpine, England.

Devotional service—C. T. Walker, Georgia.

9:45—The Christianizing of the World (continued)—

4. Special Phases of the Work.

(a) Woman's Work—Mrs. Andrew McLeisch, Illinois.

(b) Medical Missions—C. E. Wilson, England.

(c) The Negro Work for the Negro—E. C. Morris, Arkansas.

(d) Laymen and Missions—A. P. McDairmid, Canada.

(e) Training the Young in Missionary Endeavor—Geo. B. Cutten, Canada.

Friday Evening.

7:45—Special chairman—E. W. Stephens, Missouri.

Devotional service—B. A. Whitman, Washington.

8:00—The Spirit of Brotherhood.

1. In the church.

(a) Individualism a Basis of Church Organization—J. H. Rushbrooke, England.

(b) Limits of Individualism in the Church—R. H. Pitt, Virginia.

2. In the State.

(a) Baptist Polity and Good Citizenship—Booker T. Washington, Alabama.

(b) Baptist Polity and International Brotherhood—J. T. Forbes, Scotland.

Saturday Morning.

9:30—Special chairman.

Devotional service—J. M. Frost, Tennessee.

9:45—The Church and Education.

1. Through the Sunday School—H. T. Musselman, Pennsylvania.

2. Through the Family—F. Goldsmith French, England.

3. Through Schools, Colleges, Seminaries, E. M. Potent, South Carolina.

(Election of officers.)

Saturday Evening.

7:45—Special chairman.

Devotional service.

8:00—The Church and Industrialism.

1. The Church and the Working Man—R. S. Gray, New Zealand.

2. The Church and the Working Woman—Frank M. Goodchild, New York.

3. The Church and Social Crises—Walter Rauschenbusch, New York.

Sunday Morning.

11:00—Alliance Sunday.

The Lordship of Jesus—E. Y. Mullins, Kentucky.

(Pulpits of the city will be filled by members of the Alliance. It is proposed that the Baptists of the world shall celebrate this as Alliance Sunday and discuss the morning theme, "The Lordship of Jesus.")

Sunday Afternoon.

3:30—Special chairman.

Devotional service—W. J. McKay, Canada.

3:45—Consecrational service.

Speakers:

1. P. T. Thompson, England.

2. M. P. Fikes, Michigan.

3. Len G. Broughton, Georgia.

Sunday Evening.

7:45—Presiding—John Clifford, England.

Devotional service—Henry Alford Porter, Kentucky.

8:15—Baptists and the Coming of the Kingdom.

1. In Non-Christian Lands—John Humpstone, New York.

2. In Europe—J. W. Ewing, England.

3. In America—George W. Truett, Texas.

Monday.

Excursion to Washington City.

PROGRAM

Of the Vanderbilt Biblical Institute, June 21-28, 1911.

Wednesday, June 21.

8:00 p. m.—Opening address by Dr. Charles L. Goodell; "New Men for the New Age."

Thursday, June 22.

9:00 a. m.—Devotional exercises conducted by Rev. F. P. Culver.

9:15 a. m.—Dr. Thomas Carter: "The Evangelist and His Bible."

10:00 a. m.—Dr. Charles L. Goodell: "The Heralds of a Passion."

11:00 a. m.—Prof. Wm. R. Webb: "The Object of All Evangelism—to Make Men."

3:30 p. m.—The Open Conference, Dr. J. S. French presiding. Subject: "Pastoral and Personal Evangelism."

Discussion by Rev. W. B. Ricks, Rev. S. M. Miller, and others.

8:00 p. m.—Dr. Charles L. Goodell: "The Church for Today."

Friday, June 23.

9:00 a. m.—Devotional exercises, led by Rev. J. W. Blackard.

9:15 a. m.—Dr. James I. Vance: "Christ's Method of Approaching Men."

10:00 a. m.—Dr. Edward Judson: "The Institutional Church."

11:00 a. m.—Dr. G. W. Dyer: "The Ethical Revival in Civic Righteousness."

3:30 p. m.—Open Conference on "The Country Church and Rural Evangelism," Dr. Warren H. Wilson presiding. Discussion by Prof. John H. A. Morgan, of the Tennessee State University, and others.

8:00 p. m.—Dr. Warren H. Wilson: "The Future of the Country Church."

Saturday, June 24.

9:00 a. m.—Devotional exercises led by Dr. J. L. Weber.

9:15 a. m.—Dr. Edward Judson: "Bodily Health."

10:00 a. m.—Dr. Henry Churchill King: "Christian Training and the Revival as Methods of Converting Men."

11:00 a. m.—Dr. Edward Judson: "Adoniram Judson."

2:00 p. m.—If desired, there will be arranged at moderate cost an excursion to "The Hermitage," the country home of President Andrew Jackson.

Sunday, June 25.

9:00 a. m.—Consecration hour: Love Feast and Testimonies.

11:00 a. m.—West End church, Dr. Henry Churchill King. Subject: "The God of Hope."

Tulip Street Church, Dr. Edward Judson. Subject: "The Parable of the Pounds, or Fidelity to Obscure Trusts."

3:30 p. m.—First Baptist Church, Dr. Edward Judson: "Centennial of Adoniram Judson's Entrance on His Mission to Burma."

8:00 p. m.—McKendree Church, Dr. Henry Churchill King. Subject: "Facing the Facts of Life."

Monday, June 26.

9:00 a. m.—Devotional exercises led by Rev. J. B. Stevenson.

9:15 a. m.—Dr. Herbert L. Willett: "Hosea and the Evangel of Love."

10:00 a. m.—Dr. Henry Churchill King: "The Psychological Approach to Religious Questions."

11:00 a. m.—Dr. Edward Judson: "Evangelistic Work."

3:30 p. m.—Open Conference on Evangelism for City and Town, Dr. G. H. Detwiler presiding. Discussion by Rev. W. D. Jenkins, Rev. E. M. Glenn, and others.

8:00 p. m.—Dr. Herbert L. Willett: "Isaiah and the Evangel of Righteousness."

Tuesday, June 27.

9:00 a. m.—Devotional exercises led by Rev. T. A. Kerley.

9:15 a. m.—Dr. Herbert L. Willett: "Paul and the Evangel of Faith."

10:00 a. m.—Dr. Edward Judson: "Revivals."

11:00 a. m.—Dr. Herbert L. Willett: "John and the Evangel of Life."

3:30 p. m.—Open Conference on "Organized Evangelism," Dr. John M. Moore, presiding. Discussion by Dr. Lewis Powell, Rev. Joe M. Ramsey and others.

8:00 p. m.—Dr. Henry Churchill King: "The Ethical Revival Needed for Today."

Wednesday, June 28.

9:00 a. m.—Devotional exercises led by Rev. W. J. McCoy.

9:15 a. m.—Dr. Edward Judson: "Spiritual Health."

10:00 a. m.—Dr. Henry Churchill King: "The Moral and Religious Challenge of Our Times."

11:00 a. m.—Dr. Edward Judson: "Our Work as Regards Its Enduring Value."

Bro. N. W. P. Bacon of Sardis, Mississippi, was here the first Sunday in April in the interest of the Tri-State Hospital. Our W. M. U. agreed to raise \$1,000, more than half of which has been subscribed. Our Sunday school will give one hundred dollars. Our contribution for Home Missions was \$152.00. So far our church has gone beyond all past records on Missions.

We take up State Missions next. Since my last report we have received nine members by letter, and three have been baptized, one from the Presbyterians.

Our treasurer reported yesterday that the church was clear of all debt, with a balance in the treasury.

The church and Sunday school are well organized and working harmoniously. One of my members came in to my study the other day and told me to get ready to go to the Convention, that my expenses would be paid.

H. F. BURNS.

Coldwater, Miss.

Obituaries

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

CHILDERS.—Mr. W. M. Childers was called from earth to the home of the blessed; therefore be it

Resolved, first, That we as members of the Trimble Baptist Church, sincerely mourn the loss of a beloved brother, and one of the oldest members of our church.

Second, That we ever cherish the memory of his love for Christ and his church. He was about 70 years old and was a member of the Southern Confederacy; his beloved companion succeeded him just ten days after his death.

Third, That we thus endeavor to express to the beloved children our deepest heartfelt sympathy, commending them to our Heavenly Father, and beseech them also to be faithful and ready to meet their parents in that home not made by hands, and where parting never comes.

Resolved, fourth, That a copy of these resolutions be spread on our church minutes, a copy also furnished the family, the BAPTIST AND REFLECTOR, and the *Flag*.

R. T. JONES,
ANNIE PITTS,
Committee.

ROBERTS.—At the age of 75 years, 10 months and four days, Mrs. Ann Roberts died at her home at Dillton, Tenn., Dec. 14, 1910.

Just after the war she was married to Mr. D. M. Roberts, who preceded her to the grave a number of years. She united with the Bradley Creek Baptist Church just after her marriage, and about sixteen years ago moved to this place and united with the church here, and was ever faithful to her Master until called to her home. She leaves a son and two daughters to mourn her death.

Funeral services were held by Bro. McNatt, and she was laid to rest in the home cemetery in the presence of a large circle of friends. She enjoyed going to church and when she was able her place was always filled. She is missed most of all by her sorrowing and bereaved children, who love and cherish her memory, but we believe that our loss is her eternal gain.

We the members of Mt. Hermon Baptist Church offer the following resolutions of respect:

Whereas, It has pleased the Lord to call home our sister, we bow ourselves to the will of Him who doeth all things well.

Therefore, be it

Resolved, That we express to her family our sympathy in their sorrow and assure them of our prayers for them.

Resolved, That a copy of these resolutions be spread on our church minutes, a copy be sent the *Home Journal* and BAPTIST AND REFLECTOR for publication, and a copy be sent the bereaved family.

Done by order of the church in conference the first Sunday in April, 1911.

MRS. B. M. RING,
MRS. R. L. GUNN,
MISS ELLA TOLBERT,
Committee.

COWAN.—God, who doeth all things well, and who makes no mistakes, has in His good providence seen

fit to call from our midst our beloved sister, Louisa Cowan, wife of Brother Sam Cowan. Sister Cowan was 32 years of age. She made a profession of faith in Christ and united with Kidwell's Ridge Baptist Church in November, 1901. She lived a consistent Christian life up to the time of her death. She leaves a husband and four children to mourn her loss. Sister Cowan was loved by all who knew her. And our hearts go out in deepest sympathy to her husband and children in mourning the loss of a wife and mother. May her death be the means of pointing others in the way of peace and happiness. Sister Cowan expressed in her dying hour great hope of the life to come and said it would not be long until she would be with Jesus.

Resolved, That in her death the church has lost a faithful member and the community a kind friend and neighbor. Be it further

Resolved, That a copy of these resolutions be spread upon the church record and the family furnished with one, and one be sent the BAPTIST AND REFLECTOR for publication.

Respectfully submitted,
EMERSON MAYES,
J. E. BRANTON,
H. H. HAZLEWOOD,
Committee.

BRANTON.—Sister Margaret Branton was born in the year of 1845 in the State of North Carolina, and was married to John R. Branton when about 16 years of age.

Sister Branton departed this life February 1, 1911, at the age of 66 years.

She was a good woman, and a staunch Baptist. She professed faith in Christ and united with the Kidwell's Ridge Baptist Church at an early age in life, and lived a consistent Christian. We can say of her, a light has gone out on earth whose radiance will still last with us for time to come. With those who knew her, she has only passed on to receive the crown of life which the Lord has promised those who love Him.

Rev. J. L. Kirk conducted the funeral services in the presence of a large gathering of relatives and friends, after which she was laid to rest by the side of her husband.

Resolved, That the church has lost one of its most worthy members, the children a kind and loving mother, the community a loving, tender-hearted friend and neighbor. Be it

Resolved, That a copy of these resolutions be placed upon the pages of the church book, and that a copy be sent to the BAPTIST AND REFLECTOR for publication.

Respectfully submitted,
J. W. PETTIGREW,
WM. MONROE MAYES,
MRS. A. J. MAYES,
Committee.
REV. J. H. DELANEY,
Pastor.

MCDONALD.—Wiley A. McDonald, senior deacon of the First Baptist church of Sweetwater, died at his home in Sweetwater, Nov. 17, 1910. He was born Aug. 10, 1842; was married to Miss Sallie Yadon, of Union county. To this union nine children were born, seven daughters and two sons. His devoted wife and the nine children survive him. Bro. McDonald professed faith in Christ at the age of 17 years.

He joined the Confederate Army in 1861, making a good, true, brave soldier, and was always found at his post.

In the death of "Brother Mack," as

Why Cough

Ask your doctor about coughs. Ask him if your own is necessary. If not, then why cough? Does he recommend Ayer's Cherry Pectoral? Ask him, and let his answer be final. J. C. Ayer Co., Lowell, Mass.

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If at the end of thirty days you are not satisfied with your investment, you can return the outfit at our expense and we refund your money. This guarantee goes with every outfit, which is sent on thirty days trial. You can't lose—we take all the risk. Box Ball is growing like wildfire in popularity and makes \$25.00 to \$75.00 per week in any size town. Your town actually needs a Box Ball. No gambling device, but the best thing on earth for clean amusement and beneficial physical exercise. Patronized by the best people, men and women. No expense to install or operate. No special floor required. No pin boy needed. Receipts nearly all profit. We sell only one customer in a town of moderate size. Get the monopoly for your town now. Write today for Free booklet and easy payment plan.

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Baptist Periodicals for 1911

UNIFORM LESSONS

Superintendent. (Monthly.) 25 cents per year.

Baptist Teacher. (Monthly.) 60 cents a year. In clubs of five or more to one address, 12 cents each for one quarter; 50 cents each for one year.

Primary Teacher. (Quarterly.) 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 30 cents each for one year.

Primary Quarterly. 15 cents a year. In clubs of five or more to one address, 3 cents each for one quarter; 12 cents each for one year.

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

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

Bible Lesson Pictures. \$3.00 per set for one year; 75 cents per set for one quarter.

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

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

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

Youth's World. (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 1/2 cents each for one quarter; 25 cents each for one year.

KEYSTONE GRADED LESSONS

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

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

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

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

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

Girl's World. (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 1/2 cents each for one quarter; 25 cents each for one year.

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

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

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

Adult Class. 30 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.

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

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

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

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

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

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

American Baptist Publication Society

614 Grand Avenue, St. Louis, Mo.

1701-1703 Chestnut Street, Philadelphia, Pa.

we always called him, the church has lost its oldest and one of its most valuable members. As a deacon he was useful and efficient. He was an able and safe counselor in all matters pertaining to the welfare of the church. His past life is worthy of our imitation. He was a devoted, consecrated Christian, always loyal to his church and to his pastor, and ever ready to bear and share the burdens that might have to be borne. He contributed of his means to every good cause. His home was open at all times to the preacher; he loved those who went out to "preach glad tidings of salvation," and they were made to feel at home when in his house. He read his Bible and was familiar with its teachings, thus was he well fitted for a Sunday school teacher. He was a man of prayer. He spoke to God out of his heart, using the simplest language in expressing himself. The last month of his life was spent almost continuously in Bible reading and prayer. He talked a great deal about the home God had prepared for him. He made the arrangements for his funeral, selecting Dr. J. L. Bachman and Rev. H. C. Pardue to conduct the services; he also selected the pall bearers, and when all arrangements were made, he said he was ready to go.

Funeral services were held from

the First Baptist Church, a large congregation of friends being present. We laid his body to rest in West View Cemetery.

As a committee representing the church of which he was a member, we join a host of friends of the family in extending our deepest sympathy, and may the God of all grace comfort and keep them.

Done by order of the church, Dec. 17, 1910.

COMMITTEE

D. L. SMITH, Clerk.

FRECKLES.

Here's a Simple Remedy That Banishes Early Freckles Almost in a Night.

If those who freckle every summer would get a two-ounce package of Kintho at once they would be almost sure to have no further trouble when the hot sunshine discloses freckles on other people. One thing is sure—the quicker you use Kintho the sooner you'll be rid of your freckles. Get it wherever toilet goods are sold. If it fails, get your money back.

BELLS.

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

SOUTHERN BAPTIST CONVENTION.

(Continued from page 9)

of the missionary layman, that he increased his missionary offering from \$50 to \$500, leased his two plantations and entered the seminary to fit himself for the efficient service as a layman.

The Secretary told of one church of ninety-two members, which, when canvassed by laymen, offered contributions from 113 persons, every member and twenty-one others.

INTERESTING ADDRESSES.

Addresses limited to five minutes were delivered by a number of laymen. Zach Clark, a banker of Moultrie, made a speech that was filled with enthusiasm and which captured the Convention to such an extent that when his allotted time had elapsed, the congregation called for him to continue, and as the next speaker on the program was not present, he was allotted his time. When that was up, the gathering again clamored for him to continue, but as there were other speakers to be heard, he could not do so.

An interesting paper from F. L. Mallory of Georgia on the application of the movement to that State was read by Secretary Henderson. Also a paper of pith and power from Dr. Livingston Johnston, of North Carolina, on the practicability of the movement.

L. S. Mattison, of South Carolina, and Geo. J. Burnett, of Murfreesboro, made brief speeches on the effectiveness of the movement in arousing the laymen of churches and associations.

EXAMPLE OF LIBERALITY.

H. Z. Duke, of Dallas, Texas, recited his experience regarding contributions, and when he had finished, his pastor, Dr. George W. Truett, arose and stated that Mr. Duke owned twenty stores. He began by giving one-tenth of his income to God, which sum he had increased until now he was giving his whole income outside of living expenses. The Convention greeted this statement by rising and singing the doxology.

Dr. J. H. Snow, of Texas, and W. E. Wilkins, of South Carolina, discussed the movement, emphasizing its importance. Mr. Wilkins is the only State Secretary of the Laymen's Movement in the South.

At a late hour adjournment was had, the closing prayer being offered by Dr. R. W. Lide, of South Carolina.

FRIDAY MORNING SESSION.

The third day of the Convention dawned fair, with the weather warm, but a breeze stirring. The members of the Convention arrived early, many of them to ponder over the mass of information displayed on the charts and maps of the Foreign Mission, Home Mission and Sunday School Boards hanging on the walls of the building. The charts contained valuable statistics as to the receipts and work of the past year, which were copied by many of the pastors to be used in recounting the scenes of the Convention on returning to their congregations throughout the Southland.

One of the most unique charts displayed was one suspended immediately above the rostrum, with an electric light bulb adorning the center of the chart, in which the light came and went at intervals of every second or so. Surrounding the eight bulbs were the significant words: "Every time this light goes out two lives go out in the non-Christian world, 57 every minute by conservative estimate."

President E. C. Dargan, of Georgia, called the Convention to order promptly at 9 o'clock. The devotional exercises were in charge of Dr. George W. Truett, of Texas. Sang "My Faith Looks Up to Thee." Prayer by Dr. W. D. Nowlin, of Florida. Sang "Come Thou Fount of Every Blessing." Prayer by Dr. T. P. Bell, of Georgia.

Hon. J. G. McCall, of Georgia, introduced resolutions expressive of sympathy with the World's Peace Movement. Indorsement was given to the efforts of President W. H. Taft in behalf of universal peace. The resolutions committed the members of the Convention to "talk up peace and talk down war and pray for universal peace."

Judge Geo. Hillyer, of Georgia, sought to introduce a resolution re-affirming the attitude of the Convention adopted in 1906 favoring law enforcement and civic righteousness. A small sensation was precipitated by a speech of Dr. Lansing Burrows, of Georgia, opposing the burdening of the Convention annual with what he called "buncombe resolutions," which, though good, do not affect the people a particle. There was clearly a wide division in the Convention over the point raised by Dr. Burrows, and the final settlement of the question at issue was postponed on ac-

count of the arrival of the time for the special order.

FOREIGN MISSIONS.

The vital topic of Foreign Missions was brought to the attention of the Convention through the reading of special reports on the general report of the Foreign Mission Board. On Pagan Fields, Dr. W. J. E. Cox, of Alabama; Educational and Editorial Departments, L. P. Leavell, of Mississippi; Papal Fields, Dr. A. F. Moncrief, of Georgia; Special Items, Dr. J. L. White, of Memphis; Finances, Dr. H. A. Porter, of Kentucky. The latter report urged the churches to give at once to annihilate the debt of \$80,000 on the Foreign Board, and carry forward the colors next year. The report also called special attention to the fact that American Missions began in 1812, when Dr. Adoniram Judson went to Burma. It was pointed out in the report that next year marks the centennial of American Baptist Missions, and recommended that this event be appropriately celebrated by Southern Baptists within whose bounds the body of Dr. Luther Rice, Dr. Judson's co-laborer, lies buried.

A motion was adopted ordering the President of the Convention to arrange for a fitting celebration to be held at the next Convention.

Dr. W. J. E. Cox, of Alabama, after describing his recent visit to mission stations in China and Japan, said:

"I have something to say about Tom Watson, of Atlanta, for his attacks in his magazine on foreign missions."

"No, he is from Thompson, Ga.," interrupted a delegate, evidently an Atlantian.

"Well, from Thompson," said the speaker.

"This man, Watson," he continued, "in a recent issue of his magazine, made an unfounded attack on foreign missions. He stated that missionaries gave the Chinese \$8 hats in order to make them become Christians."

"It's a lie."

"Watson also said that the missionaries gave the Chinese clothing and food in order to make them become Christians. That is also untrue."

ABSOLUTELY WITHOUT CLOTHES.

"In many places in China where I visited I saw Chinamen who were absolutely without clothes and did not have as much as a string to hang around their necks. It is not true that our missionaries gave them clothes in order that they might profess Christianity, but certainly they needed something to wear in order to attend Sunday school."

Dr. Cox said that he had met a man on a Pacific steamer who had told him he had no use for missions, but admitted he had not visited a single missionary or mission station in China.

COMMERCIAL MEN AT FAULT.

He said there was another man with whom he had talked who had stated that if 90 per cent of the commercial travelers in China from foreign lands were drowned in the sea it would be far better for missions.

"The trouble is," thundered the speaker, "the commercial men are usually immoral, and they do not come into contact with missionaries unless to hear themselves rebuked for their immoralities. Consequently they hate the missionaries."

"That's right—give it to them," shouted a delegate as the speaker concluded.

Dr. G. C. Savage, of Nashville, made a brief speech urging the Board to send missionaries to countries where Mohammedanism reigns.

Dr. A. J. Moncrief, of North Carolina, and familiarly called by some "the Tom Dixon of the Convention," because of his power as an orator, also discussed a phase of foreign missions, the expenditures.

"What we need," he said, "is to deal with this situation earnestly and raise sufficient funds for the needs of the work."

Dr. Moncrief called attention to the fact that the denomination faces a deficit of \$90,000 for foreign missions, and declared that the commercial spirit of the age was tending to keep Baptists from contributing as they should for missions.

"Richard Edmonds, of the Manufacturers' Record," continued the speaker, "who is an authority on industrial conditions in the South," estimates that the South's wealth is increasing at the rate of \$7,000,000 daily, and that the Baptists control 20 per cent of the wealth of the South."

"We have an advance of \$511,000,000 in wealth," said he, "but still we face a debt for foreign missions."

"Our trouble today is that we are too much given over to pleasure. I venture to say that if 10 per

cent of the money spent in this community for automobiles were given for missions, the mission fund would multiply ten-fold."

A helpful and deeply devotional fifteen-minute period of worship led by Dr. Geo. W. Truett, of Texas, was conducted. Prayers were led by Joshua Levering, of Maryland, and President E. C. Dargan, of Georgia.

Dr. Truett made a brief devotional talk of power, emphasizing the need of God's presence and power in missionary operations.

Dr. J. L. White, of Memphis, made a ringing speech on "Special Items in the Report of the Foreign Mission Board," and told of the gift of \$1,000 by the Central Church, Memphis, to the liquidation of the indebtedness.

The enthusiasm ran high, and when it looked like a voluntary collection to pay the debt, the stentorian voice of Dr. W. D. Powell, of Kentucky, was heard discouraging the precipitation of high-pressure collection and advising that the members of the Convention return to their homes and raise the amount through the regular channels of benevolence. It seemed a difficult task to prevent a collection.

Much confusion ensued in a discussion of the most practicable way in which to provide for the indebtedness. Motions, amendments and counter-motions were made, ruled out or withdrawn.

Hon. Joshua Levering, of Maryland, made a rather caustic speech opposing a motion to refer the matter to a committee of the General Board Secretaries and each State Board Secretary, in which he uttered the sentence, "We had better beware lest we have a priesthood among our Secretaries." The statement, bordering closely on a criticism, produced a mild sensation.

The problem of suggesting the means of providing for the debt was at last referred to the Committee on Apportionment.

MISSIONARIES INTRODUCED.

It was the most thrilling moment of the session of the Convention when Dr. R. J. Willingham, of Virginia introduced eleven missionaries, representing the work in China, Mexico and Argentina, as follows: W. Eugene Sallee and wife of China, Mrs. J. M. Oxner, of China; Rev. S. Emmett Stephens and wife, of China; Dr. J. G. Meadows, of China; Dr. J. G. Chastain, of Mexico; G. P. Bostick and wife, of China; S. M. Sowell, of Argentina; and Senor Pablo Beson, an independent missionary of Argentina. The Convention rose en masse as these soldiers on the firing line were introduced, and did them honor in every possible way. Each of the missionaries spoke briefly to the Convention, and there were but few dry eyes to be seen at the conclusion of the service. During the singing of "Blest Be the Tie That Binds," hundreds rushed to the platform to shake hands with the missionaries. It was a great occasion.

Adjournment was had after prayer by Dr. R. J. Willingham, of Virginia.

FRIDAY, AFTERNOON.

Dr. E. C. Dargan, of Georgia, President of the Convention, occupied the chair at the opening of the session at 2:45 o'clock. Sang "Shall We Gather at the River?" Prayer was offered by Dr. Lansing Burrows, of Georgia.

HILLYER RESOLUTIONS.

Judge George Hillyer, of Atlanta, read a report of the committee to amend the constitution regarding the investment of securities entrusted to the various boards belonging to the Convention.

The resolution met with considerable opposition, ex-Governor William S. Jennings, of Florida, offering an amendment that the report be printed in its entirety and distributed to all delegates so they might have an opportunity of more closely familiarizing themselves with its provisions. Dr. Barton, of Texas, also offered an amendment to exclude the reference to the funds in charge of the board of the Baptist Theological Seminary, and an added amendment that it be referred to the various boards, which was out of order.

MATTER LAID ON TABLE.

The time for the discussion on the resolution being up, the matter was suspended until Monday. However, the question was again taken up later in the afternoon, and an amendment offered that the measure be referred to the three boards of the Convention and for them to make such recommendation to the Convention next year as they think wise and good. On motion, however, a vote was taken and the whole subject was tabled.

(Continued next week)