

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

Old Series Vol. LXXV

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New Series Vol. XXIII, No. 28

¶ We publish on pages two and three this week a sermon by Dr. A. W. Bealer, the able pastor of the Baptist Church at Murfreesboro. We are sure the sermon will be read with great interest.

¶ We have only a few more copies of the "Mormon Monster" left. We shall be glad to supply them as long as these copies last. The price of the book originally was \$2. These copies may be had for \$1.50.

¶ A great fire swept over Houston, Texas, last week, resulting in the loss of about 1,000 lives and \$7,000,000 worth of property. The houses will probably be replaced, but the lives cannot. We extend sympathy to Houston.

¶ This makes the fifth issue of the Baptist and Reflector in February, there being five Thursdays in this month. This is the first time that five issues of the paper have been published in February since our connection with it, and probably since the foundation of the paper in 1835. And there will not again be five issues of the Baptist and Reflector in February for eighty years. We hope that all of our readers will live to see that occasion, but we rather doubt if many of them will.

¶ Mr. Raymond Robins, one of the speakers of the Men and Religion Forward Movement, is reported as saying recently: "We simply can't seem to stick together. If three crooks meet, they instantly agree. Three honest men always find something to scrap about. Our present political situation in most big cities can be summed up like this—the crooks together, the saints divided and then the crooks skin the saints one at a time." Unfortunately there is too much truth in this.

¶ The Biblical Recorder reports the organization in Raleigh on February 11th of a Jewish Sunday school. As a matter of history a Jewish school for religious instruction is nothing new in the world. In fact, the Jews had such schools for many years before the advent of Christ. When Jesus at twelve years of age was found by his father and mother in the temple, sitting in the midst of the teachers, both hearing them and asking them questions, he was probably in a school. But a Jewish school on Sunday is something new. It is not only a fresh recognition on the part of the Jews of the value of such schools, but holding them on Sunday is a distinct admission of Sunday as a day of worship.

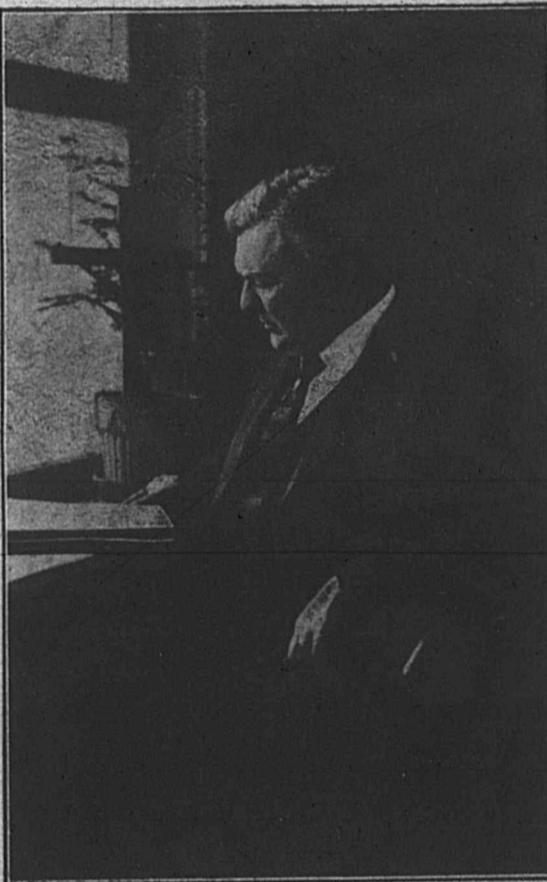
¶ It was with deep regret that we learned of the recent death of Bro. H. Y. Darnell, of Dyersburg, of which sad event Bro. U. A. Ransom, his pastor, informs our readers in this issue. Bro. Darnell was one of the most active and useful members of the Dyersburg Baptist Church. Besides being very liberal in his contributions to his own church, he contributed largely to Baptist interests outside of Dyersburg. He had been in ill health for some year or two, and his death was not quite unexpected, though it came to us as a distinct shock. We tender to his widow our deep sympathy in his loss. She, herself, is a noble, consecrated Christian woman. May she find the grace of the Lord sufficient for her as the thorn of sorrow pierces her heart.

¶ In requesting the discontinuance of the Baptist and Reflector, which has been going to his address for a number of years, on account of impaired eyesight, Dr. R. H. Graves, the veteran missionary of Canton, China, says: "If the Lord spares my life for a few months more, I shall have entered my 80th year. Though able to attend to my duties in the school room, I begin to feel some of the infirmities of old age." Dr. Graves has been a missionary in China for over 50 years. Some years ago he published a most interesting book entitled, "Forty Years in China." We hope that he will amend that now and make it "Fifty Years," and we should be glad if he could be "Sixty Years in China." He has certainly done a noble work.

## PERSONAL AND PRACTICAL

¶ Bishop Mouzon is quoted as saying: "Some preachers' sermons are composed of three heads and nine tails." This is rather a sharp thrust, but there is perhaps too much truth in it. Illustrations are all right, but a sermon ought not to be all illustrations.

¶ The Courier Journal estimates that if the wealth of Mr. John D. Rockefeller were put into silver dollars it would require 2,008 cars, pulled by 104 engines, to haul them, and would make a train 14 miles long. And all this wealth in the hands of one man. We are glad at least to know, however, that that man is a Baptist. He has put a good deal of money in circulation in Baptist channels.



REV. J. M. ANDERSON, D.D., MORRISTOWN, TENN.

He has been asked by Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board, to visit as many churches in Middle and West Tennessee in the interest of Home Missions between now and the Convention as possible. He is an able speaker and a brother beloved. Receive him cordially.

¶ The first edition of the "Folk-McQuiddy Discussion on the Plan of Salvation" having been exhausted, a second edition has been printed. The price of the book is \$1.00. We will, however, offer the book for only 50 cents extra in connection with the Baptist and Reflector. This offer applies either to new subscribers or old. Postage is included. We hope to receive a large number of orders.

¶ A writer in the Standard closes a fine article on "The New China, Its Religious Significance," as follows: "It will certainly mean a government favorable to Christianity. It will dispense with any more Boxer insurrections or massacres. It will not mean the establishment of a State religion, for that would be contrary to the principle of complete religious liberty, already proclaimed by the new president. It will mean that Christianity will have a fair field and will win on its merits. It may mean the rapid endorsement of the principles of the world-conquering religion, so that before the end of this century China will be known as one of the greatest Christian nations on the globe." We trust it may be so.

¶ The question, "Who was the greatest woman in all history?" was recently put to 200 school teachers. The following is the prize answer: "The wife of the farmer of moderate means who does her own cooking, washing, ironing, sewing, bringing up a family of boys and girls to be useful members of society, and finds time for intellectual improvement, is the greatest woman in all history." And is this not correct? Is it not about the same answer that was given by Solomon in Prov. 31:10-31?

¶ It is announced that President-elect Yuan Shi Kai, of China, has had his queue cut off to signify his acceptance of republican customs and conditions. The wearing of the queue was imposed upon the Chinese by the Manchus, and was a badge of servility to that dynasty. When the Revolution began the revolutionists cut off their queues, as a declaration of independence. Now that it has been successful and the Chinese have been freed from the Manchu despotism, there will be, we presume, a wholesale queue cutting in China, especially when the President of the Republic sets the example.

¶ The Religious Herald is authority for the story that an absent husband received a long letter from his wife, to which he replied by telegram, citing a passage of Scripture. He meant to quote Prov. 25:25. Here is the telegram he sent: "Letter received. See Prov. 25:24." Read these two verses and you will understand why he had to write a letter of explanation. And this story reminds us of the man who wrote two letters, one to his sweetheart asking her to take a buggy ride with him, another to the washerwoman scolding her for breaking the buttons off of his shirt. He got them mixed. He received a very sweet reply from the washerwoman saying that she would be delighted to take a buggy ride with him. You may imagine the character of reply received from his sweetheart.

¶ It seems that they have been having a discussion in the Alabama Baptist as regards preachers who are natives of Alabama, and those who have been imported from other States. Rev. R. M. Hunter says in the Alabama Baptist: "Our State develops great attorneys, great physicians, great merchants, great educators. But our preachers are so inferior that the churches will not employ them." This is either a severe reflection upon the native Alabama preachers or upon the churches of Alabama. When we remember that such preachers as J. B. Hawthorne, J. R. Sampey, J. N. Prestridge, and—oh, thousands of others perhaps equally as good—came out of Alabama, it can hardly be a reflection upon the preachers. It seems to be a case of a prophet not being without honor, save in his own country.

¶ A. B., who has been a contributor to the Pacific Baptist for some years, says in that paper of a recent date: "The record of Baptist newspapers in America is an honorable one. I can recall the Baptist Anniversaries of other days when at the reporter's table sat our chiefs. These were some of them: Dr. Edward Bright of The Examiner of New York; Dr. Olmstead of The Watchman and Reflector of Boston; Dr. A. J. Smith and Deacon Edward Goodman of The Standard of Chicago; Dr. H. L. Wayland of The National Baptist of Philadelphia; Dr. G. W. Lasher (still living, the Nestor of the Baptist press) of the Journal and Messenger of Cincinnati; almost always Dr. E. A. Dickinson of The Religious Herald of Richmond; and Dr. T. T. Eaton of The Western Recorder of Louisville. Those men did more to shape our Baptist history, not only in the writing, but also in the making, than any other ten men of the denomination. The editors of today are not less noble or gifted. They direct the thinking of hundreds of thousands every week." In behalf of the editorial fraternity, we wish to thank A. B. for his kind words about the editors. If these things are true, and in fact if they are only partially true, then ought not Baptists to stand back of and stand by their editors? Editors perhaps more than other people are dependent upon their brethren for all of their influence.

## THE FUNERAL FEAST OF JESUS.

BY REV. ALEX W. BEALER, D.D.

1 Cor. 11:26: "For as often as ye eat this bread, and drink of the cup, ye proclaim the Lord's death till He come."

I shall ask you to look with me upon a funeral feast, the one that Jesus gave to celebrate the death into which he was going. I know that it is unusual to connect a feast with a funeral in this age in which we live, and yet it was often done by the Jews in ancient times. Josephus, the Jewish historian, tells of some people who were brought down to poverty in their efforts to feed the multitudes who came to

We generally think of sombre crepe, falling tears, wailing music and tolling bells in connection with a funeral, but bright flowers, gay ribbons, rippling smiles, tripping music and chiming bells all come flocking to our minds when we think of a feast. And yet, the two opposite ideas are wonderfully blended in this funeral feast of the Lord. While the disciples were shrouded in grief to think of his coming death, while their eyes were filled with tears, and in their hearts the wailing music and the tolling bells were sounding, like an echo, coming back from heaven was the music of an everlasting peace and joy within the Saviour's heart to think that his earthly life was well nigh ended and soon he would re-enter his home, there to bask in the approving smile of a loving Father, who had been well pleased at the work he had done.

Within an upper room in the city of Jerusalem, the home of some unknown friend of Jesus, the funeral feast was spread. It was perhaps the same room to which he came to breathe upon them after his resurrection, the same room in which they waited for the coming of the promised power, the same room in which that sound as of a rushing, mighty wind was heard and those gleaming tongues of fire were seen, the same room from which they went forth to stir the city of Jerusalem and to send a thrill of spiritual power around the world.

If we could have looked in upon the little company gathered in that upper room, in the mysterious light that follows the sunset and precedes the darkness, we would have seen that only the faithful disciples of Jesus were present. There has been much speculation on this subject because some of the Gospel writers leave it in doubt as to whether or not Judas was present at the last supper, but John tells us that he had gone out and we cannot think that Jesus would have permitted a man, dubbed by him as a devil and a thief to be present on this solemn occasion.

We come at stated times to this funeral feast as guests of Jesus. It is little understood by the world and even by the children of God. It is sweet to gather with reverent hearts and open minds at this entertainment in which pain and peace, sorrow and joy, darkness and light, death and life are so strangely blended. Look with me upon—

## I. The Origin of the Feast.

## (1) It comes from God the Father.

We know that the ordinance of baptism, to which Jesus submitted, was given to John out there in his wilderness retreat by God, doubtless at the time when he revealed himself to the great preacher. This ordinance is also from Him, for Jesus declared on more than one occasion that he came to execute the will of His Father.

## (2) This feast was instituted by Jesus Christ.

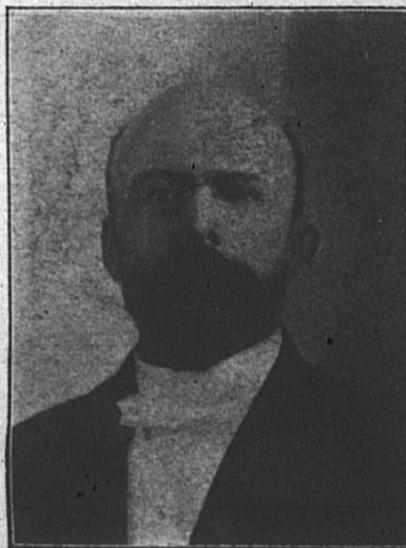
The heart of Christianity will always grow tender when it recalls that this table was spread at a very solemn time in the life of our Lord, the night of His betrayal into the hands of His enemies, a few hours before His crucifixion, at a time when He was going down alone into the dark valley of a shameful death. How black must have been the night that was settling about His humanity. But He was thinking about His followers and seeking to comfort their drooping hearts, ere He should take His departure from them.

If you will follow the Master as John has pictured Him you will see that His inmost heart was opened, literally poured out for the men He loved. When the simple feast had been concluded He lingered with them in that upper room and spoke those words that John has recorded for us in the fourteenth chapter of his gospel, words that have been as balm upon thousands of bruised and bleeding hearts. Following these He spoke the fifteenth and sixteenth chapters of John, words that cannot be surpassed for tenderness and beauty. Then calling them to their knees, He uttered that heartfelt prayer that John gives us in the seventeenth chapter of his book. Having concluded the prayer, the evangelist tells us that

they sang a hymn and went out. I have often thought of that song in which Jesus must have led. What must have been the sweetness of the voice of the Lord, the lover and the Saviour of men! I know it had no false notes about it. It must have been as clear and as sweet as his life on earth was beautiful and pure. When He sang that song Joseph's tomb was just ahead of Him, a tomb that should not eclipse His joys, but having passed through its gloomy portals, His sun of life which had been obscured by the clouds of humanity, should burst forth in all its brightness to shine with undimmed beauty within the palace of the King.

Last summer a friend brought me a handful of blossoms from that unattractive looking plant known as the night-blooming cereus. As I looked upon their snow white petals with the delicate and feathery heart of gold, and as my senses seemed to swim in the fragrance that floated out upon the surrounding air, I thought of this plant shedding forth so much beauty only in the night. And so it was with Jesus. The chief beauty of His wonderful life came out in the darkness of this dreadful night when the funeral feast was spread, and, like the perfume from these rare blossoms was the love He bore for God His Father and His faithful followers.

But we must not overlook, weep with them above their dead.



REV. A. W. BEALER, D.D.,  
Pastor of the Baptist Church at Murfreesboro, Tenn.

## II. The Design of the Feast.

Jesus had a purpose in setting up this feast. An occasion like this is generally intended to celebrate some joyful occurrence. Abraham, when Isaac was weaned, believing that he was coming nearer to the fulfillment of the promise made to him, gave a great feast to his friends. Samson made a feast at his marriage and Jesus himself attended a similar feast when He performed His first miracle. Laban, in giving his daughter Leah to Jacob, made a splendid feast to celebrate the event. The gathering of the harvest was generally celebrated by the Jews with feasting just as we do at Thanksgiving. When the prodigal, after wandering in wretchedness and rags in that far country, returned to his home and the love of his father, he was welcomed by a feast. But this feast spread by Jesus was for a far different purpose.

## (1) It was to show His death.

How sorrowful it must have been for the sad-faced men who gathered about him to be his guests for the first and last time in his early life! The design of the feast, at that time, may not have been clear to the disciples, and indeed I do not think they fully understood it until after the coming of the Spirit at Pentecost. Then it became clear that it was intended to show His death.

It is one of the wonderful pictures painted on the heart of humanity by the hand of Jesus, the master artist of the world. That broken bread typifies his sinless body that was to be bruised and broken on the morrow as it hung upon the cross. That poured out wine, the fruit of the vine, was but a picture of the blood which should flow on the morrow from the true vine as he was lifted up to breathe his life away before the wondering multitude. God wanted men to know something which had made little impression upon them, although he had been emphasizing it since the foundation of the world. He wanted them to know the power of sin. It had breathed a fearful poison into the life of the world, had cleaved a gulf wide and deep, between man and his Maker, had put the wonderful creature made in God's image

and only a little lower in the scale of life, into a degrading bondage, had passed upon him the sentence of eternal death, and day by day was dragging him downward to his doom. He desired to show to man that He had the power to drive out the poison, to bridge the gulf, to free the slave, to acquit the condemned and to snatch him like a brand from the eternal burning. He desired to show to mankind that He did not regard sin as a little thing. He desired to demonstrate His hatred for it, and at the same time to show His love for the sinner and His power over sin. There was but one way in which this could be done, to shed the blood of a God. And so He called His only begotten, His well beloved Son from heaven to die in man's place.

This death was to take place on the morrow, and for fear that it might fade from the minds of men in the unborn years, God put it into the heart of Jesus, the Sacrificial Lamb, to make this funeral feast, this memorial, and to give it a place in His churches, there to stand until the end of time. Sad indeed it is to think that Christ, after celebrating the Passover, calling to mind the joyful deliverance of His people from the bondage of Egypt, should institute this Supper celebrating His entrance into the dark domains of material death. But if He could come today He would sound a note of joy above the funeral feast. Through His death, which it typifies, not one race alone, but all the world had a way opened in which every man could be delivered from the bondage of sin, more galling even than the bondage of wicked Pharaoh. If we can rejoice at the birth of a glorious day following the death of a gloomy night, at the coming of rest, following the cessation of labor, at the advent of peace following the banishment of pain, at the song of joy following the departure of sorrow, surely we can afford to rejoice at the death of Jesus since it was followed by so many blessings to the race to which we belong. Far down in the deep places of His soul, beneath the human feelings, there was I know a well spring of joy, because we read that for the joy set before Him He despised the shame of those hours preceding his death, and endured the cross that was now looming large before his eyes across the funeral feast.

(2) Another design of this feast was to show that death was not the end of His work.

This is shown by Paul, who declares that Jesus said to those who gathered with Him about this table, "As often as ye eat this bread and drink this cup ye do show the Lord's death till He come." If He was coming again in the time of Paul, one of two things must be true, He has already risen from the dead or He will come forth in the future. We believe from the evidence we find on record in the Scriptures, evidence that would be accepted in any court of justice in the land, that He has already risen from the dead. With our faith anchored in the fact of the resurrection we know that Jesus was indeed the Son of God and God Himself.

With an abiding faith in the resurrection of Jesus, Peter could preach sermons and Paul could write words that come floating over the centuries to stir our hearts with their fervid eloquence. Faith in the resurrection of Jesus takes away the sting of death and makes us look with less fear upon the silence of the grave. If He rose from the dead, the first born among many brethren, the first fruits of those who sleep, we, too, shall come forth into a new and better life that shall never come to an end. We can look forward to a home of blessedness and beauty in heaven, for Jesus declared that He was going there to prepare a place for us. With this faith in our hearts we can lay these bodies down upon the mountain top, within the valley lands, by the side of purling streams, in the teeming cities of the dead or in the dust of the barren desert, at the end of life, confident that God's Spirit will guard them, and that Christ when He comes with all the holy angels, will call them from their resting places to join Him in the air.

Believing that Christ died for us, and that He is coming again for us we are inspired to holy living. If this little life, so sweet, and yet filled to the brim with sorrows and petty annoyances that vex our souls, is the end of the game we can afford to eat, drink and be merry, at all times, sacrificing the interests of the soul for the pleasures of the body. But if we are to outlive the earth, if we are to be young when the ancient sun has grown old and cold, the everlasting hills have crumbled into dust, the circling stars are too feeble to shine upon the land, if we are to give an account to God for the lives we live, if we are to keep on moving beyond the gates of death either away from or toward God, keep treading the path we have blazed out for our feet in this short span of existence, then we should be sober and

watchful, living in such a way that we shall be ready when the call shall come to go up higher.

As a final thought, let me call your attention to—

III. The importance of observing this funeral feast.

We should remember that it was spread only for the disciples of Jesus. The command to gather at stated periods at the table cannot possibly appeal to the man who is not a Christian. It should appeal in the most forcible manner to the man who is a disciple, the one who has accepted Jesus as the Lord and Master of his life. There are many reasons for this:

(1) It was the Lord's dying request.

We often forget words of greeting, but seldom do we forget words of parting. We may not remember where we first met a beloved friend, but seldom do we forget the time we parted to meet no more. The great Dr. H. H. Tucker very truly said: "Last words are so indelibly fixed upon the mind that they often become first words." When we think of all that Jesus has done for us, of all that He is now doing, and of all that He will yet do for us, and when we remember that, almost with His dying breath, He said, "This do in remembrance of me," we should let nothing but the Providence of God stand in between us and the observance of this feast.

(2) Consistency demands that the disciples of Jesus keep this feast.

We profess to be His friends, we profess to love Him, we bear His name and our names are written in the Lamb's Book of Life. To this funeral feast, a memorial of His undying love, we have been commanded to come as His witnesses, and how can we be consistent and refuse to do that which He has asked us to do?

You may be unworthy and some weakness may have led you into sin, but before you let that keep you from this feast, remember Peter the backslider. Do you not see him yonder with flushing and angry face as he denies his Lord and adds profanity to the lie he has told? He had followed afar off, but when we see him out there in the darkness, and hear his tempest of sobs, we know that along the dark and dreary road of penitence, yet with the tears he shed, he had come back to Jesus, and in the early church he sat at the feast a humble but an honored guest. His past conduct was all out of harmony with Christ, but when he came to the table his present determination was in full harmony with his Lord. To have remained away would have been inconsistent in the last degree.

The present condition of the heart rather than the past conduct of the life should determine the place at the table. If you have followed Jesus in His appointed way into the church, and if your heart is right toward Him now, consistency demands that you come to the feast rather than to stay away, grieving over sins of the past or speculating over those that may come in the future.

(3) The spiritual welfare of the disciple demands that he be a regular attendant at the funeral feast of Jesus.

This can be proven better by experience than by Scripture. In a simple but thrilling story of the Scotch Highlands, Alfred Olliphant has among his leading characters a little pessimistic shepherd who was old and wrinkled beyond his years. All the sweetness has gone out of his life at the death of his wife, and he had become the Ishmael of the neighborhood. He and his vicious dog were hated by every one. There came a drizzly day in December, when the wife of a neighbor was to be buried. He heard the church bell ringing for her funeral, and it set the bells to ringing in his own starved heart, and sent him upstairs to the bureau drawer, from which, for the first time since her death, ten years before, he drew the picture of his wife. His face was flooded in the tears that rose from his heart, and for the time being he was a changed man. In the same way the sight of this bread and this wine conveys to us thoughts of Christ, His great love for us, His sacrifice. His claims upon us, and whenever we partake of this feast, which is an act of worship, we are uplifted and our souls are strengthened.

(4) The last and best reason is because the world needs it. Yes, it needs to see you coming to this table. It is a most powerful preacher of the Gospel of the Son of God. When we come to the table we do not claim that we are better than other people, but we come to proclaim to all the world that, vile though we may have been, unworthy though we are, by the death of Christ, and by our faith in Him, our sins have been forgiven, and we have been given a place in the family of God. We come to proclaim that the grace of God is wide enough and deep enough to save the vilest sinner who ever walked the earth.

When we eat this bread and drink this wine, each one for himself, we proclaim the necessity of partaking personally of Christ. Food is useless unless it is eaten. The death of Christ is ground enough on which to found the salvation of the whole world, but it must be personally appropriated.

When we celebrate this feast we proclaim to the world the spiritual nature of our religion. Jesus said, "He that eats my flesh and drinks my blood dwells in me and I in him." He said, again, "I am the bread of life," and in Leviticus we read, "The blood is the life." When we take this bread and this wine into our bodies we proclaim that we have, by faith fed our souls on the bread from heaven, and given them the blood of Christ, thus becoming partakers of His spiritual life.

When we come to this feast we proclaim a union with Christ, and that necessitates a union with each other. He is spoken of as the head and believers as the body. One part of the body cannot be connected with the head and separated from the other parts of the body. This is the thought Paul had in mind when he said, "We who are many are one bread, one body, for we all partake of one bread."

The celebration of this supper is the very highest act of worship, for when we come together, there we preach a wordless sermon containing all the distinctive doctrines of the Christian religion.

Look ye man of the world, and see in this feast the Son of God who became a man like you! See His sinless life and His sacrificial death upon the cross, so that you might find life! See Him going down into that hillside tomb to break the bands of death to set us free and to brighten our faces with the certainty of eternal life! Hear Him promise to come for us and see Him soaring back to God where He ever liveth to make intercession for us! See sinners who have died to sin in Him and have come up from the watery grave to picture what has taken place in their lives, see them gathering here to proclaim that by faith in Him they have become partakers of the inheritance in light.

And remember, Christian men and women, that this is the new covenant in the blood of the Lord, a covenant that has a two-fold significance. Christ has given us the best He had, His life and His Spirit; they have come through His death and we, in coming here, proclaim a loving surrender to Him of all that we have that He can use us in His great mission of saving the world.

How sweet it is to gather at the sad, yet joyful, funeral feast of the Lord! Is it too much to think that we shall celebrate some such feast in the other world? Jesus declared that He would drink the cup anew with His disciples in His father's Kingdom, and John saw the redeemed going in to the marriage supper of the Lamb. I know not what it will be, but I am persuaded that some sort of a memorial feast will be spread for us by our Lord beneath the shade of the trees within the celestial gardens, and we shall gladly turn our faces toward it and praise Him forever for all that He has done for us.

Virginia Frazer Boyle, the gifted daughter of Tennessee, in referring to the custom of the South, to decorate the graves of her soldier dead, very beautifully says:

"Like as a mother, when the day is done  
Turns from the tiny form she hushed to rest,  
So tender, yet so faithful in her love  
To weep upon a treasured golden curl,  
Or faded shoe a buried baby wore—  
On each returning spring-time o'er her cross  
The mourning South, remembering, weeps her dead."

In the same way with our hearts filled with tender emotions, we should be glad at stated times, to turn aside from the things we love, to gather at this funeral feast of our Lord, to look upon these emblems of His broken body and His shed blood, to remember Calvary, to keep them blooming like immortelles within the garden of the soul. As we gather here let our grateful hearts be lifted up to sing,

"Blest feast of love Divine!

'Tis grace that makes us free  
To feed upon the bread and wine,  
In memory, Lord, of Thee.  
That blood which flowed for sin  
In symbol here we see,  
And feel the blessed pledge within  
That we are loved by Thee.  
And if this glimpse of love  
Be so divinely sweet,  
What will it be, O Lord, above,  
Thy gladdening smile to meet?

### MARCH THE GREAT HOME MISSION MONTH FOR THE BAPTIST WOMEN OF THE SOUTH.

By B. D. GRAY, Corresponding Secretary.

March for years has been the great Home Mission month for Southern Baptist women. Of course, our women study all through the year, but March is the special season for prayer and gifts to Home Missions. Just as December was the special period for Foreign Missions was so splendid. Now, let our women, so March is given to Home Missions, culminating in the Self-Denial Thank-offering.

I rejoice to learn that the Christmas offering for Foreign Missions was so splendid. Now, let our women and young people do equally well for Home Missions during the month of March. A splendid program has been prepared for the Week of Prayer, March 3-9, 1912, by Mrs. F. S. Davis, Dallas, Texas. It is full of information and inspiration. A copy of it should be had by every W. M. U., and every Y. W. A. Mrs. J. F. Singleton has prepared also a splendid Thank-offering program for Home Missions for this occasion. These are being sent out by the Woman's Missionary Union, 15 West Franklin Street, Baltimore. Application for extra copies should be sent to this address.

The Home Mission Board, 1002 Third National Bank Building, Atlanta, Ga., has a good supply of fresh tracts on different phases of our Home Mission work, which we will be glad to send free of cost to all individuals and societies. The Home Field is full of the latest Home Mission news. The March issues will be very helpful to our women in their special offering for Home Missions.

#### A GREAT SPIRITUAL BLESSING.

For years past many godly women have written me about the great spiritual blessings they had enjoyed during the Week of Prayer for Home Missions. It has been a season of fellowship, heart has touched heart, and a sense of unity has come to our women during this gracious season.

The influence of this Week of Prayer has been felt not only by our women who have specially engaged in it, but it has permeated the churches and influenced the brethren to deeper spirituality and greater consecration.

As a result churches have received a great uplift, our cause has been set forward and whole communities blessed. Many a struggling, timid, Christian woman has carried the blessings of this season of prayer into her home with strength and grace to bear its burdens and responsibilities and crown it with a fresh fragrance that has come into her own heart.

As an outcome of this closer fellowship with one another and with our Master, our women have been impelled to more consecrated giving. They have seen that to give is to worship, that what we have as well as what we are belongs to God, and so this Week of Prayer and Self-Denial Offering has come to mean much in the lives of our women.

A new vision likewise of stewardship has come to our men through the influence of our women, and so the gifts of our churches have been enlarged through the influence of this great Week of Prayer and giving.

As never before we are in need of gifts from our women, young women, and other young people's societies. This year we are calling upon our Southern Baptist women with their auxiliary societies for \$95,000 for Home Missions. During the first three-quarters of the year only \$33,078.73 had been raised, which leaves a balance of \$61,927.73 if our women raise the full amount.

The apportionment for the State of Tennessee is \$8,000. Up to February 1, only \$2,932.20 of this has been received. Since this report was made another month has passed, but only a little more has been contributed, so that during March there must be heroic giving.

In order to accomplish our purpose, there ought to be large gifts from many of our women who have been blessed with large means, then a great company of those who are in good circumstances can come with their average gifts and a similar host of the poorer ones should come with their smaller offerings.

The aim is a gift from every member of every society throughout the Southland. If this aim can be reached the whole \$95,000 and more will be raised. It will require much prayer and sacrifice, but it can and must be done.

If the first week in March, for one cause or another, can not be observed, then let the second, or third, or fourth week be used. Let all the offerings be

brought in as early as possible and be forwarded to the State Secretaries or Treasurers, who in turn will forward the same to our Home Mission Board.

May the blessings of God be upon our great hosts of Southern Baptist women in this their annual season of prayer and gifts for our great Home Mission work.

#### A GREAT CAMPAIGN.

We rejoice to see that the brethren are awakening to realize the tremendous effort which we must make between now and the last of April in order to close our Convention year with all obligations met. From the 15th of February to the last of April \$450,000 must come in for foreign missions if we would go up to our Convention with glorious VICTORY for our Lord. From different portions of the country we are getting tidings of earnest work. Pastors are writing to us that the churches have doubled and in some cases quadrupled their former gifts. Brethren are in some cases subscribing \$1,000. Others are subscribing various amounts. The debt will not pay itself. Neither will resolutions pay. We must take the money out of our pockets and meet every cent of it in order that we can help our noble workers who stand at the front pleading with us for better equipment and for reinforcements. We have fine, well-equipped young men and women at home who are begging to be sent to the front.

During the past year several of our noble workers have died. The fields were never so open as now for gospel reapers. As compared with other denominations God has marvelously blessed our work. Brethren, shall we sit down and see the cause suffer for want of a little effort on our part?

At a recent meeting of State Secretaries in Asheville, N. C., the cause was presented and the brethren spoke earnestly of what they would do. In several States there have been meetings of District Association vice-presidents, and the brethren there prayed earnestly and determined to go home and try to awaken interest in their Association. We need for the pastors to get this work on their hearts as some have never had it before. We need for our brethren and sisters to determine under God that they will take part in this great campaign. If you cannot give a thousand, perchance you can give a hundred; and if not a hundred, perhaps ten; and if not ten, then one.

Besides giving, you can talk to others. Two or three live, consecrated men and women in any church can materially increase the gifts from that church by taking hold of the matter and talking it all around. We could give a number of illustrations of this if we had time.

To show that the brethren here in Richmond are in earnest about trying to liquidate all indebtedness, at a recent meeting in this city where about sixty men had come together, after conference they decided that they would go to work to raise a special gift between now and the last of April of \$10,000 to add to their usual gifts for foreign missions of about \$20,000 from the churches of this city. Now let other cities, towns, village and country churches decide to make a similar advance, and we will have a glorious time of VICTORY for the Lord. We believe that thousands are earnestly praying for this work. Surely our God will hear us.

We are glad that the people are not only praying God to help us to pay all obligations on his work, but that they are praying that this may be a year of glorious salvation, when thousands and hundreds of thousands shall be won into the kingdom of God. May salvation flow like a mighty river through our own land, and throughout the far distant lands. The work is the Lord's. Our time is short. Let each one of us commit ourselves to our God that he may be glorified through us.

R. J. WILLINGHAM.

Richmond, Va., February 22, 1912.

#### MEMPHIS UNION.

The City Sunday School Union met Sunday, February 25, at 3 p.m. with the Binghamton Church.

It was another rainy day, and the crowd was possibly a little short of what a sunny day would have shown, but the attendance was by no means bad.

The report below will show that only seven of our churches were represented, but some of them had enough to make the average from the churches represented a little more than twenty members.

President E. L. Bass was in the chair, and the singing was conducted by Pastor Bell, of Binghamton, and was a feature of the day. After singing "Revive Us Again," entered into by all present, Bro.

Bearden, of Blythe, offered prayer.

Upon recommendation of the Superintendents' Union the Union proper voted resolutions that a committee be appointed at once to have full control of the Training School to be held next year. Upon motion of Pastor Bearden, of Blythe Avenue Church, President E. L. Bass was named chairman of this committee, and also that a committee be appointed to plan the organization of a Baptist Primary Union. Much interest was manifested in both resolutions.

The subject for the day's discussion was, "The Superintendent and His Program," and was ably discussed by Superintendent Roper, of Seventh Street Church. Bro. Roper made a strong and interesting talk along this line, and all superintendents present took notes on his remarks. The subject was further discussed by Superintendent Jones, of La Belle, and Superintendent Bass, of Bellevue.

After announcing that the next meeting place was Blythe Avenue Pastor Bell pronounced the benediction.

The attendance was: Bellevue, 38; Blythe Avenue, 39; Binghamton, 36; First, 1; La Belle, 13; McLemore, 6; Seyenth Street, 9. F. G. F.

#### DEACON H. Y. DARNELL.

On the morning of February 10th, Brother H. Y. Darnell, of Dyersburg, Tenn., was carried by the angels to his home above. And great is our loss. Without a doubt he was one of the very best. Only a few men, all the churches considered, are as active and as serviceable as this man has been. At the time of his death he was treasurer and deacon of Union Baptist Church, was trustee of Union University, and his



DEACON H. Y. DARNELL.

name was filed in nomination for trusteeship of another important college of our denomination. He was a member of the Darrell Lumber Co., of Memphis, and had in business accumulated a competency, which he used most unselfishly for the good of others. He possessed many virtues of the highest type. The apostle Paul's description of love, recorded in the 13th chapter of First Corinthians, is a fair representation of this loving, serving brother. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth." In applying this to the noble heart of Bro. H. Y. Darnell I feel that you do not need to eliminate or alter a single word.

He surpassed as a pastor's friend, and more than one preacher now living whose burdens he has lightened, will bless his name, and drop a tear at the remembrance that he loved them. He surpassed, too, in his love for children. I have often seen this good man pouring out his heart upon the little ones and said, it is like Him who said, "Suffer little children to come unto me." He surpassed also in his high appreciation of the worth of living. He loved to live, and the Lord gave him one of the happiest of homes, and truest and noblest of companions.

In loving remembrance.

Dyersburg, Tenn.

U. A. RANSOM.

Last Sunday morning, February 18, Rev. W. J. Bolin, D.D., pastor of the South Knoxville Baptist Church, was taken to the Lincoln Memorial Hospital where he underwent a very serious operation for appendicitis. Dr. Bolin had been sick only a few days, and no arrangements had been made for a supply. So when Sunday school had closed and the hour came for preaching, the congregation assembled in the auditorium and spent an hour in prayer for their pastor.

The meeting was presided over by Dr. T. O. McCallie, one of the most efficient and up-to-date superintendents in Tennessee. Dr. Bolin is held in the highest esteem by his congregation, and not a stone will be left unturned that will make for his speedy recovery, three of the most skilled physicians in the city being employed to minister to his wants. During the ten months that Dr. Bolin has been in this pastorate there have been about 100 additions to the church. The last report shows Dr. Bolin out of danger and rapidly recovering.

January 25th the First Baptist Church of Jellico, Tenn., gave their Third Annual Men's Banquet in their Baraca-Phlathea rooms. It was an occasion of great fellowship, good speeches and planning for greater things. \$1,600 for State, Home and Foreign Missions and a total of \$5,955 for all purposes during 1911, made a fine report for the year. Fine progress was made in all the work of the Sunday school and church. The Baraca class gave their pastor and teacher a beautiful Royal Typewriter of the latest pattern, for a Christmas present. It is a noble class. The church to show their appreciation for their pastor, raised his salary \$300. A generous and noble church. I enjoy reading your paper very much. May our God give you success and health. You have a grand work in this State for temperance, education and our great Baptist cause.

J. E. MARTIN.

Jellico, Tenn.

We have just closed a successful meeting at Gill's Chapel, seven miles west of Rogersville, which resulted in 17 additions to the church and a general shaking up of the delinquents. I was assisted by Bro. A. W. Price, who did his first preaching in this meeting and did it well. He is a promising young man, and we need him sadly on this field. I am now at McPher's Bend in a meeting. Bro. Yankee is doing the preaching. There were 4 conversions and 4 additions to the church last night, which was the second service. Pray for us. The Lord bless you.

Knoxville, Tenn.

W. L. WINFREY.

The Executive Board of Cumberland Association is called to meet at Clarksville on Monday, March 4. As Vice-President of the Foreign Mission Board for this Association, I want to earnestly urge all the pastors, and as many laymen as can do so, to attend this meeting. We want to talk and plan and pray together over the great work that our Lord has given us to do. We want to do our best. Bro. C. D. Graves is just back from Richmond (headquarters), and will have a message for our hearts.

L. S. EWTON.

Springfield, Tenn.

Miss Mary Northington, our Field Secretary for the Woman's Missionary Union, was with us on the 8th. Her coming was quite a pleasure and treat to the ladies of Trezevant, and I am sure all appreciated her heart to heart talk to them. We are always glad to have her with us.

BESSIE BROWER.

Secretary of the Ladies Aid' of Trezevant Baptist Church.

The laymen of the Tennessee Association will have a banquet, to be held in the First Baptist Church, Knoxville, Tenn., on Friday night, March 1, to which all laymen are invited. Dr. J. T. Henderson, of Bristol, Va., will be the principal speaker. Our valued editor is also extended a cordial invitation.

J. H. BRADSHAW, Chairman;

W. P. LAWSON, Secretary.

Bro. J. M. Anderson has just closed a very fine meeting here. Bro. J. K. Haynes is the beloved pastor. The work of both church and school is moving along O.K. I have been in charge of the Unaka Academy since January 2. The prospects are fine for a good school and for much work in the Master's kingdom.

Erwin, Tenn.

J. N. MONROE.

We all very much enjoy reading the dear old paper, and I hope I can take it as long as I live.

Lucy, Tenn.

MRS. M. E. WILLOUGHBY.

## PASTORS' CONFERENCE.

## NASHVILLE.

Dr. Truett was present at the Conference, and spoke of his work in Missouri, and concerning the Baptist College of Russia. All the Baptists of the world are interested. It is reported that the Russians will not allow a building to cost over \$2,500.

The reports of the pastors were unusually good. Dr. Lunsford discussed the problem now facing the churches in his part of the city. The strongest people, financially, are moving to West End. Edgefield, Tulp street and all the churches in that part of the city are feeling this exodus of the people.

Dr. Folk, editor of the Baptist and Reflector, was present, also Drs. Frost and Inman. These brethren always bring words of encouragement to our Conference. Dr. Frost has recently returned from a tour of lectures in Arkadelphia, Ark. He reports things for the Baptists in fine condition in that State.

Bro. Fitzpatrick reported the work at Lebanon. For years the Baptist situation in Lebanon has been seemingly hopeless. The pastor started a meeting. His first work was to take an offering of \$3,300. A revival is now on and Lebanon under the pastorate of Bro. Stallings is doing things. Bro. Fitzpatrick also spoke of the great problems facing us. Dr. Lunsford spoke about corporal punishment and deplored the fact that in this age teachers would beat up a boy. It is the general belief of our pastors that we should control our children at home, but whether it be man or child no man should have the right to lay his hands in violence, save it be the loving hand of a father or mother. Dr. Van Ness said, "When I see the picture in one of our leading magazines of a criminal laying across a barrel and the guard whipping him, it makes my blood boil." So it should be with every man who loves humanity.

First—Fine day throughout. Pastor preached at both hours. At the morning hour the work of Foreign Missions was presented to a great congregation. The offering to this cause is the greatest in the history of the church. Not all pledges are in, but it is safe to place the amount at \$2,500. One received by letter at the morning service. Pastor left on night train for a two-weeks' meeting at Jefferson City.

Central—Pastor Lofton preached in the morning on "The Blessedness of Service" to a large congregation. The night subject was "God's Relation to Repentance." Bible school, 185. B. Y. P. U. reorganized.

Third—Two fine services. Pastor Lemons preached on "Personal Evangelism," and "Tempted of the Devil." One addition at the morning hour. Contributions to Home Missions have been coming in during the two months very nicely. Duplex envelopes are helping.

Edgefield—Pastor Lunsford preached at both services to fine congregations. Good day.

North Edgefield—Pastor preached on "The Bible a Lamp," and Ps. 13:5. 180 in S. S. Good B. Y. P. U. The funeral of Mrs. S. S. Ruffin was preached at D. A. Dortch's in the afternoon by W. M. Kuykendall. Quite a large number attended.

Seventh—Pastor Wright preached on "The Upgrade Christian," and "The Three-fold Cord of the Christian." Good congregations. Splendid interest.

Howell Memorial—Pastor Cox preached on "Our Share of a Great Task," and "The Man with Whom the Devil Failed." One received by letter. Pastor goes to Tampa, Fla., to assist Pastor J. E. Skinner.

Centennial—Pastor J. N. Poe preached at both services on "Christian Responsibility," and "Sin Detected." 106 in S. S. 68 in B. Y. P. U.

Lockeland—Pastor C. L. Skinner preached on "God's Regard for the Assembly of His Saints," and "Refuge." Good S. S. and B. Y. P. U. Good day.

Belmont—Roll call and reading of the church covenant at the morning service. Pastor preached at night on "Salvation." Six of our men took part in the morning service, giving five-minute talks on the covenant.

Calvary—Bro. A. Robertson preached on "Jesus Only," and "God's Matchless Poems and the Volume in which They are Bound." 62 in S. S. Good B. Y. P. U.

South Side Church—Pastor Savell preached on "Constraining Men to Come to Christ," and "The Vital Question which All Must Answer." Weather unfavorable. One profession of faith in Christ in a home service since last report.

Rust Memorial—Rev. Arthur Foster, pastor, spoke to splendid congregations on "Follow Me," and "Christ and the Look of Faith." 89 in S. S.

Judson Memorial—Pastor Vick preached on "The Day of Small Things," and "The Christian's Mission."

Eastland—Pastor Dickson preached in the morn-

ing on "Going Forward." Small congregation at night. A birthday party was given at the home of Thomas Hill Friday night for the benefit of the church.

Mt. View—Pastor Fitzpatrick preached on "One Lord, One Faith and One Baptism." Good S. S.

Gallatin—Pastor Woodcock preached on "The Baptism of Jesus," and "The Way of the World." One conversion and one approved for baptism at morning service. 84 in S. S.; 15 in B. Y. P. U. in spite of rain. The pastor was unable to preach last Sunday on account of an attack of la grippe. There were 88 in S. S. and a large B. Y. P. U.

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## CHATTANOOGA.

First—Pastor Massee preached on "The Mission Challenge to the Church Today," and "God Commens His Own Love." 193 in S. S. Rain.

East Lake—Rev. H. M. King preached at 11 o'clock. Rev. Bradley at 7:30 p.m.

St. Elmo—Pastor Joe Vesey preached morning, on "The Lord Set a Mark Upon Cain;" night, "Man's Way vs. God's Way." Good day, considering the weather.

Willow Street—Pastor Richardson preached at 11 a.m. on "Have Faith in God." Small congregation. Rain.

Ridgedale—Rev. R. J. O'Bryan preached in the morning. Pastor Richardson preached in evening on "The Terrors of a Guilty Conscience." Small attendance on account of rain.

Alton Park—Pastor Rose exchanged with Rev. Chas. Gray at evening hour. Pastor Gray's subject was, "The How and the Must Be." A rainy day and small congregations. 38 in S. S.

Baptist Tabernacle—Rev. Allen Fort preached both morning and evening. Subject, "Phillip and Nathaniel;" and evening, "Life or Death: Choose Life." 200 in S. S. One received by letter.

Rossville Baptist Church—Pastor Charles Gray preached in the morning on Exposition of 5th chapter of 2 Thess. Rev. W. N. Rose, of Alton Park Baptist Church, preached at evening service on "The Law of Love."

Highland Park—Despite downpour of rain fairly good congregations at both hours. Pastor preached. 93 in S. S. \$7.76 offering.

Avondale—Preaching morning and evening by Assistant Pastor Sprouse. Good service, considering the inclement weather. 59 in Bible school.

Chamberlain Avenue—Preaching morning and evening by Pastor Sprague. One saved at the night service. 39 in Bible school.

East Chattanooga—Pastor Baldwin preached on "Tithing," and "The Ungodly Like Chaff." 59 in S. S. Fine B. Y. P. U. Congregations not so large on account of the rain.

Royal Mission of the East Chattanooga Baptist Church met at 2 p. m. 55 in S. S.

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## MEMPHIS.

First—Pastor Boone preached at both hours.

Central—Pastor White preached on "The Thorn in the Flesh," and "Thou Shalt Not Steal."

Bellevue—Pastor H. P. Hurt preached at both hours. B. Y. P. U. organized.

Blythe St.—Pastor Bearden preached on "Clearing the Way for the Lord." Rainy day crowd. 104 in S. S. Rained out at night.

Rowan—Pastor Utley preached on "God Seeth Not as Man Seeth, for Man looketh on the Outward Appearance, and God Looketh on the Heart." Night subject, "According to His Mercy He Saved Us." One addition for baptism, and one by letter. Fine B. Y. P. U. All round good day.

Union Ave.—Pastor Watson preached at both hours. Good day.

Calvary—Pastor Moore preached on "Sowing for God," and "Fruit-bearing Christians."

Binghamton—Pastor Bell preached at both services. Rainy. Two additions. Good meeting of Sunday School Union with our church. A great meeting.

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## FRIENDSHIP ASSOCIATION.

Dyersburg—Pastor U. A. Ransom preached on "Love's Constraint," and "Looking After Appearances." 95 in S. S. Good day.

Newbern—Pastor R. E. Downing preached on "The Christian's Biography." No night service on account of rain. 105 in S. S. Fine day considering the rain.

Tirzah—Pastor Stigler preached on "Christian Duty," and "The Comparison of the Christian's and the Infidel's God." Good day and fine interest.

Maury City—Pastor J. T. Barker preached on "Christ Our Example," and "Assurance." Good day.

## KNOXVILLE.

Fountain City—Pastor Davis preached on "I Am a Debtor," and the seventh on the series of "Excuses." 111 in S. S. One conversion. One received for baptism.

Beaumont Ave.—J. F. Williams, pastor. S. P. Hennard preached at both hours. Good S. S. Pastor Williams is in a revival at North Side Mission. Great interest in the meeting.

First—Dr. J. W. Gillon preached at both hours. 314 in S. S. Nine baptized. Two received by letter. Meeting continues until Thursday evening of this week.

Lincoln Park—Pastor Pedigo preached on "The Anointing of Jesus." No night service. 78 in S. S. Dismissed four by letter.

Deaderick Ave.—Rev. W. J. Stewart, of the Tennessee Baptist Orphanage, presented the claims of the work in a very interesting manner. Collection taken for the Orphanage. Pastor Hening preached at the evening service on "Reinforcing the Rubbish." Congregations good. 611 in S. S. Good attendance in both Dale and Lawrence Ave. Missions.

Euclid Ave.—Pastor Green preached on "The Church of the 20th Century," and "The Power Within." 154 in S. S. Good service.

Ferry Street—Pastor Wells preached on "One Lord, One Baptism," and "The Buried Talent." 164 in S. S. Island Home—Pastor Dance preached on "Missions." No night service. Good day.

Oakwood—Pastor Edens preached on "The Temptation," and "The Prayer Life of the Christian." 180 in S. S. One received by letter.

Smithwood—Pastor Shipe preached on "Christ's Prayer for Unity," and "Living Christ." 88 in S. S. Three received by letter. Good B. Y. P. U.

South Side Mission—C. C. DeArmand, Supt. 175 in S. S.

Grove City—Pastor King preached on "The Wise and Foolish Builders," and "The Evil Eye." Two received by letter.

Calvary—Pastor Cate preached on "Bearing the Image of Jesus," and "All Things Are Yours." 90 in S. S.

Broadway—Pastor Risner preached on "The Fortune at Your Door," and "The Man Next to You." 350 in S. S. Great services. Three for baptism.

Lonsdale—Pastor Lewis preached on "Making Use of God's Talents," and "Prayer Without Repentance." 234 in S. S. One received by letter.

People's Tabernacle—Pastor Parry preached on "The Spiritual Life," and "Signs of the Times." 125 in S. S.

Third Creek—Pastor Mahan preached on "The Service of Sacred Song." No night service. 114 in S. S. Great service.

Powells—Pastor Jones preached at both hours. 88 in S. S. Good day.

South Knoxville—Rev. Silas Morris, D. D., editor of the Baptist Forum, Atlanta, preached at 10:30 on "The New Birth." Rev. J. L. Dance, pastor of Island Home Baptist Church, preached at night on "God's Plan for a Happy Life." 258 in S. S. Large B. Y. P. U. The many friends of Dr. W. J. Bolin will be pleased to know that he is rapidly recovering from a very serious operation for appendicitis.

Beaumont Avenue—S. P. Hennard preached in the morning and evening. Good S. S. Pastor Williams in a revival at North Side Mission. Great interest in the meeting.

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Morrilstown—Mr. W. D. Hudgins of the Sunday School Board, spoke at the morning hour on "The Sunday School," and on "B. Y. P. U." at night. 344 in S. S. Brethren Hudgins, Flake and Mrs. Stokely will conduct a Training School here all of the present week.

McKenzie, Tenn.—Pastor W. T. Ward preached at both hours. Splendid crowds for the weather. S. S. is growing.

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White House—Evangelist Cecil preached three times, Saturday afternoon, Sunday morning and evening. Fairly good congregations. 45 in S. S. A great field for work and opportunity. Good services.

Grace—Pastor Creasman preached on "Everlasting Waters," and "God's Watchcare." 125 in S. S. Good congregations in spite of rain.

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I have been reading and paying for the Baptist and Reflector since 1881—a period of thirty years—and I must say that in all these years the paper has been a constant blessing to me and my home. God bless you and my beloved native State. I sometimes yearn to be on my native heath, and yet I am so busy in my Master's work, and he is blessing what I do.

Jacksonville, Texas.

W. F. DORRIS.

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STEWARDSHIP, OR OUR RELATIONSHIP TO GOD'S PROPERTY. (Luke 16: 1-15.)

By J. W. GILLON.

This parable brings to us the most important message in the Word on Stewardship. It is also recognized to be one of the most difficult of the parables to understand.

Both expositors and lay readers have found difficulties here. The difficulties all lay on the surface, however, or have been created by the King James imperfect translation, and can be easily disposed of by a little clear thinking. Some years since I was in a home of culture in Leesburg, Fla., and after the noon meal, before leaving the table, I was asked to interpret a passage of scripture. When the open Bible lay before me, I found that the whole family was much disturbed by what they conceived to be the gross immoral teaching of the parable we have under consideration. By a little questioning, I found that they had each and all overlooked the fact that two Lords have a place in the parable—our Lord, the Saviour who tells the story, and the earthly lord, the one about whom the story is told. The difficulties of this cultured family have been the difficulties met

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Acts directly and peculiarly on the blood; purifies, enriches and revitalizes it, and in this way builds up the whole system. Take it. Get it today.

In usual liquid form or in chocolate coated tablets called Sarsatabs.

by many others.

I. THE PARABLE INTERPRETED.

The story is told by our Lord and is a very natural story. A certain wealthy man with many servants and many debtors, had one servant who was chief servant of all. Into the hands of this chief servant, his lord committed all of his fortune. Of course he expected the steward thus trusted to invest and care for the intrusted fortune in such a way as to make it yield a profit to his lord. For a time the servant probably so invested and used the fortune, but after a while temptation got the upper hand of him, and he became dishonest and began to use his lord's fortune for his own pleasure and gain. This unfaithfulness finally came to the knowledge of his lord. The servant or steward was called and asked to explain the charges. There was no explanation to make. He was so conscious of his guilt that he sat before his accuser dumb. When by his silence he confessed his guilt, his lord said to him: "I have no further need of you." And yet with this, he did not immediately go out of his service, as the story clearly reveals.

He was allowed some time in which to settle up the business. He went from the presence of his lord greatly disturbed and greatly anxious. He might well be disturbed. He had lost his means of making a living. This will disturb any man. This is true when no guilt of the man can be pointed to as the occasion for his loss. When guilt brings on loss, the anxiety and trouble is much greater. This man's dishonesty had cost him his place. He went out without an open door anywhere to enter. He soliloquized about it. Hear him say: "What shall I do? I cannot dig." He knew his hands were tender and unaccustomed to toil. He knew that he would have no chance with men accustomed to and inured to hard labor. He would get discharged for incapacity. "I cannot beg. I am ashamed." He could not bear the thought of going to a back door for a handout. He was too sensitive and proud for that. No wonder he said, "What shall I do?"

After long meditation, he emerged with a smile and a confident air, with the statement, "I know what I shall do." He summoned each one of his lord's debtors. When the first appeared, he said to him, "How much do you owe my lord?" On being told that the debt was 100 measures of oil, he told him to take his bill and discount it 50 per cent. This the debtor did at once, and the steward endorsed it. As the first man passed out, he met the second one coming in. Knowing what had happened to him, he tarried to see what would happen to the second man.

The second man told the steward his debt was 100 measures of wheat, and he was at once instructed to discount his bill twenty per cent. He hastily did so, and passed out with the steward's O.K. He dealt thus with every debtor his lord had, making such discounts as he felt were necessary to accom-

lish his purpose with his fellow-servants. He knew his men and worked them according to their size. When he had thus gotten through with his discounting their accounts, they served notice on him that they would take care of him for the future. They were literally full of their good fortune. They could talk nothing else but the steward's generosity and their good luck.

Men will always talk of the thing they are full of. If you meet the young fellow just from the presence of the one woman of the earth to him, and she has said "Yes," he will forget you are a stranger and tell you all about her size, height, graces and all. He can't help it, because he is full of her.

The man full of politics will talk that, and if he is full of business, he will talk that. Strange as it may seem to some, the man full of religion will talk that. The only reason so many church people are silent, is, they have no religion that they know anything about. They simply can't talk, because if their religion has ever done anything for them, they have not discovered it.

These debtors were full of their gain, so talked it much. The whole thing finally reached the ears of their lord. When he heard it, he was furious. He walked his office floor and swore he would be revenged. He was not dangerous, however. No man is who talks much when he gets mad. Talk when one is mad is like an escape valve to an engine—a good way to let off steam. He soon talked himself down to a normal condition. When thoroughly cooled off, he said: "Well, after all, I am compelled to commend the fellow for the shrewdness and wisdom he displayed in the way he has taken care of himself. He is really smarter than I thought him to be. I doubt exceedingly if I could have gotten out of a straight like he was in as skillfully as he has done. I am informed that every debtor I have is for him and against me, and that they have already carried him food and clothing for his whole family for a year, and have assured him of a home for so long a time as they have homes."

So we see that it was the earthly lord who commended the rascally trick by which the steward took care of himself. He thus commended the steward for the trick he played on him, because he was conscious that he would have done the same thing under similar circumstances, if he had only had sense enough to think up such a plan.

That the earthly lord should commend the trick of his servant is not strange, for we all commend in other men the things for which we are conscious we stand. Men are classified and lined up by their common principles or common lack of principle. "Birds of a feather will flock together." When men approve of the conduct of each other, it is because they either practice alike, or are conscious they would practice alike if occasion called for it. When men gang together, it is because they belong in the same gang. Men give their size away by the men with whom they gang. Men judge each man in a gang by what they know of one man in the gang and by his standing in the gang.

(Concluded next week.)

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Order literature from Headquarters: Waters Ave., near Porter Pike.

Mission study for March: "The Foreigner East and West."

Suggested leaflets from Literature Department, 15 West Franklin Street, Baltimore, Md.:

How to Help the Immigrant.

Musings of a Hungarian Baby.

The Story of a Young Southern Soldier.

Brothers in Christ.

In the Detention Room.

Helping the Foreign Children.

"Two F Nick" (R. A. leaflet).

Oriental in America.

Waiting.

Sons of Old Italy.

New Americans.

Magazine references:

The Urgent Immigration Problem—World's Work, May, 1911.

The Heathen Invasion—Hampton-Columbian, Oct., 1911.

A Mixing Bowl for Nations—Everybody's, Oct., 1910.

Oriental Immigration—Outlook, Jan. 4, 1911.

Emigration from Japan—Outlook, July 29, 1911.

Jewish Immigration in America—Missionary Review of the World, Dec., 1911.

SUGGESTED PROGRAM.

- 1. Hymn.
2. Prayer.
3. Bible study.
4. Song.
5. Introduction by leader, "America, God's Open Door for the Oppressed."
6. Talk, "To Whom the Door Opens."
7. "How the Door Opens and Whither."
8. "The Process of Assimilation—Forces For and Against."
9. Immigrant Work of the Home Board."
10. Self-denial offering.
11. Business.
12. Prayer.
13. Dismissal.
Bible Study—"Ruth the Immigrant."
1. Cause of leaving home (chap. 1: 6-7).

- 2. Strengthened family ties (chap. 1:8-18).
3. Reception in new country (chap. 1:10-22).
4. Treatment in new country (chap. 2:4).
5. Application to present-day conditions.

—Our Mission Fields.

AMERICA AS A LABORATORY.

"America is the laboratory where the Great Physician would demonstrate that His saving health is a heritage of all the nations."

1. Seventeenth Century Immigrants. Early in the seventeenth century two groups of immigrants took their way across the troubled and little-known Atlantic to make for themselves a new home on the shores of this country. One group came because, though England was not overpopulated, many were out of employment, and conditions were such in the mother country as to offer but little hope of betterment. Stories brought by the expeditions which had gone out and returned made America seem a land of untold wealth, where even the poorest could live in comfort; so, with hope high and courage strong, the small fleet set sail from London, which finally landed in 1607 in what is now Virginia to begin a life far different from that of their dreams.

The other group came not seeking physical comforts, but spiritual freedom. In England the law demanded allegiance to the Church established by the Government, and there were many who, while accepting the teachings, did not believe in the forms, and in consequence had separated themselves from the Church, setting up congregations of their own. Persecution followed, such an overt act necessitating flight from their country. The unknown America to them seemed a desired haven where God could be worshiped as their consciences decreed. In the fall of 1620 this second group sailed from Plymouth, England, eventually to found the New England Plymouth, where their faith in God was severely taxed by the hardship and suffering they were called on to endure.

2. America—God's Open Door for the Oppressed.

From that day to this America has seemed the open door to comfort and peace and freedom for those whom oppression or poverty or persecution have driven from their native lands. Forgetting these facts of the early seventeenth century, many voices are now raised in protest at the thousands who come each year to our shores. If God's purposes were worked out through those early comers, isn't it safe to infer that His will is now being shown in the coming of these multitudes to share with us the privileges won by those early comers?

3. Early Nineteenth Century Immigrants.

Even with this question in mind, serious doubt would probably come to an onlooker at any of our great ports when the groups of foreigners first stepped from the piers. Could these low-browed, stolid, somber-looking people ever in any way be assimilated with our civilization for its good? Our fathers, however, looked in this same questioning way at the Irish, the Germans, the Scandinavians who came in such numbers to this country early in the nineteenth century, but after two or more generations these erstwhile alien races have become an inherent part of our national life. Some doubt may rise as to the benefit gained by this commingling of races, with the consequent increase in political corruption, which the foreigner's desire for gain and his ignorance of our principles has made possi-

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ble. Yet the quick-witted Irish, the sturdy German and the self-contained, industrious Scandinavian stock which have been grafted on our native American life has in most cases been a benefit.

4. The Present Day Immigrant.

Much of the material development of our country during the latter part of the nineteenth century would have been lessened had it not been for the share in the toil and hardship borne by these people. These earlier immigrants came from lands much more like ours in climate and in political and religious ideals. The majority of those coming now are quite different—the Jew from Russia and Poland, the Slavic peoples, the Greeks and the Italians to our eastern coast, and the Chinese, Japanese and Hindus to our western coast.—Our Mission Fields.

A MAP SHOWING OUR FOREIGN POPULATION.

The Independent (N. Y.) recently published a map showing the percentage of foreign stock (persons who were themselves foreign born, or whose parents were born in a foreign country.) "In thirteen States," says the Literary Digest, in commenting upon the map, "the native Americans are in the minority. Those States having the smallest per cent of foreign population are Virginia, North Carolina, South Carolina, Tennessee, Arkansas, Mississippi, Alabama and Georgia."

NEWS FROM OUR HEADQUARTERS AT BALTIMORE.

The United States Government has appropriated \$20,000 for a new Detention House for immigrants landing at Locust Point, and two sites are being considered at present. During 1911 nearly 20,000 immigrants landed at Locust Point, of whom quite a number settled in and around Baltimore. There is a large colony of Hungarians at Locust Point, many of whom speak only German, and must hear the Gospel in that tongue. In their work at the pier, our women missionaries have become much interested in these foreign residents, and have gained great influence among them. Under Miss Buhlmaier's direction a sewing school for German girls is in flourishing condition.

The Y. W. A. Committee met at 15 W. Franklin St., Thursday morning, Feb. 1st. The endorsement by the Executive Committee of the recommendation that the Summer Conference at Blue Ridge, near Black Mountain, N. C., be immediately stressed, was followed by letters to the State leaders, urging upon them the importance of

their attendance together with as large delegations from their respective States as possible. Enthusiastic responses of approval have been received from several, pledging their co-operation.

With Miss Josie Winn, Secretary of Tennessee Y. W. A., and Miss Northington, Field Worker, our girls should catch the high enthusiasm shown in some of the other States, and be finely represented at this Conference.—M. B. W.

A JUBILEE CELEBRATION.

A sub-jubilee will be held at Clarksville the 29th day of February. Mrs. Austin Peay is chairman of the celebration, and is demonstrating her fitness for this position by preparing an excellent program.

The time is short before the W. M. U. books close in April. Are we diligently preparing for that final report? Remember the motto which the boys of the Scout movement have adopted, and "Be Prepared."

COMMITTEE FOR PROGRAM FOR ANNUAL MEETING AT OKLAHOMA CITY.

Miss Heck has appointed the committee for program for annual meeting, as follows: Mrs. Mathews, Mrs. Butler, Mrs. Levering, Miss Woolford, Mrs. Nimms, and Miss Swann. This is a strong committee of able women, who are sure to arrange a program that will prove helpful.

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## STATEMENTS.

We are sending out statements this week to those of our subscribers who are in arrears, as many of them are. We are needing the amounts due us to meet obligations which have accrued. Besides, the spring and summer are coming on, which are always hard seasons of the year on religious papers. We hope that all of those who receive the statements will respond to them promptly.

## HOME MISSIONS.

March is Home Mission month. During this month it is expected that contributions will be directed especially to the channel of the Home Mission Board. Home Missions, as all of our readers know, means missions in the bounds of the Southern Baptist Convention.

Besides the general reasons for mission work, there are several great reasons which would induce liberal contributions to Home Missions, particularly at this time.

1. The people of the South are our own people. They are flesh of our flesh, bone of our bone, and blood of our blood. They are our brothers and friends and neighbors. Surely if we should try to save any people it should be this people.

2. The South is not only a part of "all the world" into which the Savior bade his disciples to "go and preach the Gospel to every creature," but it is a very important part of the world. Just now, in fact, it is coming to be the most important part of the world. When the Panama Canal is completed, as it will be, so it is promised, in 1915, three years from now, then there will be such a tide of immigration pouring into this Southland as has seldom been seen in any country in the history of the world. The rush to the South, then, will be even greater than the rush to

ing in the Northeast, swept over the North and California in '49, for the reason that there are much better means of transportation now than then. When that tide of immigration comes the South will be a veritable Eldorado, a land of gold. There will be such prosperity as the South has never known. The danger is that our people will be swamped in a flood of commercialism and of materialism.

The Home Mission Board is standing like a sentinel for the Baptists of the Southland, to protect them from the dangers which threaten them from the invading host. But the Board must have the sinews of war with which to carry on the work. They cannot do it without them. The Baptists of the South must supply these sinews of war.

3. Up to the present time the South has been the most homogeneous section of our country, with the purest Anglo-Saxon blood. It has been comparatively untouched by the tide of immigration which, beginning in the Northeast, swept over the North and Northwest. With this pure Anglo-Saxon blood, there has also been, to a greater extent than in any other part of the country, a pure religion. But both the blood and the religion are in danger of being corrupted by the admixture of foreign blood and foreign religion. There is need that we put greater emphasis than ever before upon the simple religion of the Lord Jesus Christ, and the power of His gospel to save men—such a gospel as Baptists preach.

4. But the work of the Home Mission Board is not intended for the South alone. The ultimate object is to save the world. The South is the base of supplies for the salvation of the world. It is the fulcrum on which to place the lever for overturning the world. In saving the South we save not only souls here, but we go a long way towards the salvation of souls in foreign lands.

## THE APOSTLES' CREED.

We have been asked about the origin of this Creed, which is repeated every Sunday in the Roman Catholic and Episcopal Churches. Roman Catholics attribute it to the apostles directly, and they profess to settle, on the authority of a sermon by Augustine, the clauses respectively contributed by the several apostles. The sermon, however, is known to be spurious. According to the Columbian Encyclopedia, the earliest account of its origin we have is from Rufinus, historical compiler and traditionalist of the 4th century. His statement is that the apostles, when about to separate to preach the truth to different nations, agreed upon a "form of sound words," which should express the sum of their common teaching. "When met together, and filled with the Holy Ghost, they composed this compend of what they were to preach, each one contributing his share to the one composition, which they resolved to give as a rule of faith to those who should believe."

The Encyclopedia adds: "No great weight belongs to this testimony; Rufinus is no historical authority. It is not improbable in itself, however, that even in the age of the apostles some simple formula of belief existed. The exact form of the present creed cannot pretend to be nearer to the apostles than four hundred years, but a form not much different from it was in use long before."

The true view of the Creed seems to be that which regards it as the Roman Catholic form in extension of the creed, which prevailed in all of the earlier churches. It is not apostolic in the sense that these words were derived from the apostles, but it is substantially apostolic in the sense that it is fairly representative of the Christian faith as handed down by the apostles. Baptists, of course, while they believe most of the clauses in the Creed, would add a number of other clauses to it.

The expression, "He descended into hell," referring to Christ, is based on Peter's sermon on the Day of Pentecost, in which he said, "His soul was not left in hell." The word for hell here is not *Gehenna*, which means a place of torment, but is *Hades*, which

means simply the unseen world, and would include both the places to which the righteous and the unrighteous go after death. Jesus, as we know, went to Paradise. He said to the thief on the cross, "This day thou shalt be with me in Paradise." Paradise is a part of the unseen world.

In the Episcopal rendering of the Apostles' Creed, there is an alternative reading to the expression, "He descended into hell," making it read "He descended into the place of departed spirits." This is certainly a very much more appropriate rendering. We do not understand why our Episcopal friends do not use it all the time, as they are allowed to do. There is no need to sacrifice truth, even for the sake of brevity.

## SHELBYVILLE.

Shelbyville, Tenn., has recently been brought into unfavorable notoriety throughout the civilized world by two untoward incidents. In the first incident a man was arrested for drinking, and took out his vengeance by shooting down in cold blood two policemen. He hid out for several months, was finally arrested, and is now in jail at Shelbyville to be tried soon. In the second incident, three negroes came to Nashville, got drunk on Nashville whiskey, were boisterous on the train, and when reproved by an officer, they turned on him, stabbed him to death and threw his body off of the train. They were arrested and taken to Shelbyville, and at the preliminary trial a mob attacked them, shot one of them to death, seriously wounded another one, tried to kill the third, but failed.

In justice to the citizens of Shelbyville, it should be known that the members of the mob are not citizens there. For the benefit of those who may not be acquainted with Shelbyville, we wish to say that we know the little city quite well. Several years ago we supplied the Baptist church there for several months. We have frequently been there. Recently we spent two days in the city. It is the capital of Bedford County, one of the finest counties in the State, and Shelbyville is one of the best towns in every way to be found not only in Tennessee, but in the South. Her citizens are among the best people we know anywhere in all the world. They are as a rule quiet, sober, industrious, moral and law-abiding.

These incidents which have brought Shelbyville into such unpleasant notoriety are not characteristic of Shelbyville; they are not representative of her citizens. In fact, it is not the Shelbyville spirit, but the spirit of whiskey, which is the spirit of the devil, which brought these troubles upon Shelbyville. And in the case of the negroes, it was not even Shelbyville whiskey, but Nashville whiskey.

The lesson is plain. Whiskey must go, not only from the smaller towns of our State, but from the larger cities, because these smaller towns are bound up in the larger cities, and they must suffer as long as whiskey is allowed to be sold anywhere.

## BISHOP VINCENT.

Bishop John H. Vincent has just celebrated his 80th anniversary. Besides his labors as Bishop of the Methodist Episcopal Church, Bishop Vincent is widely known as the founder of the Chautauqua System. There are 50,000 people every year passing through the gates of the New York Chautauqua, besides those who visit the numerous other Chautauquas throughout the country.

In this connection we are reminded of the following famous story, which occurred at the New York Chautauqua: Dr. P. S. Henson was to deliver his splendid lecture on "Fools." In introducing him Bishop Vincent said, "Ladies and Gentlemen, we shall now have a lecture on 'Fools' by one—(long pause, and after the laughter had subsided) of the wisest men of the country." When he arose to speak, Dr. Henson began, "Ladies and Gentlemen, I am not as big a fool as Bishop Vincent—(long pause) thinks I am."

And this reminds us of another story not so well known. Dr. Henson was in the study of Dr. T. T. Eaton, then pastor of the Walnut Street Church, Louisville. A lady from somewhere in Kentucky came in to see Dr. Eaton. She told him that she was a widow, her husband having died a short while before, leaving her with several small children to support. She had conceived the idea that if she could buy an incubator and raise chickens she would be able to support them. She had come to Dr. Eaton to see if she could not interest him in getting some of his wealthy members to buy the incubator for her. "I should think that Dr. Henson would be the one to come to about that," said Dr. Eaton. "No," quickly replied Dr. Henson, "I should think we ought to leave that with the lay brethren." Dr. Eaton ought to have added, if he did not, "Eggs-actly."

♦ ♦ ♦

#### MR. LLOYD GEORGE AGAIN.

In the Baptist Times and Freeman of Feb. 9th, there was a very interesting article by Dr. Robert Stuart MacArthur, entitled, "A Visit to Mr. Lloyd George," in which Dr. MacArthur compares Mr. George to Lincoln, McKinley and Roosevelt. The following extract from the article will, however, be of special interest to the Baptists of America, in view of the recent discussion in this country as to the denominational status of Mr. George:

Mr. Lloyd George showed deep interest in Baptists on both sides of the Atlantic. The question has been much discussed in certain papers as to whether or not he is a Baptist. He certainly regards himself as a Baptist; he called himself a Baptist frequently in this interview. It is true, he spoke of the branch of the Baptists to which he especially belongs, but in sympathy, in co-operation and in affection, he belongs to the whole body of Baptists throughout the world. He believes that Baptists stand for the highest ideals of civil and religious liberty; that they have the true conception of the right relation between Church and State, and that this conception is born of the teachings of the New Testament.

This does not quite settle the controversy, because, while Dr. MacArthur says that Mr. George "called himself a Baptist frequently in this interview," "he spoke of the branch of the Baptists to which he especially belongs." This latter remark raises two questions: 1. To what "branch of Baptists" does Mr. George claim to belong? 2. If he claims to belong to what we call over here the "Campbellite" branch, is that a real branch of Baptists at all? The Baptists of England may so hold, but the Baptists of America would not.

♦ ♦ ♦

#### "APO" and "EK."

Our Methodist friends frequently claim that Jesus did not go down into the water of the River Jordan at all when he was baptized, but only stood on the bank and John dipped water from the river and sprinkled him with it. They claim that in Matthew 3: 16, where it is said, "And Jesus when he was baptized went up straightway out of the water," the preposition for "out of" is *apo*, which means "away from." So far as this proposition is concerned, it does not settle the controversy. It may mean that Jesus came from the middle of the river or from the banks of the river.

We call attention, however, to the fact that in Mark 3: 10, which we had in our Sunday school lesson last Sunday, in the expression, "And straightway coming up out of the water," the preposition used for "out of," is not *apo*, but *ek*. This means literally "out of," and necessarily places Jesus down in the water when he was baptized. And thus Mark explains Matthew's statement and removes any uncertainty that may have been in it. And both together prove beyond question that Jesus went down into the water of the River Jordan.

What was done to him there is explained by the statement both in Matthew and in Mark that he was "baptized." The word *baptizo*, from which the English word "baptize" is taken, means, according to such lexicographers as Liddell and Scott, Thayer and others, to *dip*, to *plunge*, to *immerse*.

#### RICHMOND CHURCHES LEAD THE WAY.

Realizing that no ordinary methods are sufficient to meet the serious situation of the Foreign Mission Board, about sixty representatives of the Baptist churches of Richmond, Va., came together a few days ago and considered means for meeting the emergency. The situation was laid clearly before them. The Board needs \$450,000 by the last of April. This means an increase of \$125,000 during the months of March and April.

These brethren resolved to undertake to raise among the Richmond churches \$10,000 over and above their contributions of last year, which is an increase of one-third. Committees were appointed to canvass the various churches and already a good part of this increase has been subscribed. If all our churches will follow the example of the Baptists of Richmond, the problem will be solved. Let our people face the situation earnestly and courageously. It is no small task, but it is one which under God must be accomplished. It would be a calamity for contributions to foreign missions to fall short again this year. Glorious opportunities are opened for the work by the changed conditions on many fields, and we must clear the way for meeting these opportunities. Will not every church undertake some definite and systematic way of making a liberal increase over its offerings of last year? This is absolutely necessary if we are to meet the present emergency.

♦ ♦ ♦

#### THE INTERSTATE SHIPMENT OF LIQUORS.

Senator Luke Lea, of Tennessee, said recently in a speech:

The federal government has a duty and a solemn duty to perform, and that is, to strengthen and support the laws of the various States as they may have enacted them. If we regard it as a crime to sell liquor in territory which has been made dry by any enactment, either State or municipal, then, in my opinion, the United States Government is an accessory to that crime when it permits the shipment of liquor into that territory. We must not be stopped by any technicality, and the United States Government must put its power and force and the vitality of its government into the laws of the several States that have made their territory dry.

These are strong, bold words. They are just what we should have expected from the junior Senator from Tennessee. We are glad to know that we have such men in the Senate of the United States. And he is not alone; there are others. And they are going to become more and more numerous, thank the Lord.

♦ ♦ ♦

#### BAPTIST MEMORIAL HOSPITAL.

At a meeting of the Board of Trustees of the Baptist Memorial Hospital held in Memphis last week, Dr. Thomas S. Potts was elected General Superintendent, and will be vested with full power of active management of the Institution, its finances and other matters. Dr. Potts has been the General Secretary of the Hospital and has been in direct charge of the campaign to raise money for the construction of the building. His report showed that the total collections up to date amounted to \$116,000, with over \$80,000 due in unpaid subscriptions. The work on the building is nearing completion. It is expected that the formal opening will take place about June 1st.

#### RECENT EVENTS

Dr. George H. Crutcher, evangelist of the Home Mission Board, is to supply the pulpit of the Fifth Baptist Church, Washington, D. C., during the absence of Pastor Briggs on a trip abroad.

The Calvary Baptist Church, of this city, on last Sunday extended a unanimous call to Rev. J. W. Linkous of Creston. Bro. Linkous has done a noble work in the bounds of the Riverside Association. He is an excellent preacher and a thorough missionary.

A card from Rev. L. B. Jarmon, of Wartrace, Tenn., informs us of his severe illness due to a cold. He is confined to his bed. We hope, however, that he will soon be up. Bro. Jarmon is one of the most faithful pastors in Tennessee, and for many years has been the efficient representative of the Baptist and Reflector, especially in the bounds of the Duck River and Concord Associations.

Rev. J. W. Crow has tendered his resignation as pastor of the Baptist Church at Franklin. The members of the church have been urging him to reconsider the resignation. He has not yet decided about the matter. His plans for the future at present are not determined. We are glad to learn, however, that he hopes to remain in Tennessee.

Dr. R. M. Inlow, the able pastor of the First Baptist Church, this city, left on last Sunday night for Jefferson City to assist Rev. W. H. Fitzgerald in a meeting at that place. We are sure that the people of Jefferson City and the students of Carson and Newman College will hear some fine sermons, and we trust that many souls may be converted.

Rev. E. K. Cox, pastor of the Howell Memorial Church, this city, left last Monday for Tampa, Fla., to assist Rev. J. E. Skinner at the Palm Avenue Church, that city. Brethren Skinner and Cox are true yoke-fellows, each having held meetings with the other while both were pastors in this city. We shall expect to learn of gracious results from the meeting.

The Florida Baptist Witness announces that Columbia College has elected Dean W. B. Jones as President to succeed the lamented Dr. H. W. Tribble, of whose tragic death we made mention recently. The Witness says of him: "He is a young man of sterling qualities and will, doubtless, fill this place of honor and usefulness to the satisfaction of the friends of the institution." He is a graduate of Georgetown College, Ky.

On last Sunday we had the pleasure of preaching at the North Nashville Church, this city. The church is now without a pastor, since the resignation of Rev. R. T. Marsh. The church has a membership of about 300. These members, however, are somewhat scattered, but there is quite a faithful band who stand loyally by their church. Among them are many excellent people.

Bro. R. T. Marsh, who recently resigned the pastorate of the North Nashville Church, this city, appears to be in demand. He has had calls to several splendid churches recently, and has had some good offers for denominational work. He has not yet decided as to his future plans. He has gone up to Virginia just now to preach for one of her best churches. We are glad to have him in Nashville at least a while longer.

Dr. R. W. Weaver, the popular and successful pastor of the Immanuel Church, this city, left last Monday for Louisville, Ky., where he is to deliver the Sunday School lectures on the Sunday School Board Foundation before the faculty and students of the Southern Baptist Theological Seminary. Dr. Weaver has prepared these lectures with great care, and we are sure that they will be listened to with much interest and profit.

Dr. J. H. Padfield has resigned the pastorate of the Grandview Church, this city, to accept a call to Mt. Juliet. He will make his home at Mt. Juliet, preaching there two Sundays and at some other churches around. Dr. Padfield has wrought nobly at Grandview. During his pastorate a neat house of worship has been erected. The membership has grown largely. We are sorry to lose him from Nashville, but glad to know that he does not go far away.

Governor Ben W. Hooper last week appointed as Prison Commissioner Hon. James May, of Sweetwater, Tenn. Bro. May is a prominent member of the Sweetwater Baptist Church, and is Superintendent of the Sunday school. He was a member of the State Senate in the Legislature of 1907, and was one of the strongest and most consistent temperance advocates in that body. Besides being a prosperous clothing merchant, he operates successfully a large farm. It is expected that as Prison Commissioner he will have special charge of the State farm, for which position he is well fitted. We congratulate not simply Governor Hooper, but the whole State upon the appointment of Brother May.

**The Home Page**

JUDSON AND RICE.

BY REV. GEO BULLEN, D.D.

As the centenary of our foreign mission work approaches, it is quite opportune for us to seek accurate knowledge of its beginnings. Turning our thoughts to the early period, the names of our pioneers, Judson and Rice, spring to our minds, and the error to be corrected in this article pertains to the time when they became Baptists.

Tradition and nearly all the histories say, the change in their views took place during their voyages to Burma, in different vessels; and that thus a beautiful dual providence impressively and persuasively summoned American Baptists to foreign mission work. An examination of the "original sources," however, leads directly to a different conclusion. Neither of these servants of God became a Baptist on the passage.

Judson sailed from Salem, Massachusetts, Feb. 19, 1812, in the brig Caravan, and arrived in Calcutta on June 17th, 1812. While on the ocean he was largely occupied in translating the New Testament, a work commenced in America, and "late in the voyage," his mind became deeply exercised with reference to infant baptism, in view of the hoped-for blessing of God upon his labors, and the involved relation of "the children and domestics of professors." Shall these be baptized and introduced into the church, and treated accordingly? He was also to meet Baptists and he wished to fortify himself for the probable discussion of the subject with them. He therefore made an exhaustive study of the Scriptures of the Old and New Testaments, seeking light on this important subject. It was not long before he began to doubt the correctness of his position, and by the time of disembarking he had become convinced that only believers are proper subjects for baptism.

The first few weeks on shore were spent in Serampore, the home and field of the English Baptist missionaries, Carey, Marshman and Ward, and attention was absorbed upon questions of field, plans, and difficulties already looming up before him. For a while the Judsons were the guests of Dr. Carey. They then removed to Calcutta, where they awaited the arrival of Rice and his associates. Here conditions favored the renewed investigation of the question which still pressed itself upon his mind. He now plunged into the study anew with the resultant conviction that only immersion realizes the rite of baptism. The whole question was settled, he was now a Baptist. This was more than two months after reaching Calcutta. The view thus presented is supported, even required by the letters of Mr. and Mrs. Judson.

On August 27, 1812, Mr. Judson wrote to the English missionaries at Serampore as follows: "As you have been ignorant of the late exercises of my mind on the subject of baptism, the communication which I am about to make may occasion you some surprise. It is now about four months since I took the subject into serious and prayerful consideration. My inquiries commenced during my passage from America, and after much laborious research and painful trial, which I shall not now

detail, have issued in entire conviction that the immersion of a professing believer is the only Christian baptism." Dr. Wayland, Vol. 1, p. 109. Nearly the same language is used in a letter written September 1, 1812, to Dr. Bolles, Salem, Mass., p. 111.

On August 10, 1812, Mrs. Judson wrote in her diary, "I see another heavy trial just coming upon me. Mr. J.'s mind has been for some time much exercised in regard to baptism. He has lately been examining the subject more closely. All his prejudices are in favor of Pedobaptism; but he wishes to know the truth and be guided in the path of duty." Also August 23, "Mr. J. feels convinced from Scripture, that he has never been baptized, and that he cannot conscientiously administer baptism to infants." Knowles, p. 76.

The day after their baptism, which occurred September 6, 1812, nearly three months after their arrival in Calcutta, Mrs. Judson wrote to her parents: "After we came to Calcutta (from Serampore), he devoted his whole time to reading on this subject, having obtained the best authors on both sides. After having examined and re-examined the subject in every way possible, and comparing the sentiments of both Baptists and Pedobaptists with the Scriptures, he was compelled from a conviction of truth to embrace those of the former." Knowles, p. 75. On the same day she wrote: "An examination of the subject commenced on board the Caravan. As Mr. Judson was, continuing the translation of the New Testament, which he began in America, he had many doubts respecting the meaning of the word baptize. . . . The more he examined, the more his doubts increased; and unwilling, as he was, to admit, he was afraid the Baptists were right and he wrong. After we arrived in Calcutta his attention was turned from the subject to the concerns of the mission and the difficulties with government. But as his mind was still fixed it exclusively to this subject." I felt afraid he would become a Baptist. We left Serampore to reside in Calcutta a week or two before the arrival of our brethren (Rice and others), and as we had nothing in particular to occupy our attention, we confined it exclusively to this subject." Wayland, Vol. 1, p. 105. This is enough and plainly shows that it was nearly three months after their arrival in India, that Judson reached the Baptist position.

Now as to Mr. Rice. Mr. Rice had scruples on the subject of infant baptism when a student in Williams College, and though confessedly worsted in a debate with a somewhat unlettered Baptist, "his opinions were not changed. He determined to dismiss the subject as one of the non-essentials of religion; supposing that if he erred, he was associated in error with many learned and excellent men of various denominations." Taylor, his biographer, p. 103. On the eighteenth of February, 1812, Rice, Hall and Nott, with Johns and Lawson, English Baptist missionaries, embarked at Philadelphia in the packet Harmony for India, where they arrived on the tenth of the following August. On September 27 Rice heard Judson's great sermon on baptism, which called for this expression in his journal: "I have some feeling and difficulty on this subject, which I find myself reluctant to disclose to my brethren." May the Lord himself lead me in his own right way." p. 164. For some time after this his mind was engrossed with the question. On October 12, 1812, he wrote in a letter to his brother: "I am endeavoring to investigate thoroughly the sub-

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ject of the sacred ordinance . . . I conceive it possible that a revolution in my own mind similar to that which my dear brother and sister (Judson) have experienced, may take place." p. 105. A little later he became established in the Baptist position, for on Nov. 1, 1812, he was baptized by Ward. In his letter informing the American Board of his change, he wrote: "It is with peculiar emotions that I proceed to inform you that . . . I am compelled to relinquish a view of the sacred ordinance (baptism) which I have formerly apprehended to be highly important. I am now satisfactorily convinced that those only who give credible evidence of piety are proper subjects, and that immersion is the proper mode of baptism." p. 106. It was nearly three months after his debarkation when he openly took his stand for believers' baptism. On learning of Mr.

Rice's change, Dr. Carey wrote to Dr. Stoughton, of Philadelphia, as follows: "Brother Rice was, on the voyage thought by our brethren (English Baptist missionaries, May, Johns and Lawson), to be the most obstinate friend of Pedobaptism of any of the missionaries (Hall, Nott and Rice)." And Mr. Judson says of Mr. Rice, that in their early interviews—after Judson's baptism—"at first he was disposed to give me battle." It is clear that with him, as with Judson, the change came after patient and prayerful study, and that conclusions were reached two or three months after arriving in the far east.

It may be said with confidence, that neither of these heroes of the faith, "while taking the long voyage from America to India, changed his denominational latitude and longitude as well."—Watchman.

**The Young South**

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We regret very much that the mails failed to bring us our usual "copy" for this page. We held the linotypes in readiness to set up the type until the last moment, when we were compelled to send the forms to press. We are sure that next week's installment will reach us, and that it will be full of good news for the Young South.

HOME-LAND.

"America the Home-land,—  
Land weary hearts desire!  
Sing Jesus Lord of Home-land!  
Let him our work inspire!  
His work in Southern Mountains,  
His work 'neath tropic sun,  
In Cuba, Porto Rico,—  
His work is but begun.

The Southland's dusky millions,  
The West with open door,  
And Mexico, our neighbor—  
Could we have asked for more?  
The field each day grows broader;  
With each incoming tide,  
The old world's needy children  
Crowd through our portals wide.

They come to share our Home-land;  
With them we stand or fall.  
God gives to our dear country  
Some work to do for all.  
From far Aethiopian Islands,  
To Caribbean's wave,—  
Crown Christ the Lord of Home-land;  
A land He died to save!"

QUEEN VICTORIA'S DESIRE.

There is a story of Queen Victoria, who when a mere child, became queen of England, and her teachers undertook to instruct her in court etiquette. "Tomorrow," they said, "you are to hear The Messiah, and when they come to a certain part called the Hallelujah Chorus, we will all rise, but you are the queen, you sit still." They went to hear the oratorio, and when the singers shouted forth the great chorus the vast audience rose to its feet, but the queen sat still. But when they sang "King of kings and Lord of lords," the queen of her own accord rose and bowed her head. She did not want to give the impression that she was above the King of kings. That was at the beginning of her reign. When she neared the close, she went to hear Cannon Farrar preach on the second coming of Christ. She was so impressed by the sermon that she afterwards sent for him, and said, "Dr. Farrar, I wish the Saviour might come while I am still on the throne. I would like to take the crown of Great Britain and lay it at the Master's feet."

Is it not the desire of every Christian and of every patriot that he might take the crown of America and lay it at Jesus' feet?  
—The Home Field.

THE PROBLEM OF REACHING THE MANY.

Almost the whole coast of the main island along the Inland Sea has been untouched, besides much of the north-

ern provinces. The Edinburgh Conference gives as the especially neglected classes farmers, factory employes, railway employes, shopkeepers and merchants, army and navy men, the aristocracy and men of wealth, and fishermen. Surely a great task remains, for in the face of a list like this it seems as though the task had hardly begun. "Do not be taken in by what you see in the cities. The town temples may seem few and deserted, but Japan does not live in her cities. True, she keeps nearly two millions of her people in Tokyo and six or seven millions more she crowds in her other large towns; but where are the remaining forty millions? Climb up any hill and look out over the plain where the rice fields stretch out like a great green lake dotted over with islands. Every wooded 'island' is a village full of people, and for every hamlet you see there are hundreds which you cannot see, hidden away in the mountain valley or the deep sea inlet."—From *Our Mission Fields*.

THE WORKING CLASS IN JAPAN.

The latest Japan Yearbook expresses the view that "in per capita output, two or three skilled Japanese workers correspond to one foreign," but under present conditions, says Clarence Poe in "World's Work," the difficulty is to find the skilled worker at all. "It takes two or three Japanese servants to do the work of one white servant" is the general verdict, he observes, and in stores, two or three clerks to do the work of one. He quotes further from a Japanese professor, who exclaimed: "We have a streak of the Malay in us, and like to be idle now and then. The trouble is, our people are not workers, but artists, and artists must not be hurried."

FLORIDA BAPTIST CONVENTION.

Though the sun has risen and set several times since our Convention adjourned, its echoes have not yet died away. As it is universally conceded to have been the best ever, I will be allowed, maybe, to supplement the very brief notice given in the Baptist and Reflector by Evangelist Cecil. Except as to one of the vice-presidents, all the officers were re-elected, your correspondent, with his ten years of service as Secretary, being dean of the corps. Nearly forty recruits from other States have been added to our ministry during the past year. About fifteen of these were present and were given a chance to deliver short salutations, which were spiced with crisp and sometimes witty reference to the individual experiences of those "green from the States," as they say in Texas and California. Several of these importees were harnessed up and set to work at once. Dr. Wm. D. Nowlin was put in the chair as President of the Ministers' Conference almost before he could doff his overcoat. And so well pleased were the brethren with him as presiding officer, he was left in the chair most of the time the Convention was in session. Our president and vice-presidents being members of all the boards, were often absent at these meetings.

Several of our recruits were prodigals, who just couldn't stay away. I want the brotherhood in other States to remember this fact and be "hands off." If you can't hold them, what's the use in trying to rob our churches of their pastors?

We had smooth enough sailing in the main, but our paper question bobbed up as usual, or rather we always have

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They will give fruit trees just what they are hungering for—that enables them to produce their utmost. Apply 15 or 20 lbs. of these fertilizers per tree—spread around from eighteen inches to two feet away from the tree, according to its size—working them into the soil about the roots. They will wonderfully increase the yield—if the pruning, spraying and cultivation has been properly and carefully done.

Our 1912 Year Book will interest all fruit growers. A copy will be sent free to you upon request. It may help you to pay off a mortgage or buy another farm.

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- Atlanta, Ga.
- Savannah, Ga.
- Columbia, S. C.
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- Alexandria, Va.
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- Baltimore, Md.
- Columbus, Ga.
- Montgomery, Ala.
- Memphis, Tenn.
- Shreveport, La.
- Winston-Salem, N. C.



ist or business man can enter a Pullman car in Montreal, and "live, move and have his being" in it till he steps out on the southern shore of Cuba and looks across the Caribbean Sea toward South America. When the Panama Canal is also completed, we will be next-door neighbors with all America. But don't let green-eyed envy spoil your enjoyment of even the minimum of blessings which a bountiful Providence has given you. Home-seekers still come by the trainload, four thousand of them passing through Jacksonville in one day recently. But still there is room. Come on, all who want to have "pick and choice" of our sun-kissed paradise. E. H. RENNOLDS, SR., Jacksonville, Fla.

I with us. The State Board of Missions was instructed to sell or lease it at their discretion. We are tempted to smile whenever we read in the Baptist journals of other States such remarks as "How can any one expect us to make a success of a paper with only five to eight thousand paying subscribers?" With less than three thousand bona fide payers, we feel that we would be the happiest of peoples, if our journal had the number of backers which its contemporaries thus sneer at. Dr. L. B. Warren (one of our prodigals) is making good in starting that campaign for an endowment of \$250,000 for Columbia College. How the pleasure of this prospect has been dampened by the sudden death of Columbia's President, Dr. H. W. Tribble. The chauffeur who in the semi-darkness crashed into a log train, put an end to his useful life. We are praying that our Board of Trustees may be directed by the Spirit to the man who can carry on to ultimate and complete success the great work of educating our sons and daughters which Dr. Tribble was doing so well.

We are very thankful that the severe weather that visited more northern States this winter lost its virulence ere it reached our sunny land.

The completion of Mr. Flagler's over sea railroad to Key West, which is admitted to be the greatest engineering achievement ever accomplished by any one man, has not only added an utilitarian work of great value to our State, but has also given us another wonderful attraction for visitors to the many which our unique and unrivalled State already possessed. When the Key West Havana ferry has been added, the tour-

ist or business man can enter a Pullman car in Montreal, and "live, move and have his being" in it till he steps out on the southern shore of Cuba and looks across the Caribbean Sea toward South America. When the Panama Canal is also completed, we will be next-door neighbors with all America.

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Unusual opportunity for men without capital to become independent for life. Valuable Book and full particulars FREE. Write today.  
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**THEN LISTEN TO THE HONEST TALK OF AN HONEST PIANO DEALER, AND SAVE FROM \$50.00 TO \$150.00 ON THE PURCHASE OF A PIANO.**

Readers of the Baptist and Reflector who are thinking of buying a piano can save money, and at the same time be assured of getting a high-grade instrument by writing to me before buying.

I have the agency for the EVERETT, FISCHER, MEHLIN, EMERSON, ADAM SCHAAF, HOWARD, A. B. CHASE, KURTZMAN, and other well known Standard Pianos, and can sell you a Guaranteed, Brand New Instrument for from \$150.00 up.



My long experience in the Piano business, and my inexpensive methods of conducting my business enable me to give you a better value for your money than you can get elsewhere. I have no expensive show rooms or high-priced salesmen's salary or commission to pay. I do my own selling and am satisfied with a living profit.

To those who do not wish to pay all cash I will make the same low cash prices—accepting a small cash payment, and the balance in monthly installments, charging only six per cent interest on the deferred payments.

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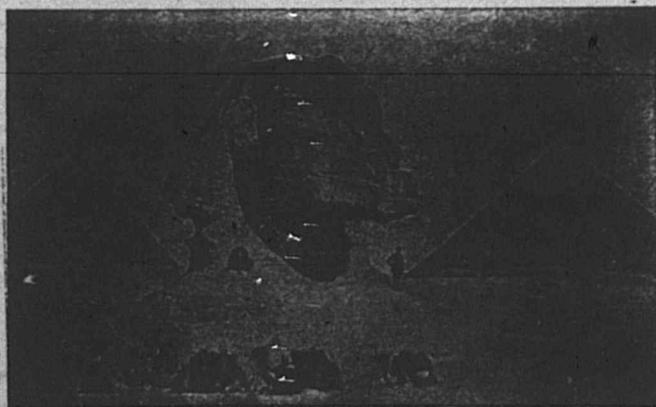
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The Sphinx and the Pyramids.

Egypt is full of wonders. Cairo abounds in interesting objects. The hotels are busy with throngs of tourists from every land. The streets resound with the rattle of wheels, the crack of whips, the braying of donkeys. The Bazaars are bright with outlandish wares and the red turbushes of crowds of buyers. But nothing is more interesting than the Sphinx and the Pyramids. Would you like to see them? Write for itinerary.

### THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Dr. M. D. Jeffries, of Edgefield, S. C., is into the work in that section with characteristic vigor. He is to assist Rev. J. H. Thayer, of Ridge Spring, S. C., in a revival beginning March 25. The faculty and pupils of Carson and Newman College, Jefferson City, Tenn., and Intermont College, Bristol, Va., lately heard a thrilling series of lectures from Dr. T. Claggett Skinner of the First Church, Roanoke, Va.

## AMONG THE BRETHREN.

### By Fleetwood Ball.

Rev. M. E. Dodd, of Twenty-Second and Walnut Street Church, Paducah, Ky., accepts the call to the First Church, Shreveport, La., and takes charge April 1.

The historic old meeting house of the Central Church, Memphis, Tenn., Dr. J. L. White pastor, has been advertised for sale, and a better lot away from the business center will be purchased and a large, modern structure erected. It has long been needed.

Rev. J. A. Nichols, of Puryear, Tenn., has accepted the care of Foundry Hill Church, near that place, preaching the first Sunday in each month.

The Ministers' Institute of Blood River Association will meet with the church at Puryear, Tenn., Feb. 28, 29. Rev. L. D. Summers is pastor. A good time is expected.

Dr. R. J. Willingham, of Richmond, Va., expresses the opinion that most, if not all, of the Turkish collectors strolling around over the country are frauds and warns the brethren against writing them letters of recommendation and giving them money.

Rev. L. M. Phillips becomes Field representative of the Mississippi Baptist, of Newton, Miss., which, by the way, is constantly developing into a better paper.

During the two months' leave of absence granted Dr. H. W. Virgin by the First Church, Jackson, Tenn., during which he is securing contributions for the building fund of Union University, Rev. F. M. Guthrie is filling his pulpit.

Rev. W. S. Leake has resigned as evangelist of the State Mission Board of Virginia, to take effect April 1. He has served in that capacity eight years. His resignation causes a great Leake in the Board's forces.

Broadus Memorial Church, Richmond Va., has called as pastor Rev. W. E. Gibson, of Loudon, Va., and he will accept.

In the recent revival at the First Church, Newport News, Va., in which Dr. L. T. Wilson was assisted by Evangelist W. L. Walker, of Atlanta, Ga., there were 25 additions, 17 by baptism.

Rev. Geo. H. Crutcher, of Jackson, Tenn., is busy with the duties of supply of the Fifth Church, Washington, D. C. The Religious Herald announces that the people were well pleased with his sermons on the first Sunday, and look forward to his temporary ministry among them with much pleasure.

General Evangelist Weston Bruner, of the Home Mission Board, Atlanta, Ga., lately held a meeting at the Metropolitan Church, Washington, D. C., Rev. W. L. Ball pastor, resulting in over 100 conversions and 53 additions by baptism.

The First Church, Petersburg, Va., has called Dr. L. M. Roper of Spartanburg, S. C., and it is believed he will accept.

A revival began Sunday in the First Church, Columbia, S. C., the pastor, Rev. C. E. Burts, being assisted by Dr. H. M. Wharton, of Baltimore, Md.

The church at West, Texas, has called as pastor Rev. R. T. Cornelius, of Lawton, Okla., and he accepts.

### THE ORIGIN, PRACTICE AND EVILS OF INFANT BAPTISM

Is the title of a 30-page booklet by Dr. W. T. Rouse, Professor of Bible in Howard Payne College. Price: 25 copies, \$1; 100 copies, \$3.50; 200 copies, \$6.75. Address all orders to the author, W. T. Rouse, Brownwood, Texas.

C. E. Gauss will Send You Free a Treatment of His New Combined Cure to Try.



Trained Nurses Strongly Recommend Gauss' Catarrh Cure to All Sufferers. The Remedy Has Proved So Marvelously Successful that Mr. Gauss Offers to Take Any Case of Catarrh No Matter Where the Patient Lives, or What Stage the Disease Is In, and Prove Entirely at His Own Expense that It Can Be Cured.

Send Today for the Free Treatment.

C. E. Gauss says you cannot cure catarrh with the old-time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY. Send your name and address at once to C. E. GAUSS, 1851 Main Street, MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

\$3.50 RECIPE FREE FOR MEN.

Send Name and Address Today—You Can Have It Free and be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lame back, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his health, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription free of charge, in a plain, ordinary sealed envelope to any man who will write me for it.

This prescription comes from a physician who has made a special study of men and I am convinced it is the surest-acting combination for the cure of men ever put together.

I think I owe it to my fellow man to send them a copy in confidence so that any man anywhere who is weak and discouraged may stop drugging himself with harmful and patent medicines, secure what I believe is the quickest-acting restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 4473 Luck Bldg., Detroit, Mich., and I will send you a copy of this splendid recipe in a plain ordinary envelope free of charge. A great many doctors would charge \$3 to \$5 for merely writing out a prescription like this—but I send it entirely free.

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The KIMBALL PIPE ORGANS are the product of a factory more than double the size and output of any similar institution in the world.

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We will submit propositions for the yearly care of your organ.

We have an expert Pipe Organ man in Nashville and vicinity. Therefore we will be able to take care of anything in the way of Pipe Organ repairs.

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Ten Acres of the Rich Valley Lands in the Famous Artesian Belt of Dimmit County, Texas, will Make a Man Absolutely Independent for Life.

**NATURE'S GIFT TO MAN.**

The fertility of the soil, the bounteous water supply, and the mellow climate, are gifts to man. So many people live in a country of zero weather all their days and seem to forget that nature has prepared a place the year round where man and beast can live in comfort with profit.

From this black soil you can grow anything you care to cultivate. These lands are near ready markets where produce is always in demand. Two of the largest railroads of the United States tap this property.

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Don't be a wish-bone, after its too late. Your golden opportunity is now. A letter asking for further information about "Ten acres and Independence" will cost nothing. Besides all staple crops, which this soil will produce, its yield of fruit and figs is wonderful.

**HEAR WHAT DR. LAUFER SAYS.**

Dr. Ernest W. Laufer, M.D., Ph.G., of Chicago, writes as follows: "I can fully recommend this country to any one desiring a pleasant home, combined with a good income for himself and his posterity. All citrus fruits, figs and pecans, will yield a fortune."

Come to a country where the fierce blasts of winter are unknown and where in summer you can make a living and create a bank account besides.

HOWELL BROS. LAND CO.,  
Big Wells, Texas.

The First Church, Shreveport, La., has called as pastor Rev. Monroe Elmon Dodd, of Twenty-Second and Walnut Street Church, Louisville, Ky., and the Louisianans think it practically certain that he will accept. We will be surprised if he does.

**WORKERS' INSTITUTE.**

The Workers' Institute which was held with the Covington Baptist Church Feb. 12-18 had one new feature in it that added greatly to its usefulness and also to its interest. Miss Mary Northington had charge of the mission feature of the Institute and taught daily mission methods for the various women's societies, and also missions in the Sunday school. The subjects of Sunday school work and missions are so related that I am convinced that there should be such a feature in every Institute. Miss Northington's work was very fine, and was greatly appreciated by the public.

Miss Francis Peay had charge of the primary feature of the Institute. She is really a great primary teacher. It was really amusing to watch the faces of the grown-ups when she was telling a story. In this I have not heard her equal. Mr. Hudgins had charge of the Institute and conducted it with his usual uncommon common sense. He had classes both morning and afternoon. At the close of the work last Sunday about forty lecture certificates were delivered, a number of normal course diplomas and several seals. Also the Covington Baptist Sunday School was given a certificate declaring it to be an A one Sunday school, having fulfilled all the conditions for about two years past. W. H. MAJOR.

**PROGRAM**

OF FIFTH SUNDAY MEETING OF THE INDIAN CREEK BAPTIST ASSOCIATION, TO BE HELD WITH FAIR VIEW CHURCH, JUST ABOVE NIXON, HARDIN COUNTY.

Friday, March 29.

10 a.m.—Devotional service by J. M. Wood.  
10:30—Organization.  
11:00—Sermon for criticism by Jno. W. Barnett.  
12:00—Dinner on the ground.  
1:30 p.m.—Plans for revival meetings next summer by R. J. Wood and T. P. Stanfield.

7 p.m.—Sermon by J. W. Stanfield.

Saturday, March 30.

9:30 a.m.—Sermon by W. J. Barnett.  
10:00—Needs and destitution of Indian Creek Association by J. L. Morrison and T. Riley Davis.  
12:00—Dinner on the ground.

1:30 p.m.—Are the present plans of doing mission work among the Baptists scriptural? A. N. Hollis, J. H. Carroll.

2:30 p.m.—What are the best plans, methods and means to be used by pastors of churches to raise the standard of the membership of their churches to more liberal and regular contributions to missions? Dr. W. P. King, L. M. Emery and R. J. Wood.

7 p.m.—Devotional service, C. A. Shutt.  
7:30—Baptist World Alliance, by T. Riley Davis.

Sunday, March 31.

9:30 a.m.—Devotional service, J. R. Phillips.  
10:00—Orphans' Home, Mary Ellen Brown.  
10:30—Sunday School Work, Prof. W. E. Rogers.  
11:00—Sermon, The New Birth, R. J. Wood.  
12:00—Dinner on the ground.  
1:30 p.m.—Sermon, Baptism and the Lord's Supper, A. N. Hollis.  
7:30—Six reasons why I am a missionary, T. Riley Davis.

All members of the Executive Board are requested to attend this meeting.

J. N. DAVIS,  
R. M. SIMS,  
Committee.

**SMOKE OF HERBS CURES CATARRH.**

A Simple, Safe, Reliable Way and It Costs Nothing to Try.

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worst case of catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and can not reach all the affected parts.

If you have catarrh of the nose, throat or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

He will also mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

**BAPTIST LAYMEN'S RALLY.**

FIRST BAPTIST CHURCH, KNOXVILLE, TENN., FRIDAY EVENING, MARCH 1, 1912.

Informal service from 7 to 7:30.

Luncheon from 7:30 to 8:30, fifty cents a plate, served by the ladies of Deaderick Avenue Baptist Church.

J. H. Anderson, of First Church, Toastmaster.

8:30 to 9:00: Five minute talks by the following laymen: "The Layman's Possibilities in the Tennessee Association," R. L. Bowman, Deaderick Avenue; "What Tithing Will Do for a Church," L. T. McSpadden, Bell Avenue; "Is Tithing Practical for a Country Church?" W. A. Frazier, Richland; "The Layman's Obligation to His Local Church," R. H. Underwood, Oakwood; "The Layman's Obligation to the Denomination," F. L. Allen, Broadway.

Music by Orchestra.

Address—Prof. J. T. Henderson, Secretary Baptist Laymen's Work of Southern Baptist Convention.

The First Church, Grand Forks, N. D., succeeds in procuring as pastor Rev. Homer M. Cook, of Tabernacle Church, Kansas City, Mo., and he begins work April 1. The church to which he goes has 400 members.

Royal Street Church, Jackson, Tenn., continues to prosper under the ministry of Rev. A. L. Bates, who seems to be the very man for the place. A parsonage will be built at once on a lot adjoining the church.

**NOT A DAY IN BED.**

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui, that it tired me to walk just a little. Since taking it, I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

**TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.**

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

**FOR MEN ONLY.**

Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced mill to shut down. Large stock on hand to be sold direct to consumer, spring and summer, medium weight, in black and listle finish, fast color guaranteed. Double toe and heel, very durable. Sizes: 9½, 10, 10½ and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of the Baptist and Reflector. One doz. pairs (any size) for only \$1.40. Postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station S, Clinton, S. C.

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Lv. 8:00 p. m., Memphis for New York.  
Lv. 9:30 p. m., Nashville for New York.  
Lv. 5:20 a. m., Chattanooga for Washington.  
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JOIN THE SEWING MACHINE CLUB.

If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the machine catalogue of the Religious Press Co-operative Club. You can save from \$15 to \$20 on a high grade machine, thoroughly guaranteed. One lady writes: "I am delighted with my machine." Another writes: "My friends are surprised when I tell them what it cost me." Another writes: "Your plan is a splendid one. The machine is a beauty."

The Club pays the freight and refunds all money on the return of the machine if it is not entirely satisfactory. In writing please mention this paper. Address the Religious Press Co-operative Club, Louisville, Ky.

**MORPHINE**  
Opium, Whiskey and Drug Habits treated at home or at Sanitarium. Book on subject free. DR. E. M. WOOLLEY, 32 Victor Sanitarium, Atlanta, Ga.

## REV. W. W. WOODCOCK.

At the close of the service Sunday night Jan. 28, Brother Wilson Woodcock severs his connection with us for awhile, at least, and it has become my sad duty as chairman of the pulpit committee to try to make a few brief remarks in acknowledgment and appreciation of the noble work he has done among us. I feel my lack of ability to cope with the situation, but it is not my desire to shirk a duty, though it be ever so sad. I am sure Brother Woodcock would much prefer we would omit any bouquet-throwing, but from the abundance of the heart the mouth speaketh, yet I feel unable to throw half he so justly merits. In accepting your resignation, Brother Woodcock, we realize our almost irreparable loss. We realize that the best friends must be separated in this life. We also realize the fact that the true ties that binds our hearts and lives together can not be broken in this life nor in the world to come. We are cemented together with God's love, that will live forever.

You came in our midst some five years ago, almost a complete stranger to us. Some of us remember you with overalls, and with pick and shovel, when you began the foundation of this church. We have watched it grow under your leadership until today it stands a shining light for good and a monument to your integrity. We have seen you go through the fiery furnace of persecution and criticism, but they have only worked out for you a more exceeding weight of glory. You have come through them all without a blot on your life. We have had you in our homes in the hours of sadness and gloom. Through your wise counsel and your child-like faith in God you have enabled us to bear our trouble with less pain. We have been in your home in gatherings of amusement, and your cheerful disposition has been a source of pleasure to all those around you. You have not only impressed those who know you best, but you have left an impression on this community at large that will bear fruit in years to come, and when you have reached the zenith of your ambition and your great talent and character has developed to its fullness, you can look back over your past life and have the consolation of the fact that you did some of your greatest work in your earliest ministry. We feel assured wherever you go in this life you will never lack for friends, but we want you to bear in mind that you are leaving some as true friends here as ever stood by man, and we feel sure if we will only emulate the life you have set before us, and follow the great lessons you have so earnestly taught us, that our final destiny will be a home in heaven, and as a small token of our friendship and love we have for you we wish to present you with this umbrella, in remembrance of the good seed you have sown in our lives, and the pleasant hours we have spent together, and as often as you may raise this umbrella between you and the blue canopy of heaven, to ward off the sunshine or the rain, so oft may you remember the prayers of this church ascend to the throne of God for your success and happiness.

May God bless you, is our prayer.

## REVIVAL AT STARKVILLE.

We have just closed a mid-winter revival in which we were assisted by Dr. R. W. Hooker, our medical missionary to Mexico. Tennesseans will remember that Dr. Hooker is a graduate of Union University, Jackson, Tenn., also of the Memphis Hospital Medical College. Dr. Hooker was the writer's school-mate and this visit after long years of separation was a great pleasure to me. The mid-winter revival was in the nature of an experiment; and though the weather was bad the meeting was a success as to attendance and results. I was anxious to have Dr. Hooker so as to stimulate the church in its missionary activities. I think from this standpoint it was a decided success. He began the meeting by giving his lecture on his work as a medical missionary to Mexico. He caught the crowd here and held them in his grip to the end of the meeting. And why not? It was the finest lecture of its kind I have ever heard. I wish every church in Tennessee could hear him. The results of the meeting were nine for baptism and a number by letter. The whole Christian community was built up and the cause of missions strengthened. Dr. Hooker's preaching was earnest and forceful. He never told a joke in the pulpit and was always dead in earnest. He had no methods, but depended on the Spirit and Word to do the work. The whole town was reached by the meeting. Bro. R. L. Cooper of Aberdeen, Miss., did the singing to the delight of all. He is a consecrated and talented young man—a good

worker and splendid soloist. If you need a singer you will do well to write him. Love to dear old Tennessee.

W. A. JORDAN.

Starkville, Miss.

## TABERNACLE BIBLE CONFERENCE.

The Fourteenth Annual Tabernacle Bible Conference will convene at the Baptist Tabernacle, Atlanta, Ga., March 1, and continue to March 10. The Conference promises to be the largest in attendance in its history. Christian workers and Bible students from all parts of the country will be in attendance. This Conference is interdenominational in character, over two thousand preachers alone attending last year. A greater attendance is expected this year in view of the fact that the Conference will be held in the new church recently dedicated, costing over \$200,000, the seating capacity of which is five thousand. The speakers of the Conference will be Dr. Chas. Inwood, of London, the specially appointed representative of Keswick; Dr. Camden M. Coburn, of Alleghany College, Meadville, Pa.; Dr. J. H. Jowett, pastor Fifth Avenue Presbyterian Church, New York City; Dr. Howard A. Johnson, of Stamford, Conn.; Dr. W. W. Bustard, of Euclid Avenue, Cleveland, Ohio; Dr. Len G. Broughton, Atlanta; Mrs. Lamareaux, of Chicago.

The music of the Conference will surpass any former effort. Prof. and Mrs. A. C. Boatman; Prof. Chester E. Harris, of Ohio; Prof. and Mrs. Carl Fisher, of Grand Rapids, will act as soloists and directors of the music; while the choir of a hundred voices will be supported by the handsome \$20,000 pipe organ, said to be the third largest in any Protestant church in the world. Rev. J. W. Ham, assistant pastor, may be addressed for further information.

## ORDINATION OF REV. W. W. WORLEY.

Sunday was a great day with Pleasant Grove Baptist Church. We ordained Brother W. W. Worley to the full work of the ministry. Rev. H. F. Burns, of Elizabethton, was with us and preached the ordination sermon.

He preached a beautiful and helpful sermon, using as a text 2 Timothy 4: 2. Rev. W. H. Hicks examined the candidate. The writer offered the prayer. Bro. Burns delivered the charge to the church and also to the candidate. Bro. Hicks presented the Bible.

While the congregation sang the hymn of sympathy and words of encouragement were given the newly ordained preacher.

After which we were led in an earnest prayer by Bro. Wellington Swift, of North Carolina. We feel that in Bro. Worley we have a real good man, and believe he will be a great help to the Baptist cause. He came to us from the Southern Methodist Church.

The outlook for Pleasant Grove Church is very gratifying. We are planning to build a new house of worship in the very near future. I am sure that God will bless the brethren and sisters in their efforts, as it seems they have the spirit of Christ in all their work and worship. I never have labored among any people that were more united than this church.

D. B. BOWERS, Pastor.

P. S.—A few months ago I moved to Mountain City and took charge of Mountain City, Pleasant Grove, Pleasant Home and Rock Spring Churches. The work is moving on very nicely. I am very much pleased with my new field of labor.

## UNION HILL CHURCH.

On May 29th, 1850, Union Hill church was organized with Rev. W. B. Trenary as pastor, who served it for 26 years. After his death in 1885, the church has had the following preachers as pastors, who only preached once a month, except two, who preached one year each twice a month: Bro. J. S. Rice, A. H. Rather, James Smith, W. Adams, A. Sperry, A. Robertson, B. F. Lannom, S. H. Price, H. F. Burns. In October, 1909, Bro. Rather left us without a pastor, and in March, 1910, we elected Bro. W. M. Bragg to the pastoral care of the church. He preached once a month until Nov. 6, 1910. After having moved on the field we called him for all of his time, except the third Sunday morning service. Since he has been pastor there has been added to this church 48 new names, and a weekly prayer meeting has been carried on all of the time, except some very bad nights. We have a good Sunday school and boy's club and W. M. U. and a Y. W. A. has been organized, and done a good work. Last year we gave for State Missions, \$16.30; Foreign Missions, \$3; Home Missions, \$7; Orphans' Home, \$21; visiting ministers, \$23.40; other objects, \$9; and for Bible fund, \$8.85. Paid pastor, \$362.85, this being

best collection for missions and pastor in the history of the church.

Bro. Bragg is a consecrated Christian gentleman, and good pastor, serving God fearlessly, condemning sin in all of its forms, and ere long he will rank among our foremost preachers.

Clerk of Union Hill church. W. D. ALLEN.

## FROM SOUTHERN ILLINOIS.

The First Baptist Church of Pinckneyville, Ill., has just closed a revival meeting of three weeks' duration, one of the best in the history of the church. We observed the first week of January as a week of prayer by way of preparation.

Pastor A. P. Howells, of Centralia, Ill., was with us for a part of the meeting and did us great good by his faithful, earnest preaching. The weather was bad most of the time, but the people came in spite of a deep snow and zero weather, and the Lord was with us in saving power. Fifty-one united with the church as part of the visible results. Others will come in later.

Our responsibility is greatly increased, as our membership list has been increased from four hundred and thirty to four hundred and eighty-one. Rejoice with us.

Two hundred and ten dollars was raised in a single collection to meet the expense of the meeting. The Baptist and Reflector is bright, sound and newsy. It reads good to a Kentuckian who has been twice pastor in Tennessee and is now a sojourner in the old "Sucker" State.

J. A. McCORD.

Pinckneyville, Ill.

## 83 IN 22 MINUTES.

I ask space in our paper for a few words, to my many friends in Tennessee, as a great many of them know that my health failed me over two years ago. Since then, the most of my time I have been confined to my home. I am glad to announce to the public that my health is improving nicely. I hope to be able in the near future to do some work for my Master. I see an article from Brother J. W. O'Hara, of Newport, Tenn., in which he states that he baptized 60 converts in one hour. That was good work. But a greater number has been baptized in less time. I baptized 83 in 22 minutes at Dumphlin Creek church in the year 1890. I made an announcement there that I could baptize 3,000 in one day and take my meals. Over 1,000 people witnessed the scene. Four men held their watches and timed me. The witnesses are still living. We had a pool with steps in each end of the pool, so the converts could be helped in and out. I stood in the middle of the pool and baptized them as they passed by. I never made a bad action, nor did I strangle a single convert. This was a great day with us all, at the close of one of the largest gatherings the church ever witnessed. The meeting resulted in one hundred and one additions to the church. Don't be uneasy about the Day of Pentecost. May God abundantly bless our paper in its great work.

D. F. MANLY.

New Market, Tenn., R. R. 4, Feb. 14, 1912.

(83 in 22 minutes! That beats the record. At this rate how long would it have taken 12 Baptist preachers to baptize 3,000?—Editor.)

If you will let one now outside of Tennessee express himself, it would seem that matters from a moral and temperance standpoint are far from inviting. Instead of regarding the temperance question as settled, and electing men to office unconditionally committed to law enforcement, tricksters and shysters in the interest of whisky will now proffer to "stand on the platform when it is made." Many temperance men will perhaps, as usual, be gulled into voting for such, but will be wiser if not better after voting than before. Since the late "peace pact," nearly every candidate who has offered himself for public office from United States Senator down has been, and is, a notorious whiskyite. Straws tell. Henceforth gongs will be beaten, whips cracked and spellbinders will descend, all in the name of "United Democracy." How can two walk together, except they be agreed? The writer exclaim on noticing the names of some now offering themselves on the political altar, "Poor old Tennessee, Alas, alas!"

J. H. ANDERSON.

Clinton, Ky.

The Baptist and Reflector is a splendid pastor's assistant. The pastor has spent time well when he spends an hour or a day or a week putting the paper in the homes of his people.

L. S. EWTON.

Springfield, Tenn.

ADDITIONAL W. M. U. NEWS.

PREPARATION OR PASTIME.

Simply "holding" a missionary meeting is not the whole duty of the one who stands before a company of adults, young women or band. The purpose—to augment their interest in the advancement of righteousness by the means of the Redeemer proclaimed throughout the world—is worthy to be kept continually in mind by the leader, that at the close each hearer may know that the time was profitably spent, the occasion worth while. This result is not obtained without preparation on the part of the former, and her work should be cumulative.

The demand, growing more general, for prepared workers, is a most hopeful sign. When the call becomes insistent it is apt to meet with fuller reply. Were women not teachable and eager to attain proficiency, those culinary demonstrators who show them how to properly inspect and prepare food would have no audience. The lecturers who instruct them how to provide and to preserve healthy sanitary homes would have no hearers. By the same methods through the teachings of trained workers, and also by the help of the printed page, a knowledge may be acquired of how to furnish real live, fresh, pure-food programs for the weekly or monthly missionary meeting. Surely the two or three or more who in countless numbers of places meet together, by invitation, solicitation or custom, to hear about the conquests of the cross, deserve to be told the latest and best news, if they are "to grow thereby" in devotion and loyalty.

Abundance of facts regarding the "awakening" of nations that have "slept," and "open doors" of opportunity are presented by writers seeking to inform the political and commercial world of the mighty changes that are occurring upon the earth. The very words of the Bible are those in commonest use, expressive of these revolutions and shifting conditions.

Shall these not all remind, with greatest emphasis of that most important enterprise for which Christian womanhood has peculiarly the right and duty to prepare and engage.—M. B. W.

ATTITUDE OF JAPAN TOWARD CHRISTIANITY.

A Japanese statesman recently told a representative of the Associated Press that the missionaries had done more for the health and strength of Japan as a nation than for her morals. Before Perry's arrival most of the two million babies born each year died; now hospitals, sanitary and hygienic measures, introduced first by the missionaries, keep most of these babies alive and help them to grow into strong youths. If imitation is the sincerest flattery, then the organization of the Young Men's Buddhist Association on the lines of the Y. M. C. A., the adaptation of many Christian hymns, and the use of the temples for conducting the marriage ceremony, show that Buddhism feels its waning influence. A Buddhist priest one day came to a missionary, saying, "You see I am a Buddhist priest, and I do not want to become a Christian. I have come to ask you about your Christian methods in order that I may do some good to my

Buddhism in my own church." One of the directors of the First Government College, Tokyo, says: "The influence of Christianity in reform is too well known to need mention. Hospitals, the training of nurses, the Salvation Army, the temperance movement, the rescue and liberation of prostitutes, poor relief, the care of discharged prisoners—all these activities for castaways, which even our government cannot do, have been successfully done by Christians and particularly by missionaries."—From Our Mission Fields.

JAP NATIONAL RELIGION.

ALL DENOMINATIONS TO CONFER ON THE MATTER SOON.

(By Associated Press.)

Victoria, B. C., Feb. 9.—The Japanese home minister has called a conference of the representatives of Christian, Buddhist and Shinto religions to discuss a national religion for Japan, according to advices brought yesterday by the Steamer Canada Maru. Official recognition is now given to Shintoism, a cult for the worship of ancestors. Mr. Tokonami, Vice-Minister, said the primary aim of the conference was to bring the religions into closer relationship with the State and to raise a God-fearing sentiment and a cult of national morality among the people.—From Nashville Tennessean.

JAPAN NOT EVANGELIZED.

Japan is still far from having been evangelized. Unlike most countries where mission work has been begun, the first people reached in Japan, instead of the peasant class, were the middle class of Samuria descent, whose thirst for knowledge made them a treaty port limited the early work done reason professing Christians are found in many official positions and places of prominence. Their adoption of Christianity has done much to popularize it, so that its influence has seemed much more widespread than in reality it is. The early restrictions which made it necessary for a missionary to live in a treaty port limited the early work done to the cities, and this early custom seems to have grown into a habit, for it is only within recent years that the fact has been realized that the country as a whole has scarcely been touched as far as effective work is concerned.—From Our Mission Fields.

THE BOYS' FESTIVAL.

At the time of the Boys' Festival the streets are noisy with the din of mock war. Boy babies are of more importance in Japan than boy babies, and it is an old custom when a boy is born during the year to hang on a high pole before or above the house during the Boys' Festival a big fish (a carp) made of paper and filled with wind. The carp is a remarkable fish, being able even to swim up waterfalls, and the Japanese hope their little sons will pattern after the carp and control all their troubles.

FEAST OF DOLLS.

When a Japanese girl baby arrives, a family of dolls is bought for her, dressed to represent the emperor, em-

peror and empress always wear crowns and sit upon a dais or platform. These dolls are not intended as playthings; they are to preserve the "customs" of Japan. The only time these dolls are played with is on holidays, the principal one being a Feast of Dolls, or *Hina Matsuri*, as it is called. This is the great children's festival day, and occurs in the spring.—From Our Mission Fields.

REPORTS FROM ASSOCIATIONAL SUPERINTENDENTS.

At the Executive Board meeting an increase was noticed and favorably commented upon, of the number of reports from superintendents last quarter. Here after the reports will probably provide (through copious extracts from them) an interesting means of helping the growth of interest (and interest in the growth) of W. M. U. affairs.—M. B. W.

GOOD NEWS.

From various localities news of diligent work, enterprising workers and interested women are being wafted on the breezes to us. Are all of these too busy making history to write a history of their experiences? The readers of this page would probably enjoy sharing the good news.—M. B. W.

NOTE OF INTEREST.

Up to the 15th of January our receipts were less than they were for the same time in 1911. With united hearts let us say that we will glorify God in making the largest gifts ever known among us. The opportunities on the foreign fields are marvelous. God has given us such privileges for entering in His name as has never been known before in the world's history. The best investment that we can now make is in China, Japan, Africa and other places abroad. Who will avail himself of these wonderful opportunities? We hope that some men and women possessed of large means will make great investments for God's glory.—From Foreign Mission Journal.

**FOR SORE THROAT**  
Head-colds and chronic catarrh, dissolve one teaspoonful of Tyree's Antiseptic Powder (non-poisonous) in a teacupful of warm water. Use as a gargle or spray every two hours in acute cases and thrice daily in chronic. The relief is quick, delightful and permanent. Free sample on request or 25c and \$1 at drug stores.  
J. S. Tyree, Chemist, Washington, D. C.

**ASK YOUR DOCTOR**

**TYREE'S ANTISEPTIC POWDER**



**Make \$75 to \$200 Monthly**  
NO EXPERIENCE NECESSARY

THAT'S what a position with McCann's is worth to you. Most reliable terms and best profits. We have positions open now for the right men who are ambitious to have a business of their own. No matter where you live, write for our plan to start you in business. Free Course in salesmanship worth many dollars to any man. This advertisement will prove the foundation of your fortune if you answer it and take advantage of the opportunity it will bring you. For full particulars write to McCann & Co., Dept. B, Winona, Minn.



**Protect your little darling against croup**

Thousands of loving parents are to-day mourning the loss of the little ones who were suddenly snatched away by cruel Croup.

So sudden and so treacherous is this disease that we cannot too strongly urge every mother to keep on hand for instant use a jar of

**VICK'S Croup and SALVE**  
Pneumonia

for outward application it should be applied as soon as the least cold develops. It will promptly allay all inflammation and prevent croup through inhalation and absorption. No drugs to take, they but help clog up the breathing organs and prevent the immediate relief the lungs require.

At your druggist's or by mail.  
25c., 50c., \$1.00.  
Economy suggests the dollar size.

**Vick's Family Remedies Co.**  
Greensboro, N. C.



**Stomach Troubles Vanish Like Magic**

**FREE** to Every Man or Woman



Would you like to eat all you want to, and what you want to without having distress in your stomach?

Would you like to say farewell to Dyspepsia, Indigestion, Sour Stomach, Distress after Eating, Nervousness, Catarrh of the Stomach, Heart Fluttering, Sick Headache and Constipation?

Then send us 10 cents to cover cost of packing and we will mail you absolutely free one of these wonderful Stomach Drafts. They relieve the bowels, remove soreness, strengthen the nerves and muscles of the stomach, and soon make you feel like a new man or woman. Suffer no longer but write today enclosing 10 cents for postage, etc., and get one of Dr. Young's Peptopads that are celebrated because they have cured where medicines alone failed. Write Dr. G. C. Young Co., 764 Patriot Bldg., Jackson, Mich.

To Whom It May Concern:

This is to certify that we have recently purchased a new Underwood Typewriter, Model No. 4, and find it to be highly satisfactory for office use. We have used other typewriters of the same make, but find this to be an improvement over any which we have had. It runs easily and prints clearly. We consider the Underwood Typewriter the best on the market and recommend it to any one desiring to purchase a typewriter.

BAPTIST AND REFLECTOR.

**Death Lurks In A Weak Heart**

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

**The Young South**

Mission topic for February, "Japan." Have you learned much about the Island Empire this month? I hope sincerely you have read Mrs. Medling's letter carefully, and scattered it far and wide. Next month we shall study "The Foreigner, East and West."

I have still a few of Our Mission Fields with lovely programs for grown ups, boys and girls. Send a 2-cent stamp if you need one.

**OUR KAGOSHIMA FIRE DEPARTMENT.**

A few days ago one of our boys came in to ask me if I would like to go see the "firemen's parade."

I was surprised to find that they were so far behind what was used in America even four years ago, when I left home. For this city of 70,000 people they have six companies of fifty men each. Each company had a ladder, pump and hose, and that was all except that two men in each company carried banners and bells. When a fire breaks out the company which first reaches the fire rushes these men up on the house, where they raise their banners and ring their bells. These men, as their burden is lighter, usually are a little ahead of the men with the pump and hose. The ladders are carried by men and the hose cart and pump are also pulled by men.

You can easily imagine why so many of their little paper houses are burned every year. If one catches fire, several are almost sure to burn before the firemen come. One of the greatest protections they have is that nearly all houses are tile roofed. In the large Northern cities the fire department is better equipped, but Kagoshima in this, as in every thing, is much behind the times.—Lenna R. Medling.

**CORRESPONDENCE.**

I am getting so anxious for the coming of Spring. The sudden changes keep this old head of mine out of gear. If you had not helped me so kindly, I would almost feel like giving up. I hope though to take a new lease on life when the violets begin to purple the ground. Pray for me that new strength may come to me for this work I love so well.

Several have sent messages, and I hope for more this week, after you have read our dear missionary's letter.

The boys will enjoy Mrs. Medling's account of the Fire Department in Kagoshima. There are places in Tennessee that fight fire in the same primitive way.

No. 1 comes from Central Point, Oregon:

"While we are not members of your Young South Band, we have quite an enthusiastic Band of Juniors away out in Southern Oregon, who are former Tennesseans, and we read with great interest your department in the Baptist and Reflector each week. I am the leader of this Band, and I want your program on Japan. I am sure we can use it to great advantage. I thank you in advance."—Mrs. R. B. Shonce.

I send it with great pleasure. I am sure you cannot do better than to use the programs for the Ambassadors and Sunbeams.

**PISO'S**  
THE BEST MEDICINE  
FOR COUGHS & COLDS

**ROSY AS A GIRL.**

Sumit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public says: "My wife had been ailing for nearly 12 years, from female ailments, and at times was unable to leave the house. She suffered agony with her side and back. We tried physicians for years without relief. After these treatments all failed, she took Cardui and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

No. 2 is from Andersonville. "Please find enclosed 75 cents from the Sunbeam Band, organized December 17, 1911. We are getting on nicely, and enjoying the work very much. It is such a help to the children to be in a work of this kind. May 1912 be a prosperous year for the Young South. At our last meeting, our W. M. Society offered a special prayer for Mrs. Medling and the Foreign Board."—Mrs. Annie Dawn, leader.

Mrs. Medling will rejoice in that prayer. Shall I give the Sunbeam's offering to Japan? Thank you so much. May your Band grow mightily this year.

Now, listen to Fall Branch. We used to hear so often from that place:

"My silence has not meant forgetfulness. I am still interested in the Young South, and I am enclosing a birthday offering for myself and little niece, Elise Ghee, and also an offering for Clarice Dewees Ghee, for being a good boy in my absence.

"I knew our Mrs. Rachel White Moulton, through the Young South, but since living here I have met her face to face. She is a live wire in her Society, and an inspiration to her church. Will you divide this dollar between our missionary and the orphans?"—Alice Brower Wingo.

We have missed Mrs. Moulton very much, and rejoice to hear from her again, as well as from Clarice and Elise and Mrs. Wingo, who are always our close friends.

Jackson is next in No. 4: "Please find enclosed 17 cents for a Missionary Calendar."—Mrs. T. C. Williams.

I have ordered it. Let me know if it fails to come.

By the way, has any one sent for a calendar and failed to receive it in February? One has come to me that I did not order, and I think perhaps it was mis-directed.

Rev. W. H. Smith is making a great effort to get 100,000 new subscribers to the Foreign Journal. He asks me to urge all old subscribers to renew and new ones to send in their quarters at once. Write to me at once about it, and let me have the pleasure of sending in a number at this time.

This time it is Mt Juliet with No. 6: "After waiting some time, I come again with \$2.00. The Primary and Intermediate classes of Gladeville Sunday School send \$1.20 of this amount, and my little girl, Evelyn, sends 25 cts. for the Chinese, and I send 55 cents, which we wish divided between our missionary and China.

"We hope this little offering may do some good, as we send it in Jesus' name."—Mrs. Settie Pafford.

This is an old friend back and we thank her from our hearts. We have been missing her lately. Come soon again, and thank the classes and the little girl.

Etowah writes as follows: "Cog Hill Sunday School sends \$2.50, to be divided between Mrs. Medling and

**Sunday School Periodicals**

**SUNDAY SCHOOL PERIODICALS.**

Price List per Quarter.

Superintendent's Quarterly	\$0 15
The Convention Teacher	12
Bible Class Quarterly	04
Advanced Quarterly	08
Intermediate Quarterly	08
Junior Quarterly	08
Home Department Magazine (Quarterly)	05
Children's Quarterly	08
Lesson Leaf	01
Primary Leaf	01
Child's Gem	08
Kind Words (Weekly)	13
Youth's Kind Words (Semi-monthly)	08
Baptist Boys and Girls (large 4-page weekly)	08
Bible Lesson Pictures	75
Picture Lesson Cards	75
B. Y. P. U. Quarterly (for young people's meetings, in orders of 10, each)	08
Junior B. Y. P. U. Quarterly, in orders of 10 or more copies, each	05

**GRADED SUPPLEMENTAL LESSONS.**

In nine pamphlets, 5 cents each, in any quantity.

Beginners—Children 3 to 5 years.  
Primary—Children, 6 to 7 and 8 years.  
Junior—First Grade—Nine years.  
Junior, Second Grade—Ten years.  
Junior, Third Grade—Eleven years.  
Junior, Fourth Grade—Twelve years.  
Intermediate, 1st Grade—Thirteen years.  
Intermediate, 2nd Grade—Fourteen years.  
Intermediate, 3rd Grade—Fifteen years.

Their use in connection with the Uniform Lesson leaves no need for any other "Graded Series." Finely adapted to Baptist schools.

**B. Y. P. U. SUPPLIES.**

Topic Card, 75 cents per hundred.  
How to Organize—with Constitution and By-laws, price 10 cents per dozen.

**Baptist Sunday School Board,**

J. M. FROST, Secretary.

NASHVILLE, TENN.

the Orphans. We hope to do more in the future. The bad weather has hurt us."—Elzy Kirklow, Secretary.

Thank you very much. The winter has been a bad one, but take heart. The Spring will soon be here.

And then we'll let Dayton end for us!

"Enclosed find \$4 for a thank-offering. Give \$1 for Foreign Missions, \$1 for Orphans' Home, \$1 for Ministerial Education, and \$1 for Ministerial Relief.

"I have just recovered from an attack of typhoid fever, and I am most thankful. I am so glad to be able to walk the streets again and be out in God's blessed sunshine. It was my first illness, and I want now to win souls, and be an angel of mercy to the sick. May God bless the Young South."—Mrs. John R. Hazelwood.

I will be so glad to meet Mrs. Hazelwood some time. Dayton is so near us. May God bless her in her efforts to serve Him. We are most grateful for her gift.

This finishes February. Let blustery March find us all busy. We must go over

**ONE THOUSAND DOLLARS** in the next two months. Do your very best. Arrange for gathering the eggs, and be sure to set some missionary hens in good time.

Mostly fondly yours,  
LAURA DAYTON EAKIN.  
Chattanooga.

**RECEIPTS.**

Received since May 1, 1911	\$912 00
For Foreign Board—	
Sunbeam Band, Andersonville, (J.)	75
Gladeville S. S., by Mrs. P. (J. and China)	1 20
Mrs. Pafford, China	25
Evelyn Pafford, China	25
Cog Hill S. S., Etowah, by E. K., Sec.	1 25
Mrs. Jno. R. Hazelwood, Dayton	1 00
For Baby Cottage—	
Mrs. Wingo, Fall Branch	1 00
Cog Hill S. S., by E. K., Sec.	1 25
Mrs. Jno. R. Hazelwood, Dayton	1 00
For Calendar—	
Mrs. T. P. Williams, Jackson	15
For Ministerial Education—	
Mrs. John R. Hazelwood, Dayton	1 00
For Ministerial Relief—	
Mrs. Jno. R. Hazelwood, Dayton	1 00
For postage	04

For Foreign Board	\$271 10
" Home Board	90 17
" State Board	77 00
" S. S. Board	3 55
" Baby Cottage	325 70
" Margaret Home	7 00
" Foreign Journal	41 50
" Home Field	7 75
" W. M. U. Literature	12 45
" Mt. Schools	8 74
" Jewish Girl	2 00
" Jewish Mission	12 00
" Chinese	10 00
" Ministerial Education	17 06
" Ministerial Relief	22 35
" Baptist Hospital	5 00
" Church at Ashland City	3 00
" Medical Missions	2 50
" Postage	2 37

\$922 44

**Stone in Bladder Removed Without Surgical Operation**

In the spring of 1904 I was confined to my bed with kidney trouble and thought that I would never recover. I took a lot of medicine but did not realize any benefit from anything. I finally saw Dr. Kilmer's Swamp-Root advertisement and sent for a sample bottle and thought the sample bottle helped me so I bought more of the medicine from my Druggist, and after using a few bottles discharged a very large stone from my bladder.

After passing this stone my health was very much improved and I have been able to continue my business without any serious sickness.

J. L. KNOWLES,  
Headland, Ala.

Personally appeared before me this 8th day of September, 1909, J. Loftus Knowles, who subscribed the above statement and made oath that the same is true in substance and in fact.

J. W. WHIDON,  
Notary Public.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

PROVE WHAT SWAMP-ROOT WILL DO FOR YOU.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince any one. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the Nashville Weekly Baptist & Reflector. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

\$922 44