

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

Old Series Vol. LXXV

Nashville, Tenn., March 7, 1912

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¶The Western Recorder of last week had a number of "random remarks on the devil." They were quite interesting, and showed a surprisingly familiar acquaintance with his Satanic Majesty.

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¶Some one has said: "Prayer is the only element which can quicken information into inspiration, transmute interest into passion, crystallize emotion into consecration, and convert enthusiasm into dollars and lives." Are you a praying man?

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¶Dr. J. H. Jowett, pastor of the Fifth Avenue Presbyterian Church, New York City, is reported as saying: "The elect are not called to a sphere of exclusion, but to a function of transmission. The elect are not circles, but centers—heat centers for radiating gracious influences to remote circumferences." Finely said. We are saved not to be saved, but to save others.

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¶Among the Protestant denominations in the United States showing the largest percentages of gain in membership during the twenty-one years from 1890 to 1911 are: Lutheran Synodical Conference, 118 per cent; Disciples of Christ, 104 per cent; Baptist (Southern), 80 per cent; Protestant Episcopal, 76 per cent; Presbyterian (North), 70 per cent; Methodist Episcopal, South, 56 per cent; Baptist (North), 50 per cent; Methodist Episcopal, 44 per cent.

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¶If Jesus could take fishermen like James and John and Peter and Andrew, unlearned and unsophisticated, and in the course of a few years train them and mold them into some of the greatest men of all history, speaking only from a human standpoint, what may he not do with your character, if only you will give your life into his keeping. Oh! the transforming, uplifting power of Jesus Christ upon those who come within the sphere of his influence!

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¶One of our subscribers, a good sister at Halls, Tenn., received a statement last week for \$6. This included her renewal until next December. What did she do about it? Get mad, order the paper stopped, say that she had never subscribed for it, or that she had subscribed for it for only one year? No, indeed, not she. She sat down and sent us a check for \$8, which carries her figures forward to December, 1913. This was a very graceful and gracious thing for her to do, and we thank her for it. We wish all of our subscribers would do that way.

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¶A friend in Mexico recently wrote us that the Madero government hurried from one fool thing to another. We do not know just what he meant. It seems, however, that there is something the matter, judging from the continued agitation and rebellion in the Republic across the border. Juarez, opposite El Paso, has been captured by the rebels. They are said to be marching on Chihuahua. Arozoco has deserted the cause of Madero, joined the rebels, and they have proclaimed their intention of making him President of the Republic, in place of Madero. President Taft has warned all Americans to leave the country. This may mean that our government is preparing to intervene to settle the disturbed conditions in our sister Republic as it did in Cuba. What the end will be no one can foresee.

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¶It would seem that the Republic of China is not yet firmly established. In Peking there have been outbreaks, resulting in looting, murder, executions. At present, though, it seems that President Yuan Shih Kai has the incipient rebellion pretty well under control. It was hardly to be expected that a country like China should pass from a monarchal form of government, under which it had existed from time immemorial to a republican form of government, without some disturbance of the political system resulting in disorders and riots and rebellions. As a matter of history, there has never been a revolution of anything the magnitude of that in China accompanied by so little bloodshed. The Chinese, though, are a very patient and conservative people. We hope that they will settle down to the new order of things without further disturbances.

PERSONAL AND PRACTICAL

¶We are sure that the sermon by Dr. J. C. Masee, the eloquent pastor of the First Baptist Church, Chattanooga, published on our second page this week, will be much enjoyed by our readers.

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¶The Pope is quoted by the Southern Messenger, a Roman Catholic paper, as saying: "I would make any sacrifice even to the pawning of my ring, pectoral cross, and soutane, in order to support a Catholic newspaper." Do you value your denominational paper that highly?

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¶A convict who had committed a crime while under the influence of liquor said: "You lock us up and let strong drink go free. Why don't you lock up strong drink and let us go free?" Who could express it better? The purpose of the prohibition movement is to lock up strong drink and let men go free.

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¶Every one of the citizens of Coatesville, Pa., thus far tried for the lynching of a negro in that town last summer by a mob has been acquitted. There are six or seven more persons awaiting trial, and the deputy attorney general of the State in asking the Supreme Court to grant a change of venue says: "There is a deep-seated purpose on the part of the people of Chester County not to convict a white man for the murder of a negro." The Watchman asks: "How does that fit the theory that courts stand for justice?" And, let us ask, how does that fit the theory that the people of the North love the negro so much better than the people of the South do?

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¶Mr. Eugene Parsons in the Standard says that the year 1812, of which the present year is the hundredth anniversary, was a remarkable one in the annals of the world. For instance, it saw the beginning of the contest between the United States and England, usually called the War of 1812; that it was the year of Napoleon's spectacular but disastrous Russian campaign; that the patriots of South America and Mexico were engaged in a life and death struggle for freedom; and that it was an eventful year in literature, being the natal year of Charles Dickens, Robert Browning, George Ticknor Curtis; William Warren, Norman MacLeod, Auerbach, Flotow, Rousseau.

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¶Dr. R. J. Campbell, of London, who recently made a lecturing and preaching tour through America, is quoted as saying with reference to our American dailies: "Our English newspapers exist to put before us each morning the news of the day before, the things that have really happened, with opinions of the best minds regarding these events. Political and social events are considered the real news. Crimes and scandals are dismissed in a few lines. In America the press seems to seek only to place before its readers something that will create some big sensation." There is entirely too much truth in this. The more is the pity, and also the more is the shame that Christian people should want to read papers of that kind, and not papers which would give them information along religious lines and have an uplifting and inspiring influence upon them.

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¶Dr. J. B. Gambrell, editor of the Baptist Standard, says that years ago he preached at Hattiesburg, Miss., to twenty or thirty men at noon, while they were eating. They were cutting logs for a mill to start a town. Now Dr. I. P. Trotter, pastor of the First Baptist Church of Hattiesburg, writes: "In my ten years here we have secured 1,290 members, or 129 each year, and organized three Baptist churches from the first. Ten years ago we had hardly 300 members and only one Baptist church. Now we have some 1,500 members in four Baptist churches. We have four preachers where we had one ten years ago." Either this makes out Dr. Gambrell a very old man or shows a wonderful growth upon the part of Hattiesburg, and especially of the Baptists of that city. The latter conclusion is the correct one.

¶We want to thank our subscribers for the very prompt and generous response which so many have made to the statements recently sent them. Why should not all respond in the same way? If you have not responded, let us hear from you.

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¶A Methodist missionary in Peking, China, recently telegraphed to the Methodist Board of Foreign Missions: "President Yuan Shih Kai promises religious liberty." This is great. And this in China! The Chinese republic seems to have been born Minerva-like—full grown.

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¶Some one has said that "A dollar is almighty when it is God's. The bad dollar is potent. The good dollar is omnipotent. A dollar in my hand can accomplish much. A dollar in God's hand can accomplish anything. It all depends upon whether I call it God's or mine." This is as true as it is striking.

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¶Mr. Hudson Maxim, the inventor, predicts that in a few years the world will be divided into three Republics—the United States of Asia (including Europe), the United States of Africa, and the United States of America. And we predict that in a few years more there will be only one government, and that will be the Empire of the World, with Jesus Christ as Emperor. He will be King of Kings, and Lord of Lords, and President of Presidents and Emperor of Emperors.

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¶It is estimated by the Central China Famine Relief Committee, composed of Chinese and foreigners, that there is a total of about 30,000 square miles included in the famine region, and that this month there will be not less than 3,000,000 people facing starvation and pestilence. The plan of the committee is not to distribute free food, except in case of necessity, but to employ all the able-bodied men in building dykes and deepening watercourses, and to give food in return for labor done on works which will be of permanent benefit in preventing future famines.

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¶In speaking of the lynching at Shelbyville, to which we referred last week, the Christian Advocate said: "The good citizens of Tennessee feel keenly the disgrace of this occurrence, and will give to Governor Hooper their support in his efforts to apprehend the guilty parties. And let them not forget that back of this brutal murder by drunken negroes is the man who, in defiance of the law of his State, sold the liquor, and back of him the officials who have shielded and protected the lawless saloon keeper." Why stop there? Why not go on and say that back of the officials are the people who elected them, and that among these people are Baptists, Methodists, Presbyterians and members of other denominations? As a matter of fact, the responsibility for the existence of the liquor traffic in the cities and the consequences resulting from its existence comes ultimately right down there and rests on the Christian people in the cities, if we may not say in the State.

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¶The Boxer revolution in China in 1900 was directed especially against the foreigners, many of whom were killed, including a number of missionaries. It became necessary for the Christian nations to unite their forces and send troops to Peking to put down the rebellion. Having learned a lesson from that experience, in the present revolution both sides pay the utmost respect to foreigners. Noticing that fact, and knowing that the Bible is the Book of most of the foreigners in the country, and also of the native converts, the Chinese are buying Bibles for the sake of protection to themselves and their homes. It is said that the places where Bibles are kept have been overrun with applications for them, and that the supply is not equal to the demand. While the motive for the purchase of the Bibles is not the best, yet we hope that when they have the Bible in the home they will not simply keep it as a talisman to ward off danger, but that they may read it, and reading it, may find benefit from its health-giving pages. "The entrance of thy Word giveth light."

THE DOCTRINE OF THE INNER CIRCLE.

PREACHED BY PASTOR J. C. MASSEE, D.D., AT
CHATTANOOGA.

There are various designations of the groups of men who gathered about our Lord Jesus during his earthly ministry. These designations were not without their significance. It would seem also that they were not without symbolic meaning for the multitudes who gathered about Jesus, contained in themselves all the human elements of all the multitudes of all the centuries. His disciples in their various and varying degrees of development, present all the problems of discipleship through all the centuries. A careful study of these groupings of men about Jesus will, therefore, repay the patient seeker after truth, both by that which is direct and by that which is inferential.

There was first, then, "The Multitude," composed of men and women, friendly and hostile, including Jews, Scribes, Sadducees, Pharisees and seekers after curiosity and sensation, and all others who for any reason were attracted by the fame of the Teacher, the love of his adherents or the opposition of his enemies.

Second, "The many who believed on Him." There is a word about this group in John 2: 23. "Many believed on His name, beholding His signs which He did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man." These were those who were won to Jesus through persuasion of the objective; who saw and heard and handled the word of life and for a little season walked in the light of his revelation. But the appeal of the Christ never reached the subjective sense of this multitude and so had no power to transform their life or to produce abiding results. They were scattered after the sermon at Capernaum on eating his flesh. They said, it is a hard saying, who can bear it? And found that quite sufficient excuse to abandon both him and his cause. They were also known as disciples, but in a broad, general sense, rather than in a personal and particular way. Their attitude to Christ was friendly rather than hostile, but they were not formally connected with his cause. The best they ever did for him probably was to create a sympathetic atmosphere in which his messages might be delivered and the cause of his kingdom pleaded.

Third, a group known as "his disciples" embraces, one judges; about 500, won to him during his three years' ministry. For these there were certain essential qualifications which Luke sets forth in order: They must hate their own life, they must bear their own cross, they must forsake all. It was these demands that kept recruits out of the ranks of his disciples and lent caution to the enthusiasm of many a would-be follower.

Fourth, a group known as "The Disciples," or the twelve, who were always with him. They were his advance agents in one preaching tour at least, Luke 9: 1 following. They stood between him and the multitude in a mediation of service, as when he fed the 5,000. They received his revelations and teachings about the kingdom. They had the mystery of the parables explained to them. They were with him when the first confession of his divinity was made in the region of Caesarea Philippi, as they also had previously seen the manifesting forth of his glory in his first miracle at Cana of Galilee. They were with him at the institution of the supper and at his betrayal, in the garden of Gethsemane. They received the messages of the resurrection. These were selected out of the larger group of "His Disciples," and they in turn were subjected to a like discriminating selection.

Fifth, the inner circle contained those known as "The Three"—Peter James and John. These were permitted privileges and given experiences granted no others. It seems to me that it is a far truer grouping of the twelve to make two groups, consisting of the three and the nine, rather than the usual four groups. It is not possible to believe that this classification indicates mere favoritism to the three on the part of the blessed Lord. If they were a group to themselves, if they did receive revelations, if they entered into privileges and experiences not accorded to others, there was a divine reason for it, and I believe we may with all reverence seek the Lord's secret.

We will begin, then, with a study of the attitude of the nine toward the Lord Jesus during his earthly ministry. A careful study of the gospel story will reveal the fact that their attitude was to Jesus, first, fiduciary—that is, they did believe on him, they had

THE ROAD TO HAPPINESS.

This is the road to Happiness:

Start Now, from Where You Are;
"Turn to the Right and Keep straight on,"
And you'll not find it far.
Along the Path of Willing Feet
And over Heartease Hill,
Across the fields of Sweet Content,
The stream of Glad Good Will;
Then through the lane of Loving Heart,
The gate that's called Today,
And down the steps of Little Things
Into the Common Way.
And take the Cloak of Charity,
The staff of Wise Employ,
A loaf of Bread of Daily Grace,
A flask well filled with Joy;
A word of cheer, a helping hand,
Some good to give or share,
A bit of song, a high resolve,
A hope, a smile, a prayer.
And in the Place of Duty Done,
Beside the Door of Home,
You'll find the House of Happiness—
For Happiness does not roam.

Annie Johnson Flint, in the S. S. Times.

committed themselves to him, they were ready both to suffer and to die for his cause. But their attitude was purely official, and never became intensely personal. Not one of them, so far as I am able to discover, ever preferred a personal request. None of them ever made a personal blunder. Even when they quarrelled in the way as to who should be the greatest in the kingdom, it was among themselves. Even when they were moved with indignation at the boldness of James and John, who sought the first place of conspicuous service at the right hand and left hand of the King in his kingdom, they murmured among themselves. They never brought their disputes to Jesus. Andrew and Phillip came nearest to occupying a personal relationship to Jesus, but their conceptions were clearly official and impersonal. For instance, when Andrew found Peter he said, "We have found the Messiah," using the official title of the Christ. They were never able to approach Christ in a purely personal way, and if anything of serious moment occurred with any of them, he called a committee meeting of the group or a portion of the group and presented the matter to the Lord in proper official form. Do you remember that Phillip and Andrew had to get together before they could bring the Greeks to Jesus, as recorded in the 12th chapter of John? One is rather amazed at that whole story, for when men sought out the Lord the most natural thing in the world would have been for Phillip, to whom they came, to have taken them straightway into His presence. He was ever open and accessible to men; and it seems there must have been both an intellectual and moral stupidity in Phillip's inability to handle as simple a situation without calling in another official representative of the disciples.

This fact rendered them incompetent to receive anything but an official revelation or to do anything but an official work, and it seems from such study as I have been able to make that the Master's revelations to them were almost altogether, if not quite altogether, official. Not one of them is ever heard from out of connection with his office and the apostolic group. While they were loyal to him and did serve him, there is everywhere apparent an absence of zeal, a spontaneity, a moral initiative and spiritual power in their lives because their attitude is official.

A GREAT DIFFERENCE.

But all this was different with the three. The whole story reveals their personal attitude to Jesus. Where others trusted Him, they loved Him, and loved Him enough to dare a mistake, to make many blunders and quickly readjust themselves. Take Peter, for instance, who confessed him, rebuked him, drew sword for him, denied him, and with a broken heart sought him out to be restored by him to his office and his God-appointed tasks. One finds evidence of this in John's assumption of a personal relationship to Jesus that gave him the right to speak for the Master in the event where the disciples found certain who were casting out devils in the name of the Lord Jesus. John forbade him. But the beautiful part of the whole story lies in the fact that he came straight to Jesus with his presumption and asked him: "Master, did we do right to rebuke one who cast out demons in thy name?" He was immediately set right and given a broader vision of relationship to Christ when the Master said: "Forbid him not, for no one who casts

out demons in my name can lightly speak evil of me." James and John also came to him asking the personal privilege of sitting one on his right hand and one on his left when he should come in his kingdom. We may not properly believe that this was merely the prompting of an earthly ambition. There may have been that in it indeed; but it was the minor rather than the major note. Jealous love for him, for his person, prompted that, for they realized that when he came into his kingdom and to his throne, his person would be constantly exposed to all the dangers of passionate religious hate, of intense political opposition, of personal resentment and the thousand and one intrigues that center around the throne and especially around a newly established throne. What they desired most was that they might be placed in position to guard him from attack, from assassination, from assault, from the many nagging annoyances of the critical and hostile and unsympathetic throng about his court. Jesus was asked by them to let them constitute themselves a bodyguard to put their bodies between his body and danger, and their lives between his life and jeopardy. I have not seen this view suggested elsewhere, but it is a rather amazing fact to me that it has not been, in view of the fact that Jesus did grant to them a share of his cup and in his baptism. He could not give them the official seat, for that was not his to bestow; but he did grant to them the other and higher thing, the privilege of sharing his danger, and his passion, his sorrow, his death. Jesus takes these three into the house of Jairus with him, on the Mount of Transfiguration with him, and finally into the garden of Gethsemane. He gives to them, in addition to the gospel which they received from him and the revelation of his parables and mysteries of his kingdom, an intimate personal revelation of himself. John, whom Jesus loved, leaned on his bosom at the supper table. Peter, at the Sea of Galilee, is asked but one question by those divinely merciful lips: "Lovest thou me, Peter?" couching his question first to embrace only the higher ethical love, "Agapas me ployon touton?" Peter answered: "Lord, you know that I love you," *philo se*. Jesus asked him a second time: "Do you love me?" "Agapas me?" "Lord, you know that I love you." "Philo se." Jesus said the third time to him: "Simon, do you love me?" "Phileis me?" Now Peter was grieved because he said to him the third time, "phileis me," and he said: "Lord, you see through all things; you know that I love you." Peter had been accustomed to his personal human relation to Jesus so long that he was either unwilling or unable to be lifted by the Master to the height of the ethical love and when Jesus abandoned his demand for response to the ethical question of love, questioned Peter's love for him on the human and personal plane, it broke the heart of the impulsive, headstrong, often imprudent but never unloving disciple.

Is it too much to suppose that this grouping of disciples still continues? The fault of the greater number of both disciples and ministers now lies in the fact that their relation to the Lord Jesus is purely official, and rarely ever, if ever, ascended into the realm of the personal. May we not explain the higher quality of the faith of some, the higher sanctity of some lives, the higher consecration of some activities, the larger service of some servants in the kingdom only by the simple knowledge that their relationship to the Lord is altogether and intensely personal? It has seemed to me as one studies the great outstanding exponents of gospel truth, the great heroes of kingdom service, the men who have been the revelators of the Lord to each succeeding generation, that the secret of the life lies in that supreme moment wherein the individual passed out of the simply formal and official relation to the Lord into a conscious communion of personal fellowship, where one ceased to be the servant and entered into the realm of friendship, I believe that there is a test by which each one of us and all his disciples may know whether we bear the official of personal relationship to our Lord. If you will come with me to the gate of the garden of Gethsemane, I will undertake to show you whether you belong to the group of the nine or the group of the three. The nine he left at the gate of his Gethsemane. Does he leave you there? The three he brought within the gate, forward into the darkness, into the region of his soul's tragic desolation, when he sought for relief of its travail and found none. Has he brought you within his Gethsemane? What is your relation to Jesus in his sorrow? Yet I do not wish to leave that question just there. It is not simply his sorrow, but the supreme and tragic sorrow which explains the cross and fulfills his ministry. What is your relation to that sorrow?

(Concluded next week.)

INFANT BAPTISM—ITS ORIGIN AND EVILS.

By R. S. GAVIN, D.D.

No. 3.

III. NEGATIVE REASONS WHY BAPTISTS DO NOT PRACTICE IT.

1. *It is not baptism.* There cannot be a baptism without an immersion. It requires more than water applied to the subject, or the subject applied to it, to constitute a baptism.

To baptize means to immerse. The terms "baptism" and "immersion" are equivalent and interchangeable. The word "baptism" has one meaning, and only one; and that meaning always signifies "a dipping." Pedobaptists affirm that a thimbleful of water is as sufficient as an oceanful, and make much of the fact that the word "immersion" is not found in all the Bible. Baptists are not sticklers for the quantity of water. With them a thimbleful is as sufficient as an oceanful, if the thimbleful can serve their purpose in the complete immersion of the subject in it. And while the word "immersion" does not appear in the Bible, still it is a fact, provable by the unbiased scholarship of the whole world, that the word to "baptize," in all its variations, means to "immerse." The reason why the words "to baptize" and "baptism" appear in our Bible instead of the words "to immerse" and "immersion" is because the translators of the King James Version had explicit orders from his majesty not to so translate them. I have in my possession an exact copy of the original Preface of the Translators to the Readers of their translation. The king's third rule is this: "The old ecclesiastical words are to be kept; as the word 'church' not to be translated congregation, etc."

Near the close of their Preface, the translators say: "Lastly, we have on the one hand avoided the scrupulosity of the Puritans, who leave the old ecclesiastical words, and betake them to other, as when they put 'washing' for 'baptism' and 'congregation' for 'church,' etc."

From the king's third rule and the above quotation from the Translators' Preface to the Reader, one can readily see that the word "baptism" was one of the old "ecclesiastical words," and could not, on that account, be translated "washing," or "immersion."

Now the Greek word which means "immerse" is "baptizo;" and the Greek word which means "immersion" is "baptisma." And so, when the translators came to these words, being "old ecclesiastical words," they were forbidden to translate them. Hence, they only anglicized them—that is, they made them conform, as nearly as possible, to English words. They changed the *o* in "baptizo" to *e*, and thus the word came to be as we now have it, "baptize." They dropped the final *a* in "baptisma," and thus they had, as we now have, "baptism."

This statement of the case is as reliable as it is possible for authentic testimony to make it.

Furthermore, it is conceded by the scholarship of the whole world, regardless of denomination, that the original form of baptism, as implied in the very meaning of the word, was complete immersion in the deep baptismal waters.

At least three-fourths of all the lexicography and critical notes of the Greek language, both classic and sacred, are of German origin. And Luther says that the Germans called baptism "tauff," from a word meaning "depth," which, in their language they call "teuff," because they thought it proper that those baptized be *deeply immersed*.

Again Luther writes: "Baptism is a Greek word, and may be translated *immersion*, as when we immerse something in water, that it may be wholly covered. And although it is almost wholly abolished (for they do not dip the whole children, but only pour a little water on them), they ought, nevertheless, to be wholly immersed and then immediately drawn out—for that the etymology of the word seems to demand."

Calvin—"The word *baptizo* signifies to immerse; and the rite of immersion was observed by the ancient church."

Dr. Wall (Episcopalian)—"The Greek Church, in all branches of it, does still use immersion; and they hardly count a child, except in case of sickness, well baptized without it."

The words "baptizo" and "baptisma" are Greek words. Hence this "usage" of the Greek Church is incontrovertible testimony in favor of my claim that pouring, or sprinkling, is not baptism.

Huntsville, Ala.

GOD NEEDS YOU.

By JOSEPH E. HARVEY.

God needs our help. Although omnipotent,
His earthly work is largely done through men.
He placed you here a mission to fulfill,
And, whether done by hand or tongue or pen,
No one can do it quite as well as you.
With work unfinished—can ye face Him then?

God needs your life, to show lost men the way,
Walking uprightly 'mid the daily toil,
Telling the world what Christ has done for you,
Always serene 'mid trouble and turmoil;
Helping the falling pilgrim to his feet,
Dressing his wounds and pouring in the oil.

God needs your joy. The world is full of pain.
A smile can chase away a thousand sighs.
The spoken word of cheer, though small it seem,
May cause some poor, down-hearted soul to rise
Above the woes that here has been its lot,
And catch a glimpse of God's own paradise.

God needs your song. To you He gave a voice,
That morn and evening you might sing his praise.
Some struggling, unsaved soul, unmoved by word,
May by your song be won and all his days
Render a loyal service to his Christ
By winning others from the tempter's ways.

Say not, "To other servants He hath giv'n
The many talents, and to me but one,
Therefore, I'll not employ it, 'tis so small,
I'll act as if I had been given none."
But rather use your talent, and with those
Who had the ten you shall hear God's "Well done."
—Exchange.

BAPTIST AND REFLECTOR.

I feel like I cannot do without the paper. I have been a reader of it ever since I was a little girl.
Carp, Tenn. MRS. HATTIE CATE.

If one man can baptize 60 persons in one hour, 12 men can baptize 3,000 persons in 4 hours and 10 minutes.
Cornersville, Tenn., Feb. 12, 1912. HARPER EDMONDSON.

We hope the day will soon come when every Baptist home in Tennessee will get the Baptist and Reflector. We know of nothing in which \$2 might be invested for a Baptist family in Tennessee that will yield so great and varied an income as in our State paper.
E. A. Cox.
Lenoir City, Tenn.

I find the Baptist and Reflector true to its motto: "Speaking the Truth in Love." It is edited in the spirit of Christ, with care and taste and courage and patriotism and knowledge and talent, and is a Baptist paper. It should have the support of Tennessee Baptists one and all.
U. A. RANSOM.
Dyersburg, Tenn.

We had with us at Gillespie Ave. Baptist Church, our beloved State Evangelist, E. H. Yankee, for eleven days. He is a great preacher and a fine man. The State Board made no mistake when they got him on the field. Our people were delighted. He preached 22 sermons that could not be beat. They were the gospel in its simplicity. Oh, I praise God for such men. He captivated the people. Blessed are the churches and pastors that get him to hold a meeting. The visible results were not what we hoped for, but the preaching was in no way responsible. There were about twenty-five conversions; ten approved for baptism; one received by letter. Pray for us.
A. WEBSTER.
Knoxville, Tenn.

The announcement in the Western Recorder that I will begin work at Smith's Grove again in two or three months is premature. The church has called me again, and they are bringing every pressure to bear on me to come back, but I have just written them that I would not give them an answer till the first of April. The work here is moving along nicely. We have an architect at work on remodeling the building, and the interest in it is fine. I begin a meeting here February 18. Pray for us.
WM. M. STALLINGS.
Lebanon, Tenn.

RECENT EVENTS

The Bogalusa church (La.), is in the midst of a great revival. Pastor J. E. Brakefield is being assisted by Rev. T. O. Reese, of the Home Board. So far there have been 30 accessions to the church, several heads of families among the number.

Gypsy Smith has recently closed a meeting in San Francisco, in which he preached for twenty-five days. An auditorium seating 6,500 people was used for the night services. It was thronged with people who were interested in the simple story of the gospel of Christ such as Gypsy Smith preaches. And this in San Francisco!

Says the Baptist Advance: "The papers have it wrong: W. G. Quisenberry goes to Clinton, Miss., rather than Clinton, Mo." And did not the Baptist Advance "have it wrong?" Is it not W. Y. Quisenberry and not W. G. Quisenberry who goes to Clinton, Miss.?

Dr. D. W. Key began his work as pastor of the First church, Monroe, last Sunday. Of course he was given a very cordial reception, and his sermon greatly delighted the large congregation which heard him. The church and community are congratulating themselves on having the services of such an able preacher and successful pastor.—Christian Index.

Rev. Lester A. Brown recently resigned the pastorate of the church at Winder, Ga., to take effect June 1st of the present year. At that time he will become Dean of Cox College and Conservatory of Music. Brother Brown was for some years pastor of the St. Elmo Church, Chattanooga, and did a fine work there.

Rev. W. James Robinson has resigned the pastorate of the First Baptist Church, Macon, Mo. He has done a splendid work there, but financial reverses among some of the leading members of the church made it impossible for him to continue his work. Bro. Robinson is a native Tennessean. We should be glad to have him back in this State.

The meeting at the Baptist Church, Fulton, Mo., is attracting unusual attention. Pastor J. A. Taylor and his people have the able assistance of R. F. Jandon, who preached the first week and now has charge of the singing, and Dr. J. C. Masee of Chattanooga, Tenn. The attendance of the men is a marked feature. The women took the initiative in leaving their hats off. The men showed their appreciation by doing their part towards making the attendance large.—Central Baptist.

We have just received a copy of the Anti-Saloon League Year Book for 1912. As it purports, it is an encyclopedia of facts and figures dealing with the liquor traffic and with temperance reform. It is compiled and edited by Mr. E. H. Cherrington, editor of the American Issue. It is published by the Anti-Saloon League of America. Copies can be obtained by addressing Mr. W. R. Hamilton, Supt., Anti-Saloon League, Stahlman Bldg., Nashville, Tenn. The price of the book, postpaid, is, manila bound, 25 cents; cloth bound, 50 cents.

Rev. F. M. Wells, the evangelist and temperance lecturer, has his own original way of putting the truth, which gets results. In a certain hotel office in Arkansas, when Brother Wells arrived, the Clerk handed him a roll of religious papers, saying, "Parson, you certainly take a good many religious papers. Do you enjoy reading all these papers?" "Yes," said Chaplain Wells, "and if you would pray more and cuss less, you would have an appetite for religious reading." The hotel man, who was a backslider, and another man in the office, who were guilty of swearing, took a vow not to swear any more.

According to the figures of the United States Census for 1910 in the United States the males outnumber the females 2,691,879, or a proportion of one hundred and six males to one hundred females. In only the District of Columbia and five States—Massachusetts, Rhode Island, Maryland, North Carolina, and South Carolina—do the women and girls outnumber the men and boys. The census of 1900 showed that in five other States—New York, New Hampshire, New Jersey, Virginia, and Georgia—the females outnumbered the males; but the census of 1910 reverses this showing. As will be noted, it is in the older States of the Atlantic Coast that the women have outnumbered the men.

SOME THINGS AND OTHER THINGS.

Blountville has had no pastor since Rev. W. L. Winfrey resigned. We are expecting Rev. Thomas L. Cate to preach for us beginning on the third Sunday in March. He lives now in the eastern end of this, Sullivan County, but came a little more than a year ago from Knox County. It is a noteworthy fact that two of his great uncles, William and Noah Cate, preached for this church sixty-odd years ago.

Rev. W. L. Winfrey is still preaching for Glenwood Church, fourteen miles west of Blountville, and for at least two churches in Hawkins County—two Sundays in the month for the one at McPheter's Bend, where Brother Yankee is to help him in a meeting.

Rev. E. D. Cox has accepted the care of the church at Bluff City for part of the time.

Rev. Will H. Hicks, who lives and preaches up near Mountain City, has taken the pastoral care of Chinquapin Grove, and has lately had a successful meeting there.

Rev. Roy E. Grimsley is an unmarried minister teaching school in this county and preaching for a couple of churches, but they will not pay him enough to sustain him after his school is out. That is the trouble with so many of our country churches: They will not pay a preacher a living, and he is compelled to teach or farm or enter some other secular business or go West. Brother Grimsley is a big-hearted, wide-awake, promising young man, and ought to be kept in this field. There is a great, ripe harvest here. This county contains about 500 square miles, and has much destitution.

Some of our pastors and evangelists have held some fine meetings in Greene and Washington Counties this cold, rough winter.

Rev. H. W. Bellamy, Baptist pastor at Abingdon, Va., and Damascus, Va., will aid Rev. Thos. L. Cate in a meeting at Holston Valley, eastern portion of Sullivan.

I wish some of our preachers would be a little more careful in the use of language and not say "I taken" a text in Luke, instead of saying "I took." I have often heard ministers say like this: We "Babtis" believe so and so. And so many of them leave off the s, as if there were only one Baptist, instead of five million Baptists.

And it is just as bad to say I "seen" Dr. Jones yesterday, instead of I saw him. Men claiming to be fair scholars will use just such language before intelligent audiences.

Whenever you hear any person say "I written" a letter and "taken" it to the office, you may set it down that that person knows very little about grammar.

Blountville, Tenn. N. J. PHILLIPS.

THE CRISIS IN HOME MISSIONS.

Some may think this is a mis-statement or a mis-nomer, but the facts will bear out the title. It was only by the wisest management and the most drastic retrenchment toward the close of the last Convention year that the Home Board was saved from a large debt. The receipts this year are behind those of last year at this time. Large obligations that were retrenched on last year must be met this year. This means that the Board must have the full \$400,000 that we have authorized it to expend, or else it will have a debt, which means that we must raise \$300,000 during March and April. Now the brethren sometimes feel that the Boards cry, "Wolf! Wolf!" when there is no wolf, and that the should spend what they are given. But is this a fact? Are we playing when we authorize them at the Southern Baptist Convention to spend a definite amount, and, according to our Baptist policy, are they not under obligation to do what we tell them? If these are the facts, then the burden is ours, not theirs. They are the watchers on the walls; they see the tremendous needs; they see the coming deficit; they would be recreant to duty did they not cry aloud and spare not. Are you not amazed at the attitude some of the really great churches in our Southland hold to this work—even some of them churches that were made possible through the help we gave as Baptists through this Board? We appeal to the Vice-Presidents of the Associations to make March and April great missionary months. The Rev. J. M. Anderson, one of the evangelists of our Home Board, will spend the two months in Middle and West Tennessee in the interest of this cause. His address is Morristown, Tenn. He is one of God's chosen ones, and will do the cause good all along the line. Receive him as a brother beloved, and help him in his and our work.

W. H. MAJOR,

Vice-President Home Board for Tennessee.

A GLIMPSE AT MISSIONARY HOSPITAL WORK.

BY DR. J. McF. GASTON.

The hospital day opens with worship in the doctor's office. All the hospital force, from the doctor to the coolie, attend this, and many blessed seasons of refreshing have we had there as we study God's word and receive strength and courage for the day. All day the large waiting room stands open, furnished with seats for a hundred, its walls bright with pictures, maps and motto texts, and on the desk are Bibles, books and papers for those who wish to read. From time to time men drop in, and there is always some one to talk to them of the work of healing and to tell them of the great Physician. All the helpers are ready to testify in this way. Just before the dispensary hour a preaching service is held daily, and there is daily Bible teaching for the in-patients. Of all the in-patients, only one was unwilling to hear the gospel and only two or three indifferent. Of the rest all listened with interest, a number studied God's word earnestly, and several have given clear evidence of conversion.

Mention of a few cases may serve to give a clearer praying knowledge of the work.

1. Mao Chen Dong, aged 25; injury, scalp wound and compound comminuted fracture of upper arm, both resulting from explosion of dynamite cartridge. He was brought to the hospital in an apparently dying condition. For six weeks his case was well-nigh hopeless, but prayer and faithful effort availed and he began to improve. In six weeks more he left the hospital in good health, with partial use of his arm and with an intelligent understanding and acceptance of the gospel.

2. Su Fong Gier, aged 22; carter; injury, compound-comminuted fracture of leg between knee and ankle. This case also remained in the hospital three months. Treatment for a while resulted most discouragingly, but the fellow's brave, cheerful nature made it a privilege to care for him. He heard the gospel gladly from the first, and in a service held in the ward by some Chinese Y. M. C. A. boys one Sunday afternoon he joyfully accepted Christ, and through the weeks of suffering that followed he never failed to testify to the peace that was in his heart. He was only a boy in nature, and suffered sadly from homesickness, as well as from physical pain, but he always smiled as he told of how Jesus helped him every day. When he left the hospital he was in excellent health and able to walk with a cane.

A WORKING CHURCH.

This description is justly due the membership of the First Baptist Church of this charming little city. We came to this place about sixteen months ago. The church had been pastorless for several months, but a keen and permanent interest in the prayer meeting had been sustained during the entire time. This was due to the faithful devotion of several of the brethren who took the lead.

Our auxiliaries are a vitalizing force in our church. The W. M. U. is one of the best in the State. The Ladies' Aid has about one thousand dollars for the equipment of the new church building. The Sunbeam and Royal Ambassador Societies are being successfully led by two of our prominent ladies. A Young Woman's Auxiliary is soon to be organized. A visit from Dr. Thomas S. Potts resulted in the organization of a Hospital Band.

The expressed energy in our Sunday school is most beautiful. Recently the entire town was canvassed and the names of all persons not attending Sunday school were secured. Several persons became members of our Home Department. Just previous to this our Cradle Roll was perfected. A more faithful corps of officers and teachers cannot be found anywhere. Seldom is one absent from his place in Sunday-school. Our membership is gradually increasing by letter and baptism.

The churches of Trenton are arranging for the missionary jubilee to be held here March 15. May the Lord clarify our vision for a more perfect leadership among our people.

R. P. McPHERSON.

Trenton, Tenn.

NEED OF MUCH PRAYER AND HEROIC ACTION IN FOREIGN MISSION CAUSE.

Only sixty days remain till the books at Richmond and Atlanta close.

In the Foreign Mission work there has never existed greater need for much humble, persistent prayer

and hearty, heroic giving. The tremendous events China in the past five months and the new opportunities thrust upon us make, it seems to me, the loudest call of the ages to us to step out by faith to greater things than we have ever dreamed of before. But let the brethren remember that during this very period of momentous movements in China, some of our best-trained workers have been removed from the China field alone—three by death and four by probably permanent breakdowns of health—and not one has been sent forth to take these vacant places! Let all ponder well this thought and earnestly ask God if he or she is in any way responsible for none sent forward. The terrific winter is going to have, no doubt, a very unfavorable effect upon the giving country churches. Therefore we ought to all realize that unless each of us makes a real advance in our gifts over last year there will be a heavier debt and sadder condition than existed last May, when we shall gather at Oklahoma City. If there has ever been a time when God calls us very loudly to heroic things, it seems to me it is now. People ought to arise and sell something or borrow some money in order to do greater giving than ever before.

I am realizing more and more, too, how the pastor is largely responsible for what his church does.

May there be much prayer and may God's own Spirit mightily move us all to do more than we have ever done.

Fraternally,

Jefferson City, Tenn.

G. P. BOSTICK.

MORE ABOUT BAPTISM.

I note your editorials in the Baptist and Reflector about the Greek prepositions *apo* and *ek*. If we will go a little farther in the study the truth will be even plainer. *Baptizo* means to dip, to plunge, to submerge, as given by all standard Greek lexicons. Examining Mark 1: 10, the preposition *eis* is used with the accusative, "into the Jordan." The meaning of this preposition with the accusative is from a point on the outside to one within, as from the circumference to center of a circle, in this case from the edge of the river to a place within. At the point in the stream is *ebaptiste*, "was baptized"—immersed. Following up the study before *ek* is used as a participle, *anabainon*, "going up." *Ana* always has the force of "up," and *ek* has the opposite meaning of *eis* when used with the genitive, "out of the river," from the point to which the other extended.

It can readily and easily be seen that John and Jesus went into the River Jordan far enough to find "much water," and Jesus gave the example for all people and times.

A similar study of Acts 8: 38, 39 reveals a parallel proof in the example of Philip and the Eunuch. There is *katebesan*, "going down," the preposition *kata* meaning "down," then following *eis*, "into," *ebaptisen*, "baptized," *anebesan*, "going up," *ek*, "out of." Could anything be plainer?

Incidentally allow me to say that in Kentucky I administered the ordinance of baptism to forty-eight in forty-one minutes, just a little faster than in Newport. There is no difficulty about Pentecost.

Newport, Tenn.

J. W. O'HARA.

CARSON AND NEWMAN.

BY S. E. J.

Dr. Folk in last week's issue spoke of the coming of Dr. Inlow, of the First Baptist Church, Nashville, to our city to assist in a revival. Well, he is here and doing some of the finest preaching it has ever been our privilege to hear. He is a magnificent preacher. He is a heart-preacher. He has a good case of old-fashioned religion which he takes good care of, and which takes good care of him. Everybody has fallen in love with Bro. Inlow, and he is doing, under God, a great work for the college and the city. Already great interest has been awakened, a number of professions and reclamations have resulted. We are hoping for very large things, and feel sure there will be a full realization of these hopes.

The college is doing splendid work. The classes are large and seem very much interested in their work. Dr. Burnett is very hard worked now, as double responsibilities and more have fallen on to his shoulders. The faculty are trying to assist him in every way possible. His suave, firm course in bearing and discipline is telling finely for the institution.

If matters continue as now, the year will close with splendid success.

Jefferson City, March 2, 1912.

PASTORS' CONFERENCE.

NASHVILLE.

First—Dr. J. W. Gillon preached morning and evening. Good congregations and splendid services. The Lord's Supper was observed at morning service. Pastor in a meeting at Jefferson City.

Central—Pastor G. A. Lofton preached in the morning on "Missions." The assistant pastor, James F. Dew, preached at night on "Paying Vows" (Ps. 66: 13). Good interest in B. Y. P. U. Captain Bailey Martin of Company B, will have charge of services next Sunday night.

Third—Pastor Robert L. Lemons preached at both hours. In the morning on "Obeying the Heavenly Vision;" in the evening on, "Doors Open and Shut." One baptized at the close of the evening service. Fine S. S. and Young People's meeting. Things are going well.

Edgefield—Bad weather, but good day. Pastor Lunsford preached at both hours, on "The Saviour's Farewell Word of Caution;" and "Does Christianity Aid the Individual?"

North Edgefield—Pastor preached at both hours. Morning service, Numbers 13: 30; night, Luke 15: 2. Congregation good for the weather. 174 in S. S. Subject for prayer meeting Wednesday night, "Protection." We hope to have a large attendance.

Seventh—Pastor preached both services. Morning, "Mending Nets;" evening, "Future Retribution." Good interest.

Centennial—Pastor J. N. Poe preached at both hours on "A Discouraged Man," and "The Way of Escape." 98 in S. S. 80 in B. Y. P. U.

Lockeland—Pastor C. L. Skinner preached at both hours. Morning, "Grace;" evening, "Repentance and Faith." Good S. S. and B. Y. P. U. Good day.

North Nashville—Evangelist R. D. Cecil preached at both hours on "What shall I do, then, with Jesus, which is called Christ" (Matt. 27: 22), and "What think ye of Christ" (Matt. 22: 42). The ordinance of the Lord's Supper at the close of the morning service. About the usual S. S. Very good day.

Belmont—Pastor preached at both hours. The Lord's Supper was observed at the morning hour.

South Side—Pastor Savell preached at both hours on "The Life Work of Jesus Completed," and "David's Solicitude for His Son Absalom." Unusually impressive service in the morning, when the Lord's Supper was observed. Weather bad, but both services unusually good.

Rust Memorial—Pastor A. I. Foster preached in the morning on "Peter Following the Master," and at night on "The Last, Come." Good S. S. Splendid song service at night.

Eastland—Pastor M. C. Dickson preached at the morning hour on "Is There no Balm in Gilead, Is there no Physician?" Very good congregation. No services at night on account of bad weather.

Judson Memorial—Pastor Eben G. Vick preached at both hours on "The Lord's Supper," and "Ambassadors." S. S., 46.

Calvary—Preaching morning and night by Dr. E. E. Folk.

Franklin—Pastor J. W. Crow preached at the morning hour on "The Kingdom as Seen in the Parables;" no evening services.

Antioch—Pastor Reid preached at the morning hour on "The Gospel of Christ," and Brother Burns preached at the evening hour on "The Bible." Good services at both hours.

Columbia—Rev. W. J. Stewart, Secretary of the Orphanage, preached at both hours to very good congregations. A delightful time.

Gallatin—Pastor Woodcock preached on "The Call for Laborers," and "Christ the Stone." Snow and rain throughout the day, 70 in S. S. 35 in B. Y. P. U. Good congregations. Two additions by letter.

Rutland—Pastor Fitzpatrick preached on John 6: 14.

CHATTANOOGA.

Baptist Tabernacle—Rev. Allen Fort preached in the morning on "The First Miracle," and in the evening on "The Men That Sigh." 276 in S. S. One admission for baptism.

Highland Park—Pastor Keese preached at both hours, in the morning on "Manly Christianity," and evening on "Salvation." Good congregations despite weather. 93 in S. S.

Avondale—Preaching by pastor morning and evening. 85 in Bible school. Congregation good considering weather.

St Elmo—Pastor Vesey preached in the morning on "Pleasing the Captain." Brother C. T. Gray, of Ross-

ville, Ga., preached at night on "The New Birth." Good services.

Willow Street—Pastor Richardson preached in the morning on "The Rich Man and Lazarus." Good congregation. S. S. small. Rain.

Ridgedale—Rev. H. M. King preached in the morning on "Men and Religion." Pastor Richardson preached in the evening on "Modern Excuses." Congregations small. Rain. 50 in S. S.

Alton Park—Good day despite the rain and mud. W. H. Runions, of Nashville, our noble church builder, preached for us Wednesday night and Sunday morning. Pastor Rose preached at night. 58 in S. S. One by letter. \$50 paid on debt.

East Chattanooga—Pastor E. J. Baldwin preached on "By Their Fruits Ye Shall Know Them," and "The Ungodly Shall Not Stand in the Judgment, nor Sinners in the Congregations of the Righteous." 65 in S. S.; fine B. Y. P. U. Good congregations, considering the weather.

The Royal Mission of the East Chattanooga Baptist Church met at 2 p.m. The lesson was very interesting. 43 in S. S.

KNOXVILLE.

First—Pastor Taylor preached on "The Changed Heart," and "The New Birth." 222 in S. S. 4 baptized. Meeting closed on Thursday night with 30 additions. It was one of the best in many years.

Bell Avenue—Pastor J. H. Sharp preached at the morning hour on "Songs in the Night." J. T. Henderson preached at night. 316 in S. S. 3 received by letter.

Deaderick Avenue—Dr. J. T. Henderson, Secretary of the Laymen's Movement, Southern Baptist Convention, preached at the morning service on "Tithing." Greatly appreciated. Dr. Hening preached at the evening service on "Choosing Sides." Great impression. 456 in S. S. Good attendance in both mission schools.

North Side Mission—Sixteen professions since meeting began. Rev. J. F. Williams preached in the evening on "Decision." 119 in S. S. Revival continues with increased interest. 100 requests for prayer last night.

Beaumont Avenue—Pastor J. F. Williams preached at the morning hour on "Completeness." Rev. S. P. Hennard preached in the evening on "The Sixth Saying of Jesus on the Cross." 107 in S. S. Weather inclement.

Lincoln Park—Pastor Pedigo preached on "The Taking of Ai," and "Fear and Religion." 57 in S. S.

Bearden—Pastor J. C. Shipe preached on "The Forerunner of a Blessing," and "Informed Christians." 75 in S. S.

Ferry Street—Pastor S. G. Wells preached on "The Church," and "The Church" (continued). 127 in S. S.

River View—Pastor C. G. Hurst preached on "Right Kind of Thinking," and "Lost Opportunities." 30 in S. S.

Third Creek—Pastor A. F. Mahan preached on "A Proper Building on the Only Foundation;" at night, song and prayer service. Good S. S. for the day.

Meridian—Pastor W. A. Masterson preached at the morning hour on "Hiding Place of the Soul." No service at night on account of rain. 24 in S. S.

Fountain City—Pastor John A. Davis preached on "The Church of Christ" and No. eight of the series on "Excuses." 84 in S. S.

Immanuel—Pastor C. R. Jones preached on "Lost Paradise" in the morning, and Rev. Porter on "A Right to the Tree of Life," in the evening. Good day.

Lonsdale—Pastor Lewis preached on "Observations from the Resurrection of Christ," and "Observations of the Conversion of Paul." 175 in S. S.

Southside Mission—C. C. DeArmond, Superintendent. 149 in S. S. Special services will begin in a few weeks.

Euclid Avenue—Pastor A. F. Green preached on "The Sin Against the Holy Ghost," and "The Holy Spirit Needed." 86 in S. S. Good services, but rainy day.

Calvary—Pastor E. A. Cate preached at the morning hour on "o God by Jesus," and Rev. A. Stansberry at night on "God the Father, God the Holy Ghost." 64 in S. S.

Island Home—Pastor Dance preached at the morning hour on "Relation of Church and Kingdom." 150 in S. S.

South Knoxville—Rev. G. P. Bostick preached in the morning and Rev. Geo. W. Edens at night. 156 in S. S.

Oakwood—Pastor Geo. W. Edens preached at the morning hour on "How to Help the Pastor," and G. P. Bostick at night on "The Work in China." 117 in S. S.

Grove City—Pastor G. T. King preached on "An

Empty Life," and "How to Build a Church." Fine S. S. and B. Y. P. U.

Gillespie Avenue—Pastor A. Webster preached on "A Growth in Grace," and "Greater Than Solomon." 82 in S. S. Two good services.

MEMPHIS.

Central Avenue—Pastor Davis preached on "The Story of God's Wonderful Works," and "The Temptation of Christ."

First—Pastor Boone preached at both hours to fine congregations.

Central—Dr. H. W. Provence, of Shanghai, China, preached in morning. Pastor White at night on "The Ninth Commandment."

La Belle—Elder A. S. Wells preached at the morning hour and Elder H. W. Provence at night. 210 in S. S. Pastor D. A. Ellis is aiding in a meeting at Bolivar.

Blythe Street—Pastor W. J. Bearden preached on "The Duties and Importance of Prayer," and "The Judgment." Fine congregations. 133 in S. S.

Binghamton—Pastor C. H. Bell preached on "Men and Religion," and "Christ our King."

Calvary—Pastor W. H. Moore preached at both hours. Ordination of deacons in the afternoon. A very interesting meeting to be reported later.

McLemore Avenue—Pastor Thompson preached on "The Christian's Heritage," and "The Abiding Presence." Good audiences.

Seventh Street—Pastor Strother preached at the morning hour, and Missionary E. L. Morgan, of Shanghai, China, at night. 118 in S. S.

Union Avenue—Pastor E. L. Watson preached at both hours. Good congregations. Collection for missions.

Parkway—Pastor preached at both hours. Good day. Rev. W. R. Poindexter has accepted a call from three churches for full time—Bartlett, one-half time, every first and third Sunday; Harris Grove church, near Whiteville, every second Sunday; and East Laurel Church, near Jackson, every fourth Sunday.

Bartlett—Pastor preached on "The Assurance of Salvation," and "How Shall We Escape, if We Neglect so Great Salvation?"

THE MORMON CHRISTIAN WAR.

If you want a copy of the only official and authentic account of the Mountain Meadow massacre ever published, write to R. B. Neal, Grayson, Ky.

If you need leaflets and tracts to scatter that will stay or head off the "elders," write to same address.

If you wish to see a copy of "The Sword of Laban," the only paper on this earth devoted exclusively to battling Mormonism, write to same address.

CAMPAIGN IN HOUSTON.

The Home Board force of evangelists open a campaign Sunday, March 3, with eleven churches in Houston, Texas. The churches of that rapidly growing and now stricken city are all weak except the First Church. The forces of evil are mighty. This, therefore, is truly missionary territory. Will you not call upon all of your readers who know the way to the throne to remember us in their prayers that God may awaken his people of Houston and convict and bring into the kingdom the great multitudes of the lost.

WESTON BRUNER,
General Evangelist.

Rejoice with us! The campaign of missionary rallies in Beech River Association is bringing things to pass, although only three appointments have been reached and three days spent. Bro. R. L. Motley is doing telling work by strong, practical sermons. Miss Mary Northington is at her best in work among the ladies. Bro. W. F. Boren, of Darden, J. I. Johnson and C. V. Jones add interest to the campaign. Of the three churches visited, two laid practical plans for building new houses of worship and an increase in contributions of 300 to 500 per cent. We look for gracious results everywhere. The Associational campaign is the key to church development.

Lexington, Tenn. FLEETWOOD BALL.

We are in a great meeting with Pastor L. B. Stivers, of the Central Baptist Church, Johnson City, Tenn. This is the twelfth day, and there have been eighty professions of faith and seventy-two additions to the church to date, and the interest is great.

S. W. KENDRICK,
Johnson City, March 1, 1912. State Evangelist.

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W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent.
Rev. W. J. Stewart, Nashville, Tenn., Secretary, to whom all communications should be addressed.

MINISTERIAL EDUCATION.

For Union University, address A. V. Patton, Jackson, Tenn.
For Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.
For Hall-Moody Institute, address Dr. H. F. Watters, Martin, Tenn.

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Rev. Thomas S. Potts, D.D., Financial Secretary, Memphis, Tenn., to whom all funds and communications should be directed.

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

By J. W. GILLON.

(Continued from last week.)

This man's steward was dishonest but got the commendation of his lord because his lord was dishonest. Neither of them were guilty of that kind of dishonesty that would enable the laws of the land to get hold of them, but of the kind the world calls business shrewdness. This steward would have gotten the commendation of the business men of our own time. The truth is, most men of all times are not strictly honest. Most men are thieves, if judged by a strict standard. David said: "I said in my haste, all men are liars." Mr. Spurgeon said: "Yes; and David might have taken plenty of time to say it and it would have been the truth." Surely any man, either in haste or with due deliberation, might say most men are thieves and it could not be disproven. Much of our so-called business shrewdness is downright dishonesty. If two men have business dealings with each other, and one of them takes advantage of the other and cheats him knowingly, and knows the

Utterly Wretched

Nervous Prostration Long Endured Before Remedy was Found.

Miss Minerva Reminger, Upper Bern, Pa., writes: "For several years I had nervous prostration, and was utterly wretched. I lived on bread and beef tea because my stomach would not retain anything else. I took many remedies, but obtained no relief until I took Hood's Sarsaparilla, when I began to gain at once. Am now cured." Pure, rich blood makes good, strong nerves, and this is why Hood's Sarsaparilla, which purifies and enriches the blood, cures so many nervous diseases. Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

other man does not know that he is being cheated, but excuses himself for the fraud by which he profits, on the ground that it is his business to look after his own interests, and the other man's business, to look after his, such shrewd dealer will get the commendation of the business world, but God will look down from the skies and say, "Thief."

If Christ had commended this trick of the steward, he would not be tolerated as a teacher of morals, much less trusted as the Saviour of men. He would deserve the censure and contempt of upright men and would get it. We can see at once that the one who credits Christ with the commendation of the steward's trick, and yet wants to trust him as a Saviour, would be in serious trouble. Christ did not commend the fellow, but made use of the story to enforce some great truths.

He said to the disciples and the rest of the audience: "The men of this world are wiser and shrewder for their day and generation, than the children of light." He was justified in his statement. The men of this world claim to love the things of this world, its wealth, pleasures, etc., and they pursue them with a persistence worthy of a better cause. They think of these things by day and dream of them by night, and their constant planning is for them. They love themselves and this life better than all else, and their constant effort is for self. They are perfectly consistent as to profession and practice.

"The children of light" profess to live not merely for the time that now is, but for the time to come as well. They claim to have their affections set on things eternal. In spite of this high claim, they do not, as a rule, show constancy and persistence in their pursuit of the things they profess to love, nor do they show wisdom and shrewdness in their method of exploiting them.

The men of the world show off to much better advantage, in view of the profession of the two.

We see many illustrations of this where the world and church are brought in close touch. If a man of the world moves into a new community on Monday and enters at once into business, before Saturday night the people of the community are informed about the new business man, his location, his goods, etc. If, however, a churchman, a child of the King, comes in, few, if any, know he is there. Still fewer will know he is a Christian, and still fewer know to what denomination he belongs. As a rule he does not take fellowship at once. He must be visited, begged, and petted into the church; and when he gets in, he merely counts on the roll. He has no intention of being active in the service of the Lord. He does not press his great Saviour and the things for which he professes to care, upon other men. This is not wise, to say the least, that may with truthfulness be said. Many other examples or illustrations might be given. This is enough, however, to justify Christ's statement.

The Lord might have gone a step further, and uttered just as evident a truth. He might with perfect safety have said that the so-called children of light would be wiser in their pursuit of and care for the temporal things than they would be in their relationship to the things imperishable and eternal.

The best and most recent statistics disclose the fact that the professed Christian people of the United States hold in their possession sixty-five per cent of the wealth of the United States. This does not indicate lack of business sense or wisdom upon the part of Christian people, but from a human view it argues that God's so-called children are wise as pertains to their conduct toward wealth getting. There are many other evidences of their wisdom. I recall a striking illustration of this fact. Some months back I was helping a pastor in a series of meetings. One day he carried me through the splendid meeting house and pointed out to me all of the advantages of the Sunday school equipment, and after we looked it all over, he said: "When we undertook this, I got the plans drawn and secured an estimate of the cost of building the plant, and then called my deacons together to lay plans for securing the money, and when I told them of the plan and estimated cost, they with one voice said it could not be done. They pointed out that we could only raise so much money, and named the individuals from whom it could be gotten, and then said we cannot borrow the remainder." The pastor happened to be one of those common sense practical fellows who is a very uncomfortable, unpleasant man for a layman to have around when he does not want to do his duty, so he turned to his senior deacon and asked him if he thought he needed to project a business venture that would require the same amount of money the church needed, and only had the cash they all claimed the church had, if he could secure the money for his own business venture. At once the deacon replied that he could, and so thought each of the other deacons concerning himself.

The point is simply, those deacons were consecrated to taking care of their own temporal fortunes, but were not consecrated to the care of the temporal interests of God's kingdom. It is thoroughly safe to say that a man who will borrow money to run his own temporal business, and will not borrow money to run the Lord's business, is consecrated to his own business, but not to the Lord's. He is wise as concerns his own temporal interests and unwise as to his conduct toward God's kingdom interests. He borders close onto the life of a hypocrite.

The Saviour used the term "wise" here largely in the sense of the term "faithful," as is shown by the fact that he goes on to say that "He that is faithful in a very little, is faithful also in much." "And he that is unrighteous in a very little, is unrighteous also in much." If, therefore, you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in that which is another's, who will give you that which is your own?"

These terms need explanation—"little," "unrighteous mammon," and "another's" are here mutually explanatory and are used here to describe one thing. "Unrighteous mammon" everywhere in the Book is used to describe earthly possessions, such as riches, and the Lord evidently so uses it here. If this be true, the Lord here says that the "unrighteous mammon," or wealth

of man, is the little part of the man, and if he will not be faithful in the money he holds, or the trust that he holds, which is the little part of him, he would not be faithful in much, or "the true riches," if he had that.

"Much," "true riches" and "your own," are also mutually explanatory and refer to the same thing. "True riches" is everywhere used to describe or define eternal life. "Eternal life," or "true riches," is the much of any man's life. The man who will be faithful in the little or unrighteous mammon, will be faithful in the much or true riches, but he that is unfaithful in the "unrighteous mammon," will be unfaithful also in the "true riches."

By the question he asks, he gives the disciples to understand that the man who has proven himself unfaithful in the unrighteous mammon will not have committed to him the true riches.

"If, therefore, you have not been faithful in that which is another's, who will give you that which is your own?" Or in other words, "If you are not faithful in the use of money, who will give you the true riches?" He so uses the terms "unrighteous mammon and another's" as to show clearly he means to teach that he considers unrighteous mammon or earthly goods, a trust committed to the man, and that in no case man is the owner of it. He also uses the terms "true riches" and "your own" in such a way as to clearly teach that the true riches or eternal life does really belong to man when he comes to be the holder of it.

The evident import of the language is, that the little, or unrighteous mammon is a trust committed to man by God for a purpose all God's own, and that the judgment as to man's worthiness or unworthiness to have committed to him true riches is based upon the way he treats God with reference to the "unrighteous mammon." If he is faithful to God with his money, he will be faithful to God in his use of eternal life, or "true riches," if God gives him that. But if he is unfaithful to God in his use of money, if God gives him eternal life or "true riches," he will be unfaithful in that. For "he that is unrighteous in little, is unrighteous also in much."

(To be concluded next week.)

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WOMAN'S MISSIONARY UNION,

Auxiliary to the East and West Tenn. S. S. Conventions.

After meeting the great Sunday school conventions in the different divisions of our State and seeing the hosts of women eager to know how to better prepare themselves for teaching, we wondered why that time should not also be utilized in teaching the women how to increase interest in missionary societies.

Last year at Paris the Woman's Missionary Union, auxiliary to the West Tennessee Sunday School Convention, was organized to meet one day previous to the Sunday school meeting. This was also done at Sevierville for East Tennessee W. M. U.

A great program has been arranged for West Tenn. Woman's Missionary Union, which is to meet at Brownsville the evening of the twenty-second of April, and all day the twenty-third. Dr. J. W. Gillon is to open the meeting with a splendid address on "What the W. M. U. Has Meant to the Denomination." Tuesday, the twenty-third will be given to very practical talks, not papers, on "How to Interest Women and Girls," "Avoiding Ruts in Meetings." Sunbeams, R. A. and Y. W. A. will be freely discussed. Mission study classes, value of missionary literature and other practical subjects will be discussed by women who have made a success of these things.

Brownsville W. M. U. has just celebrated its fortieth anniversary, but they believe this Convention will be the greatest inspiration they have ever had. Let every society in West Tennessee at least send two delegates. Brother pastor, encourage your women to come.

East Tennessee Woman's Missionary Union meets the tenth of April. The program is practically the same as West Tennessee, except Brother G. P. Bostick, of China, will speak at the evening service.

This meeting is to be in Lenoir City, twenty miles south of Knoxville. Their society is expecting a large delegation

from all over East Tennessee. Plan now to come and do not let anything, if possible, interfere with your plans. Much depends on these first conventions. Come for W. M. U. meeting one day earlier than otherwise, and stay through Sunday School Convention.

MARY NORTHINGTON.

SOME LATE BOOKS.

"The Gospel According to Mark," with Introduction and Notes by Rev. J. J. Taylor, M.A., D.D., LL.D. This is the first volume of the Convention Series of Commentaries, Rev. I. J. Vair Ness, D.D., General Editor. This is the most far-reaching move of the Sunday School Board in book-making. Dr. Taylor has given us a plain, frank, practical and scholarly commentary. If this is the kind of work we are to have, it is a great move of the Board. This volume is opportune just now, covering the Sunday school lessons for 1912. Price, \$1. Sunday School Board, Nashville, Tenn.

"Organ and Function," A Study of Evolution, by B. D. Hahn. The volume covers 198 pages and is neatly gotten up. The chapters are: I. "Beauty and Design;" II. "Utility and Natural Selection;" III. "Organ and Function;" IV. "Organism and Environment;" V. "Variation and Change;" VI. "Variation and Heredity;" VII. "Reproduction and the Genetic Bond;" VIII. "Reproduction and Reminiscence;" IX. "Brain and Thought;" X. "Program and Platform;" XI. "Replies." The price of the book is \$1. Sherman, French & Co., Boston, Mass.

"One Hundred Prayer Meeting Talks and Plans." This splendid volume of 544 pages includes an introduction by F. B. Meyer, 1,200 illustrations, texts, thoughts on the theme outlines, questions and illustrations, one hundred suggestions and tested plans for successful prayer meetings. Here is one of the most suggestive and helpful volumes that is to be found. Every pastor ought to have it in his library. Dr. F. M. Barton, editor of the Expositor, is the publisher, Cleveland, O., from whom it can be had for \$2.

"Three Thousand Illustrations in Religion and Morals." This volume covers 450 pages. It is a classified collection of anecdotes, incidents and thought germs for preachers, platform speakers, Sunday school superintendents and teachers, Christian workers and Bible readers. It has copious indices—homiletical, topical, textual, biblical, biographical, junior congregation and Sunday school lesson. It was gathered and arranged by Rev. J. H. Bomberga, D. D., editor of the Christian World. It is from the Central Publishing House, Cleveland, Ohio. Price, \$2.

W. C. GOLDEN.

DR. H. W. TRIBBLE.

I have just read of the sad accident which resulted in the death of our brother, H. W. Tribble. I am so sorry! My heart is almost crushed, and I am sick of sadness. He was my friend. I was his friend. Of all the Baptist preachers I have ever known, no one ever lay nearer my heart than did Brother Tribble. He was always ready to befriend any one in need. He was always gentle; he was always kind; he was always clean. There was nothing "tricky" about Tribble. He was clean in every sense of the word. He believed in a clean ministry and a clean

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church membership. Vessels of honor, not of dishonor, vessels meet for the Master's use, was Tribble's ideal of stewardship. Twice we went to the Southern Baptist Convention and occupied the same berth together. When on our first trip we had talked for an hour, after going to bed, Brother Tribble said: "Now, Brother Wells, let us pray before we go to sleep." This is the part about Tribble I have always remembered—whether on steamer or train, in camp or in hotel, Tribble was a man of prayer. This was while he was pastor of the First Baptist Church, Jackson, Tenn. He was my pastor. He was pastor of every member of the church. He was everybody's pastor, because he was interested in the welfare of everybody in Jackson. Brother Tribble was truly a good pastor. He was a member of the council that ordained me to the ministry. Is it any wonder that I should love him? Why should I not give vent to my feelings by writing these few lines? I repeat, I am sadder now than I have been a long time to think that Brother Tribble is gone, and I shall never see him on earth again. Whenever I heard from him, after he had left Jackson, Brother Tribble was always under a great burden. When I last saw him, he was president of a college in good old Virginia. The whole college was on his heart, but he gave me enough encouragement in an hour to last me a year. I spoke to the student body at chapel hour, and left, never to see Tribble again. Brother Tribble was a worker. He was always "doing things." Why God takes away the workers and leaves the idlers is one of the things we cannot understand. Brother Tribble's death is not only a big loss to Columbia College, but to the world. May God comfort and bless the bereaved wife and children in his prayer.

FRANK M. WELLS.

Jackson, Tenn.

BY-PRODUCTS OF THE MISSIONARY'S WORK.

"Now, the truth is, that in the very nature of the case, by far the largest part of their accomplishment can never be claimed by the missionaries as their own. They dig the well and toil at the windlass, but the waters they raise do not flow in an open conduit to the fields they quicken. Most of them disappear in the ground, and when they reappear to make distant wastes bloom, they cannot be identified. What of the young men leaving the mission colleges unconverted, yet imbued with Christian ideals? What of the bracing effect on the government schools of competition with the well-managed and efficient mission schools? What of the government schools for girls, which would never have been provided if the missionaries had not created a demand for female education and shown how to teach girls? What of the native philanthropies which have sprung up in emulation of the mission care for the blind, the insane and the leper? What

of the untraceable influence of the Western books of inspiration and learning which, but for the missionary translators, would not yet be accessible to the Chinese mind? Among Chinese who neither know nor care for the "Jesus religion," the changes of attitude toward opium-smoking, foot-binding, concubinage, slavery, squeeze, torture and the subjection of women betray currents of opinion set in motion largely by the labors of missionaries. —The Changing Chinese.



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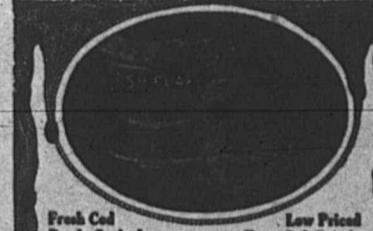
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STATEMENTS.

We want to thank our subscribers for the prompt response which so many of them have made to the statements recently sent them. All, however, have not yet responded. We hope they will. We are needing the amounts due us to meet obligations.

WHY KILL THE SALOON-KEEPER?

A Methodist preacher at Poughkeepsie, New York, created comment some time ago by saying:

If a saloon-keeper sells one of my boys rum I will shoot him. Yes, I will kill him. This may be rather hot talk, but I mean it. Rather the rum seller should die than that he should be allowed to make a drunkard.

But why should he kill the saloon-keeper? Suppose he should go to the saloon-keeper and say to him: "I have said if a saloon-keeper sells one of my boys rum I will shoot him. You sold him rum; I am going to shoot you." The saloon-keeper would probably say to him: "Don't shoot me. I have a license to sell rum in this community." "License! Where did you get that license?" "I got it from the official representative of the State and county."

Suppose the Methodist pastor should go to that official and say to him: "What made you sell that license to that saloon-keeper to allow him to sell rum to my boy to make him drunk? I have said I am going to shoot somebody for it. The saloon-keeper says you sold him the license. I am going to shoot you." The official would say: "Don't shoot me. I sold that license to the saloon-keeper, but I had no option in the matter. The law (in New York) said I must sell the license to that saloon-keeper. When he laid down his money and asked to take out a license, I could not refuse him." "The law said so?" "Yes." "Who made the law?" "The Legislature made the law."

Suppose the Methodist preacher should go to a member of the Legislature and say to him: "What made you vote for that law, (or, why did you not vote to repeal that law) to allow the official to sell the license to the saloon-keeper to sell rum to my boy to make him drunk? I have said I am going to shoot somebody for it. You helped to make the law, or you did not vote to repeal the law. I am going to shoot you." The Legislator would say: "Don't shoot me. I voted for that law (or, I did not vote to repeal that law), but I do not think I am so much to blame. My constituents elected me knowing my position. I was their representative." "Your constituents! Who were they?" "Why, they were the Baptists and the Methodists and Presbyterians, etc., in my county." "They were?" "Yes."

And the preacher would go away with head down, saying: "Must I shoot the whole crowd, then?" Among those that he would need to shoot perhaps would be some of his own stewards. For the responsibility for the existence of these laws which allow officials to sell license to saloon-keepers to sell rum to boys to make them drunk comes back ultimately and rests upon the Christian people of the community.

The liquor people sometimes claim that they hold the balance of power in a community or State, and so perhaps they do. But the Christian people hold the power in almost every community or State in this Christian land. Any time they choose to exercise it they can drive out these accursed saloons.

The above argument is made to apply to New York State because the Methodist pastor in question lives in that State. In Tennessee the argument would be slightly different, inasmuch as saloons do not exist in this State as legalized institutions. They do exist, however, in a few cities, like Nashville and Memphis, by connivance of some officials who are elected by the people. In this State, therefore, the saloon-keeper when approached would say that he has the permission of the official to run the saloon. The official would say that he has the sanction of his constituency for permitting the saloon-keeper to run the saloon, and when asked who are his constituents could very properly reply that in many instances they are the Christian people of the community. In this State, as in New York, the responsibility for the non-enforcement of our temperance laws rests largely upon these Christian people—not as a body, thank the Lord—but, unfortunately, upon many of them who vote for officials who favor the non-enforcement of the laws.

A CAT RANCH.

Our readers may be interested in the following letter received by the Secretary of the Chamber of Commerce of Chattanooga:

Knowing that you are interested in securing industrial plants and other enterprises for your city and district, I take the liberty of presenting to you what seems to me a most wonderful proposition, and in which, no doubt, your organization will take a lively interest and perhaps wire me the amount of stock your citizens would subscribe toward the formation of this company.

The object of this company is to operate a large cat ranch near Chattanooga, where land can be purchased cheaply.

To start in with we will select about, say, 100,000 cats. Each cat will average about twelve kittens a year. The skins run from 10 cents for the white ones to 70 cents for the pure black. This will give us about 12,000,000 skins a year to sell at an average of 30 cents apiece, making our revenue \$10,000 a day, gross.

A man can skin fifty cats per day for \$2. It will take 100 men to operate the ranch, and, therefore, the net profits will be about \$9,800 a day.

We will feed the cats on the rats, and will start a rat ranch next door. The rats multiply four times as fast as cats. If we start with 1,000,000 rats we will, therefore, have four rats per day for the cats.

Now, then, we will feed the rats the carcasses of the cats from which the skins have been taken, giving each rat a fourth of a cat.

It will thus be seen, the business will be self-operating and automatic all the time. The cats will eat the rats and the rats will eat the cats, and we will get the skins.

Awaiting your reply and trusting that you appreciate the opportunity that I give you, which will get you rich quick, I am, yours very truly.

The promoter of this novel scheme does not explain where he is to get his 100,000 cats and 1,000,000 rats to start on. Nor does he show clearly why there should be such a demand for cat skins as to call for a supply of 3,333 skins a day at 30 cents each. We did not know before that cat skins are in such demand. If, however, he can get his cats and his rats and find a ready market for so many skins, there is evidently a fortune in the business. What other business is "self operating and automatic" all the time? It beats Standard Oil. If you would like to take stock in the company write to the Secretary of the Chamber of Commerce, Chattanooga, Tenn.

PROHIBITION PROHIBITS.

Almost ever since the passage of the State-wide prohibition law, saloons have been running wide open in Nashville. Despite all the endeavors of the law-abiding forces in the State to secure the enforcement of the law, the officials refused to do anything, pretending that the law was impracticable and could not possibly be enforced. But suddenly, about two weeks ago, the sheriff of the county, Mr. Sam H. Borum, had his deputies make raids upon a number of saloons. These raids have been kept up constantly since, until now every saloon in town is practically closed. Some of them have suspended business entirely. Others are doing only a very limited amount of business on the sly. As a result the arrests for drunkenness and for other crimes in the city have fallen off to almost nothing. The public are very much mystified as to the motives of Sheriff Borum for becoming so suddenly aroused to the importance and the possibility of the enforcement of the law. Whether the fact that the Democratic primary in the county occurs on March 14th, in which Mr. Borum is a candidate for re-nomination, had anything to do with his course we do not know. Without questioning his motives in the matter, we want to call attention to the fact that he has succeeded in thoroughly demolishing the two principal arguments of the liquor men, namely, that prohibition does not prohibit, and that it is not effective in lessening crime. Mr. Borum has shown conclusively that the law can be enforced in the hands of a determined official, and that its effects are of the most beneficial character. The only thing which remains is to make this enforcement of the law permanent, not only in Nashville, but in all the cities of the State. To that end all that is needed is to elect officials everywhere who will favor the enforcement of the law.

EDUCATION OF GIRLS IN MOHAMMEDAN LANDS.

A Mohammedan paper published in Egypt has the following to say about the education of girls: "The teachers of Mohammedan girls must be of Turkish or Egyptian descent, because European teachers cause their pupils to lose their national loyalty. Male teachers of girls must be at least fifty years old. Girls leave school at the age of eleven or twelve. Five years of school are sufficient for the education of any girl. The rudiments of arithmetic are sufficient for home life. Geography is unnecessary, because when a woman travels she is under the care of her husband or a male relative. Egyptian girls must read the biographies of Arabian women, who excel especially in modesty and humility. Girls must learn housework, cooking, washing and similar things."

From a Mohammedan standpoint these things are great concessions. As a matter of fact, Mohammedans do not believe in the education of women at all. They have little respect for women, and their policy

has been to keep them in ignorance, and so in subjection. In the great Mohammedan University at Cairo, with about 15,000 students, there is not a single girl. It is only in the last few years, under the stimulus of mission schools in Mohammedan countries, in which girls as well as boys are educated, that the Mohammedans, yielding to the pressure of public sentiment created by these schools, have become aroused to the importance of the education of girls at all. But even now their policy is to give them as scant an education as possible, as indicated by the above program.

FOREIGN MISSIONS.

We had an interview last week with Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board, while he was in the city attending a meeting of the Committee on Arrangements for the Southern Baptist Convention. Dr. Willingham estimates that if the receipts of the Foreign Mission Board from now until April 30th shall be the same as they were last year during that period, the indebtedness would amount to \$123,000 or \$124,000. The result of such indebtedness would be to greatly cripple and almost paralyze the work of the Foreign Mission Board. It would mean that there could be no advancement in the work of the Board on the foreign field.

At a time like this, when the opportunities are so great and so pressing, especially in China, where such an effectual door has been opened, it would be criminal not to take advantage of them. To meet the situation, the Foreign Mission Board at a recent conference with the Vice-Presidents of the Board in the various States, decided that a series of parlor conferences should be held in various city, town and country churches throughout the South, in which the condition of the Board should be laid before the brethren and plans devised to raise the largest amount possible in the different churches for the Board. We hope that such conferences will be held in every community in Tennessee. The situation is rendered more acute by the fact that four of the prominent missionaries of the Board have died in the last few months, and that there are now at least 20 applications on the part of a number of excellent young men and women to take the places of those who have fallen asleep.

THE FAMINE IN CHINA.

A letter just received from the Rev. E. F. Knickerbocker, of the American Presbyterian Mission, Ningpo, China, gives a good idea of the conditions in part of the territory laid waste by floods in Chekiang Province alone.

During the summer the terrific typhoons and devastating floods played havoc with the Northern part of Yu-Yao County bordering Hangchow Bay, which ordinarily is an immense tract of fine farming land that has been reclaimed from the sea by series of dikes. There are seven dikes in the series. Rice is grown above the fourth dike, and the lower dikes are devoted to the growth of cotton.

The typhoons and floods made the crops a total loss, and the poor farmers, who had worked day and night knee deep in the water for many weeks, became penniless beggars.

Beyond the seventh dike, between the embankments and the sea, stretches a wide tract of land which is only covered by the highest tides. In this region there is a famine encampment of 140,000 souls, making their homes in straw huts erected on small mounds of mud. Their condition is desperate. Men, women and children are starving, and the only help they have had has been from the self-government societies—a part of the revolutionary government of Chekiang Province—though their efforts were almost abortive owing to lack of funds.

Three more townships close by affected by the famine show 54,000 destitute farmers, terribly in need of help. These people must be cared for until May, and

in order to keep them alive it will be necessary to raise at least \$4.00 per person. This, of course, will be reduced by those who will have died of starvation by the time relief arrives. The thousands remaining are looking toward the United States for help.

He adds that if money be sent to the Board, it should be cabled at once, as every day will add hundreds to the list of dead.

THE DENOMINATIONAL PAPER AND PASTORS.

In his valedictory address as editor of the Baptist Record, a position which he has held for twelve and a half years, Dr. T. J. Bailey says: "The paper is the pastor's strongest ally, and yet hundreds of them welcome its help and enjoy its blessings without making any adequate exertions for the extension of its circulation. If this defect could be remedied, the battle would be won. The pastors are the key, and we shall never have the paper we need without their general and hearty assistance."

This is true, very true. Why should not the pastors recognize the denominational paper as a denominational agency and put forth their efforts to extend its circulation as much as they would to secure contributions for missions? If they did, it would be much better not simply for the paper, but for all our denominational work, because the denominational paper is the medium of communication for the information and inspiration of the brotherhood along all lines of the denominational work.

REV. R. J. WOOD.

We were deeply grieved last week to learn of the death of Rev. R. J. Wood, of Waynesboro. Brother Wood was for some years the beloved pastor of the Waynesboro and Philadelphia churches in the Indian Creek Association. Later he was pastor at Dickson. Afterwards he went to Texas. Only a short while ago the brethren of Indian Creek Association succeeded in inducing him to return. Both he and they anticipated many years of service in the bounds of the Association. But it was not so to be. The Lord has seen fit to call him home. But while the worker has ceased, his work will go on. The harp dies, but the harp continues to exist, and other hands strike its chords. We tender to the brethren of the Indian Creek Association, and especially to his family, our deepest sympathy in the death of Brother Wood.

CHINA AND CHRISTIANITY.

An editorial in a Shanghai paper recently gives credit to the Christian religion for the revolution in that country. Gen. Li, the leader of the revolutionary troops, is quoted as saying:

O, yes, missionaries are our friends. JESUS is better than Confucius, and I am strongly in favor of foreign missionaries coming to China, teaching Christianity, and going into interior provinces. We shall do all we can to assist missionaries, and the more we get to come to China, the greater will the republican government be pleased.

The newly-elected President of the Republic, Dr. Sun Yat Sen, is a Christian, and was educated in Christian schools. Is China about to become a Christian nation? Is a nation, and one so big as China, to be born in a day?

RECENT EVENTS

We should be glad to have some one give us the address of Mr. W. S. Daniel. He is one of our subscribers, but in writing us recently failed to give his address.

Dr. R. S. MacArthur has agreed to become acting pastor of the Tabernacle church, Atlanta, Ga. He feels that his duties as president of the Baptist World Alliance will prevent him from accepting any regular pastorate.

Dr. L. M. Roper, of Spartanburg, S. C., has accepted a call to the pastorate of the First Baptist Church, Petersburg, Va. Dr. Roper has done a great work at Spartanburg.

Dr. W. C. Golden left last week for Houston, Texas, where he is to join the other Home Mission Board evangelists in a general campaign in that city. We hope to hear of gracious results.

We stated last week that the loss by the great fire in Houston was about \$7,000,000 in property, and about 1,000 lives. We should have said about one thousand people were rendered homeless, not that their lives were lost.

The mother of Dr. J. J. Hall, of Fayetteville, N. C., recently passed away in London, England, in her ninety-fourth year. She was a remarkable woman, always thinking of the happiness of others. She was the mother of three Baptist preachers.

Will some one please give us the address of Mr. H. I. Ward? We have received a letter from him with reference to his subscription to the Baptist and Reflector, in which he failed to give his address. We shall be grateful to any one giving us this information.

We had the pleasure of preaching last Sunday at Calvary church, this city. As we stated last week, the church has called Rev. J. W. Linkous of Creston. He has accepted the call and will take charge the fifth Sunday in March. We congratulate Calvary church upon securing him, but we sympathize with the Riverside Association, in which he has been one of the most active and useful workers.

Following the Watchman, we stated last week that for the first time in the history of the Baptist and Reflector five issues of the paper were published in February, and that this would not occur again for 80 years. A correspondent of the Watchman calls the attention of that paper to the fact that there have been two years in the history of the Watchman when there were five Thursdays in February, and that the next will occur in 1940.

Rev. John A. May recently preached a sermon in the Baptist church at Miami, Fla., on "Moral Insanity," in which he excoriated social gambling very vigorously. The house was packed, and the sermon seems to have created considerable of a sensation. We hope that it will accomplish much good. We have the impression that it needs to be preached not only in Miami, but in many other places.

The Nashville Sunday School Union met at the Grace Baptist Church last Sunday afternoon. President J. H. Wright was in the chair. Dr. J. M. Frost, Secretary of the Sunday School Board, delivered a fine address on "The Kingship of Christ," which was greatly enjoyed by the large audience. The meeting was held in the basement of Grace Church. The auditorium is not yet completed. The work upon the church, however, is going rapidly ahead. When completed the building will be a handsome one. Rev. C. D. Creaman, the pastor, is doing a noble work there.

Dr. Henry Alford Porter, pastor of the Walnut Street Church, Louisville, sailed on March 2 to spend a three months' leave of absence in the Orient. At Naples he will be joined by Dr. B. H. DeMent. Together they will visit Egypt, Palestine, Asia Minor and the Balkan States. From Constantinople they will be accompanied by Rev. C. T. Byford, continental commissioner of the Baptist World Alliance, and will visit Transcaucasian Russia and Persia. Dr. W. O. Carver, of the Southern Baptist Theological Seminary, will supply the Walnut Street pulpit until Dr. Porter's return about the first of June.

The Conference for Education in the South will meet for its fifteenth session in Nashville, Tenn., April 3-5, 1912. Many of the most prominent publicists in America and the South will be present at that meeting. In view of the importance to educational development which this Conference has always exerted, it is expected that large crowds will attend from all over the country. As the meeting is held at an important educational center this year, it is the expectation that unusually large numbers will attend and that an exceptionally strong program will be presented.

The railroads have granted a very liberal rate of a little over one fare for the round trip from points within the State of Tennessee. Tickets will be on sale April 1, 2 and 3, with a final limit of April 20.

The Home Page

A DOUBLE TRAGEDY.

BY MRS. SUSAN M. GRIFFITH.

"Aunt Abby, you're wanted at the phone," called Helen Bliss, leaning on the fence and speaking to an elderly lady sitting on the front porch of the opposite cottage.

Miss Abby Merton looked up from her sewing and called back impatiently: "For the pity's sake, child, who wants me?"

"The Davenports. The servant called me up. She said they wished to speak to you particularly, but I think I can answer for you, if you don't care to come over."

"I do wish you would, Nell," and Helen disappeared. For ten minutes only, however, when she came racing across the street, and, flinging herself down upon the top step of the porch at her aunt's feet, burst out excitedly: "Aunt Abby, the awfulest thing! A perfect domestic tragedy! There's been an accident, a terrible accident at the Davenports. The gas stove or something exploded, and Mrs. Davenport is dead—burned to death! Sherman is dreadfully burned, too, trying to save her. Oh, Auntie, isn't it the most terrible thing you ever heard of. And they want you to come right over there. Of course they would naturally think of you first of all—such an old friend of Mrs. Davenport. Oh, those poor, poor girls! How I do pity Lottie and Cora. And poor Sherman! Don't wait for anything, Aunt Abby, but go at once; please do."

Away went Miss Abby Merton, and away went Helen to find her mother and acquaint her with the terrible tidings; for she had been out shopping all the morning, and had just come in in time to answer the telephone.

"Mamma," she called excitedly, as she went through the sitting room and dining room and peered into the kitchen, without finding her. But there were traces of her, for on the kitchen table was a freshly baked cake and a roll of pressed beef, beef, which Helen had promised to take to the picnic at Elmwood Lake, which was to come off late that afternoon, where she and a party of her special friends were to have a fine spread and a moonlight row on the water afterward. The ironing rack held the weekly ironing, too, prominent among which were five white waists, two white skirts and a fine white dress, all Helen's.

"I see she has my things done all right," said the young girl complacently. "I was so afraid she wouldn't be able to manage the cake and ironing both. But mother is equal to anything. I never saw any one who could do as much work in so little time as my mother. I do wonder where she is. Up in the sewing room, I suppose, working on my party dress." And thither Helen sped, eager to impart her news.

Yes, there was the patient, seemingly tireless mother, running beautiful narrow ribbon through uncounted yards of dainty beading. Helen threw herself into a chair by her side, gave her a graphic account of the terrible tragedy as far as she herself knew it. The mother sympathized to the full, and was glad they had sent for Aunt Abby. "She is so wise and good," she said; "and always knows just what to do."

And the gentle woman sighed, as a tired pain shot through her side.

"How lovely my new party frock is," said Helen, gazing with admiration at the filmy, cloud-like robe in her mother's deft hands. "And how fast you do that. You are almost through with it, too, aren't you, mamma?"

"I should soon be done if I hadn't so many other things to do, dear," said Mrs. Bliss, catching her breath over another sharp pain. "But I must lay it aside now, in a few minutes, and see about luncheon. Father and the boys will be here promptly at half-past twelve and they cannot be kept waiting, you know."

"That's so," said Helen carelessly. "Well, you'll finish it somehow, mamma. I know you will. I shall be perfectly frantic with disappointment if I don't have that dress for tomorrow night. This party at Seaton's is to be the swell affair of the season, you know, and your daughter must be becomingly attired. Oh, how dreadful it must be to have no mother! Poor Lottie and Cora Davenport. Don't you think, mamma, it would be the proper and kind thing for me to do, to go over to the Davenports and see if I can help them in any way?"

"Why, dear, I don't see the necessity of it. Your Aunt Abby is there, and, no doubt, many of their neighbors and friends; and they have servants, you know, and you might only be in the way."

"Oh, I couldn't be in the way, mamma," said Helen. "There are always so many little things to attend to at a time like this, and the girls and I have always known each other very well, and they may expect me to come and give them what comfort and help I can. For my part, I think it is the thing to do."

"Well, dear, if you think you ought to go, do so by all means," said Mrs. Bliss, rising and laying the pretty dress in a large sheet of tissue paper. "But if you find you cannot be of use, I wouldn't stay long."

"Oh, I'll not. I'll be obliged to be back by half-past three, in order to get ready for the picnic, you know." And Helen fluttered off, while the weary, over-burdened mother descended to the kitchen.

There were plenty of people at the Davenports, Helen found; many from curiosity, some sincerely desiring to help. There was no need for her to do anything; but a wish to be prominent, as well as a feeling of excitement, led her to do things she would have felt injured to have been called upon to do at home. She was busily engaged in dusting the parlor furniture, when Aunt Abby came upon her.

"What are you doing here?" was the abrupt question.

"Everything I can to help," was the response.

"You'd better be at home helping your mother," growled Aunt Abby.

"One likes to show sympathy in a time like this, Aunt Abby," Helen said. "Mother is all right. She didn't mention her need of my services, and there is nothing special to do at home."

"There never is," said Miss Abby, sarcastically, as she turned away.

"Aunt Abby can be so disagreeable, sometimes," murmured Helen to herself. "I don't see why she finds it necessary to interfere with our domestic affairs, anyway."

Helen reached home just in time to get into her picnic garb. Her mother was making sandwiches and packing her basket.

"Oh, you blessed mother!" she exclaimed, giving her a rapturous kiss. "I forgot everything about putting up my lunch. But you never do forget any-

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thing, do you, dear mamma? I have just barely time to get ready, and not a minute to spare."

"How dreadfully your mother looks," said one of the girls as the merry group started for their car. "Is she ill?"

"Why, no," replied Helen in astonishment. "She hasn't complained. Mother is never sick. She is a little pale naturally, and she is always somewhat thin; but she is well and strong."

Lightly as she spoke, however, she could not banish what her companion had said, nor get rid of her aunt's sarcastic remark about the work. Was there any truth in her mother being overworked? Had she really been neglectful? Then, like a flash, the thought that she might have run the beading in her dress, that she could have made the cake and ironed her waists and skirts, came to condemn her. Filled with these accusing thoughts, the picnic was not a pleasure to her, and she was both glad and thankful when it came to an end and she found herself homeward bound.

As she got off her car at the corner of her street, the brilliant electric lights showed her the doctor's buggy at her father's gate, and her heart beat wildly with apprehension. She came upon her Aunt Abby in the hall, laden with towels and a basin of ice.

"What is it, Aunt Abby?" she questioned. "What is the matter?"

"Only another domestic tragedy," said her aunt curtly. "And, to my mind, this is the worst of the two. Your mother has broken down at last from the strain of over-work and heavy burden-bearing, as I knew she surely must, and if she lives, which is very doubtful, it will only be to suffer lifelong invalidism. So much for riding a willing horse to death."

The days that followed. Oh, the weary, remorseful days! Helen wandered through the house, and everywhere there met her the evidences of her mother's love and care, which she had always accepted as a matter of course, and never, never appreciated. The beautiful dress, which had cost that dear mother so much, lay in its tissue wrappings on her bed, every stitch finished; but the young girl turned away from it, sick at heart. She could never wear it; she could never even bear to

look at it. The lesson was indeed a bitter one, but it made out of the careless, selfish girl a thoughtful, devoted nurse. Many said: "Poor Helen," as they witnessed her constant care of the invalid mother, whose mind was enfeebled as well as her body; but it was always "Poor mother" with the girl. If she had only lifted the household burdens with but "one of her fingers," this tragedy might never have been. On the contrary, the beautiful lamp of life which must ever burn so dimly now, might have been as brilliant as the stars.

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The Young South

MRS. LAURA DAYTON EAKIN,
Editor.

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

Address all communications for this department to Mrs. L. D. Eakin, 209 West Seventh St., Chattanooga, Tenn.

Mission topic for March, "The Foreigner, East and West."

Have you read of the "Tukum Maru" or Gospel Ship, Inland Lee, Japan? The captain is Luke W. Bickel, and his faithful evangelists make the crew. Up and down this beautiful but treacherous inland sea, they go from island to island; they carry the gospel and bring good cheer. Last Christmas was celebrated in 45 places in these islands, and there is a church of 85 members, where ten years ago there was not a friendly face. The captain is brave and full of kindness, and the people now love him and his Master.—L. D. E.

CORRESPONDENCE.

Dr. Robert J. Willingham, the Secretary of the Foreign Board, has written us a letter. Perhaps you may not understand it all, but get mother or grandmother, or auntie, to read it to you, and then do your very best to help the Board out of its difficulty. They say there is a debt of \$90,000 now. In March and April, we must do our utmost to help pay it.

Our own missionary must get her portion at the hands of the Young South.

The cold weather gives promise of a fine fruit year. Make the most of it.

Begin with the eggs. Ask mother today to give you a "missionary hen," and beg her for all the "Sunday eggs" you can find.

Sit right down and think what you can do in March and April to help the cause along.

Don't think a "little" will not be acceptable. Get a box and put in your offerings one by one. Every penny helps. We must wake up and do our part. Have we not promised Dr. Willingham? His great heart is heavy now, as you will see in this letter. Pray God for him and let's do our best:

Richmond, Va., Feb. 21, 1912.

"My Dear Sister: I ask your careful consideration of some facts to which I wish to call your attention. Our Foreign Mission Work has been marvelously blessed of God. In looking over the reports of the Boards of the various denominations for the past ten years, any one can easily see how wonderfully our work has grown in the number of churches, laborers, converts and contributions as compared to the work of other denominations.

The increase has been marvelous. Surely God has blessed us. But in the last three years our receipts have fallen behind our expenditures. Some people say that we have advanced too rapidly, but how could we do otherwise with the wonderful opportunities before us? God has seemed to call us on, our brethren in Convention told us to advance. While we reported a large deficit last year, it was not from defeat, but from enlargement of the work, improving the blessed opportunities before us. On account of the debt which we brought over, our work has been greatly hampered. At this time our missionaries are pleading for reinforcements to enter the fields ripe for the reaper. A number of young

men and women are begging to be sent out. During the past year several of our strong workers have died on the foreign fields. We are anxious to send others to take their places.

Those who are well acquainted with the work feel that it is very important that we close the Convention year, April 30th, with all obligations paid. How can we do this? By united prayer and united purpose. Several persons have already written and agreed to give \$1,000 each. Some are giving more than this, while many are giving the salary of a missionary, \$600 a year, or the salary of a native worker, \$100. I do not name any amount which I ask you to give, but I beseech you to take the matter to the Lord in prayer, and then give the very most you can. In addition to this, I ask that you confer with your pastor and see that your church makes a liberal contribution. We want not only your own gift, but we want you to influence others. We must have special offerings if we pay all our obligations and go forward. By one united pull, a long pull, a strong pull, and a pull all together, we can have victory for the Lord.

I do not know how to put this matter on your heart as I feel it. If you wish, I would be glad to send you literature giving information. Please do not throw this letter aside as just simply a formal affair. We need your help. Will you give it?

In the service of the Lord,

Yours fraternally,

R. J. WILLINGHAM."

We are hoping to see Dr. Willingham here in Chattanooga on Feb. 29, and the missionary we used to have such pleasant letters from a few years ago, Rev. Edgar L. Morgan, who is spending some time at home, will be here, too. I hope to see him. Dr. Willingham is coming to a conference with his brethren, and perhaps I shall have something to tell you next week.

I have a sweet letter from Lebanon. I dare say the tears will be in our missionary's eyes when she reads it, away off in Japan, and I know her heart will go up in a prayer for these little kinspeople of hers in Tennessee. They say:

"Please find enclosed \$2, 'Sunday egg' money. Please send it to Aunt Lenna, and we hope to have more soon. Mamma says we may have all the Sunday eggs. We live on a farm and we enjoy hunting the nests."—Ruby Rushing, Sara Ethel Rushing, Nannie Rushing, Marjory Rushing.

Mrs. Medling was "Lenna Rushing," you know. How sweet it is for them to work for her. Will not all her little relatives begin at once to gather up their offerings for her? What other children who live on farms all through Tennessee will gather the eggs together in Jesus' name, and send the price of them to help her in the work she is doing in Japan? It will make her so happy to be thus remembered.

Then comes a message from Fayetteville:

"Enclosed you will find 45 cents, which I send as my first offering to the Baby Cottage. My mother has told me about it, and I have sold some eggs for the money. I am six years old. My mother is a grand-daughter of Rev. Bradley Kimbrough. I hope to help more in the future."—Hubert Holman.

And a grand old man was your great-grandfather. I remember him well in my childhood. He was a close friend of my father. May you follow in his footsteps.

I think I went to school at the old Mary Sharp College with many of your aunts. We old "Mary Sharpers" never forget each other. We are planning to meet next summer at Winches-

Most Certainly—Go To Your Doctor
And why not? Yet some people act as if a medicine could take the place of a doctor! The best medicine in the world cannot do this. Have a family doctor, consult him frequently. If we did not believe doctors endorsed Ayer's Cherry Pectoral for coughs and colds, we would not offer it to you.
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ter at the grave of Dr. Z. C. Graves, whom we loved so dearly.

Can't you interest your cousins in our missionary and get them to gather eggs or sell fruit and vegetables during March and April. Let us have a fine offering from Fayetteville, before the end of April.

Thank you so much for this gift. Let me hear what you are doing soon.

Woodbury comes next:

"You will find enclosed \$1. Please send me Our Mission Fields and the Foreign Mission Journal. The 55 cents left give where you think best. I wish it was more, but even a mite does good sometimes. We wish you an abundant year in your good work."—Mrs. M. E. Tatum.

I'll order the magazines at once, and will you let the 55 cents go to Japan? Our need seems greatest there now.

And here are our good friends at Blountville again:

"Mrs. N. J. Phillips sends tithes amounting to \$4, to be used as follows: The Orphans' Home, \$2; Mrs. Medling's salary, \$1.50; Margaret Home, 50 cents, and Foreign Mission Journal, 27 cents. We are very much interested in that new Orphans' Home. Let it be finished and the orphans living in it by all means."—N. J. Phillips.

The "Tithers" come nobly to our rescue today. Many thanks to Mrs. Phillips.

Sweetwater is most welcome:

"Please find enclosed \$1. I send you 50 cents to the Orphans' Home, and my little brothers, Thomas and C. P. send 25 cents each to the Baby Cottage. We hope to send more soon and hope for the young South a most successful year."—Gordon B. Hale.

We are most grateful to all of you. Put your hearts on Japan next time, won't you?

Then comes Athens, where we have so many friends:

"Enclosed find \$1 for Foreign Missions and \$1 for Home Missions. I think the Young South is doing a noble work. May you live long to carry it on."—Mrs. M. E. Edgeman.

We are so much obliged, both for kind words and the offering.

Now, we are off for March. Whether it be like a lion or like a lamb, just load the postman down.

Fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

Since May 1, 1911	\$922 44
For Foreign Board—	
Rushing Band, Lebanon	2 00
Mrs. N. J. Phillips, Blountville ..	1 50
Mrs. M. E. Edgeman, Athens ..	1 00
Mrs. Tatum, Woodbury	55
For Home Board—	
Mrs. Edgeman, Athens	1 00
For Baby Cottage—	
Herbert Holman, Fayetteville ..	45
Mrs. N. J. Phillips, Blountville ..	1 00
Hale Bros., Sweetwater	1 00
For Margaret Home—	
Mrs. N. J. Phillips, Blountville ..	50
For Foreign Journal—	
Mrs. N. J. Phillips, Blountville ..	25
Mrs. Tatum, Woodbury	25
W. M. U. Literature—	
O. M. F., Mrs. Tatum, Woodbury ..	20
For postage	02

\$933 16

Since May 1, 1911:
For Foreign Board

" Home Board	91 17
" State Board	77 00
" S. S. Board	3 55
" Baby Cottage	329 15
" Margaret Home	7 50
" Foreign Journal	42 00
" Home Field	7 75
" W. M. U. Lit.	12 65
" Mountain Schools	8 74
" Jewish Girl	2 00
" Jewish Mission	12 00
" Chinese	10 00
" Ministerial Education ..	17 60
" Ministerial Relief	22 35
" Baby Hospital	5 00
" Church at Ashland City ..	3 00
" Medical Missions	2 50
" Postage	2 39

\$933 16



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, Wisconsin, Miss.

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 list 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.

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.

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 effective form. For grown people and children, 50c.

Benton Boulevard Church, Kansas City, Mo., has called Rev. G. E. Kennedy, of Excelsior Springs, Mo., and he begins work March 1.

KANSAS WOMAN HELPLESS.

Lawrence, Kas.—Mr. J. F. Stone, of this city, says: "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has improved in health. The tonic, strengthening and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble.

TENNESSEE COLLEGE NOTES.

Dr. R. A. Kimbrough, President of Union University, Jackson, paid us a brief visit last week. He reports that they are getting along splendidly in securing funds for the new building.

On last Saturday afternoon there was a very exciting and close game of basket ball which resulted in a score of three for the freshman class and two for the sophomores. Quite naturally the freshmen felt proud of their victory. On account of other events Saturday evening they delayed their demonstration until Monday evening, at which time they gave vent to their exuberance of spirit.

On Saturday, February 17, Mr. Cecil Fanning, baritone, and Mr. H. B. Turpin, pianist, appeared for the fifth annual concert in the Tennessee College chapel. The house was crowded with an enthusiastic audience. The night was ideal, and Mr. Fanning was at his best. All who heard him felt that it was decidedly the best program that he has ever rendered here, though not quite so heavy as some heretofore. They were received with hearty enthusiasm, and each number was encored. He responded generously. "The Keys of Heaven" was one of the numbers given as an encore, and this was received with a great ovation, because it was an old familiar friend. Mr. Turpin and Mr. Fanning contemplate a stay of some length in Europe. For this reason we will be unable to have them here next season.

There were three dinner parties given in the college dining hall on last Saturday evening, one in honor of Mr. Fanning and Mr. Turpin by the management of the school, one in honor of Mr. and Mrs. Frank Ransom by Mrs. Ransom's college chums, and the other to a number of Tullahoma friends by Miss Whipple. Mr. and Mrs. Wright, Mrs. Ewin Davis, Mr. and Mrs. Dann and sister, and Mrs. Hicks were those present.

Mr. and Mrs. W. R. Webb, Jr., of Bell Buckle, attended the Fanning recital. They received a hearty welcome from the faculty.

On the evening of March 9, we are to have with us Mr. Powell Hale, impersonator. We are looking forward to his coming with much interest. He has given numerous entertainments over the State. We have never been fortunate enough before to secure his services.

On March 26 we are to have Dr. Edwin L. Poteat, President of Furman University in South Carolina, for a lecture.

ASSIST NATURE.—There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

HEALTH BRINGS HAPPINESS— BULL'S HERBS AND IRON BRINGS HEALTH



THE CAUSE To properly treat any disease, it is first necessary to ascertain the cause, to get at the root of the trouble. The cause ninety-nine times in a hundred is poisoned blood, for every part of the body receives its nourishment from the blood; therefore, if you have impure blood in your veins, those impurities are distributed throughout your whole body, causing sickness and disease.

THE EFFECT Sluggish, impure blood is the most disastrous thing the system has to contend with. It breeds disease; retards digestion; causes constipation; heart palpitation; dizziness; headaches; nervousness and wrecks the whole body generally. It produces that tired, indifferent, good-for-nothing feeling, brings on the blues and makes you feel as though life were not worth the living.

THE CURE W. H. Bull's HERBS and IRON is an ideal combination of medicinal herbs and Pyrophosphate of Iron, which makes it invaluable in all cases of liver, kidney and stomach troubles, and is especially recommended to women suffering from female weaknesses in any form. W. H. Bull's HERBS and IRON makes pure, rich, red blood and strengthens heart action. Invigorates the nerves and restores the organs to normal health; cleanses the bowels and insures perfect digestion; creates a hearty appetite and eliminates uric acid from the blood. Mrs. T. Dilworth, Aberdeen, Miss., writes: "I have tried your Herbs and Iron and can vouch that it did me a great deal of good, especially in cleaning up my system and in putting new life and energy into my body."

THE GUARANTEE W. H. Bull's HERBS and IRON is sold by all druggists. Here is our Guarantee. Get a bottle, take two-thirds of it, and if you are not satisfied that it is improving your health, take the remainder back to your druggist and he will refund your money—every cent of it. If your druggist's supply is exhausted ask him to order it for you from his jobber.

J. ROSS & Co.

ture. Dr. Poteat is considered one of the greatest lecturers and one of the most brilliant men in the South. There is a rich treat in store for all who hear him. Seldom do we have in Murfreesboro such an opportunity.

Plans are being perfected for the library benefit which will be given on April 1 by the entire student body. A most delightful program is being worked out, and further announcement will be given about it from time to time. The entertainment will be given in the chapel of Tennessee College. This is the only entertainment given by the entire student body during the year.

All who had the pleasure of witnessing the May Day Pageant last year will look forward to this occasion, which will take place on Monday, May 6th. While we had a large crowd last year, we expect a much larger one this year, and the program will be more elaborate than last year.

The annual debate between the Ruskin and Lanier Literary Societies was held Thursday, February 22. The notes had to be sent in, however, before the debate took place, so the particulars in regard to it will be given in next week's notes.

LITERATURE FOR HOME MISSIONS.

WEEK OF PRAYER.

With the loss to the work of the invaluable Secretary, Miss Crane, who has resigned, owing to continued illness, our faithful "helpers" at Baltimore have been over run with work. If we do not get our literature quite as early as usual, let us remember their generous labors of love in our behalf and be grateful for their willingness of spirit in rallying to fill the breach. The new Secretary will be elected in May at Oklahoma City. May that wisdom which was shown in the selection of Miss Crane again be manifest. Lovable, approachable, gentle, wise, saintly, cheery and broad-minded, she has proven herself a superior leader.

Mrs. Nimmo, long time faithful in literature departments, is temporarily in the office at Baltimore. Mrs. Allen, Tennessee's excellent Corresponding Secretary, is busy getting out the Home

* **Edgar E. Folk, President** * **Carey A. Folk, Secretary** *

* **BAPTIST PUBLISHING COMPANY** *

* **Nashville, Tenn.** *

* **Solicits Printing Contracts of all kinds. College Catalogues, Annuals, Minutes, Books, etc.** *

* **Stationery, and Job Printing. Write us for quotations.** *

Mission literature which has now arrived in Nashville.

The following letter is so characteristic of the zealous-spirited Sunbeam Leader of Tennessee that we take the liberty of publishing it, in order that the helpful service she so desires to do may be known to more who feel the need of assistance.

"Clarksville, Tenn., Feb. 21, 1912.

"Dear Sister: I believe you will agree with me that one of the greatest needs beams are organized.

of the church of God today is that of trained workers in the great cause of missions. Perhaps the surest way to meet this need is to train the children of today, who will be the workers of tomorrow. To teach the children the principles of missions as taught in the Bible, that they may thus catch the spirit of missions as revealed in the life of the Son of God—the spirit of loving, seeking, serving and saving—this is the object for which the Sunbeams are organized.

"Realizing the importance of thus training the children we are exceedingly anxious to see a wide-awake, working Sunbeam Band in every Baptist church in Tennessee, and in this work we ask your loving, prayerful co-operation.

"If there is no Sunbeam Band in your church, as President of the W. M. U. will you not use your best efforts to have such a band organized? Should you find it impracticable for you to assume this responsibility personally, is there not some earnest, consecrated young woman in your church whom you could interest sufficiently in

the work to undertake the organization?

"Please make this the object of deep thought and prayer, and please remember I am always ready and willing to offer any suggestions and help you in any way possible. If an organization is effected, please notify me at once.

"With best wishes for your success, I am,

Faithfully yours,
SALLIE A. FOX
Sunbeam Supt."

Beginning April 21, Evangelist T. O. Reese, of Birmingham, Ala., will assist Rev. John L. Ray in a revival at Blocton, Ala.

SALESMEN WANTED.

Most liberal terms. Greensboro Nurseries, fruit, shade and ornamental trees, vines and plants.

JOHN A. YOUNG & SONS.
Greensboro North Carolina

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 241, South Bend, Ind.

LADY WANTED

To introduce Dress Goods, Hdkfs. and Petticoats. Make \$10.00 to \$30.00 weekly. Best line—lowest prices—sold through agents only. No money required. New spring patterns now ready. Samples and case free. Standard Dress Goods Co., Desk 32-C, Birmingham, N. Y.

MRS. VEST FELT LIKE CRYING.

Wallace, Va.—Mrs. Mary Vest, of this place, says: "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet, I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well, and do nearly all my housework." No medicine for weak and ailing women has been so successful as Cardui. It goes to the spot, relieving the pain and distress, and building up womanly strength, in a way that will surely please you. Only try it once.

SALESMEN WANTED

Trained Salesmen earn from \$1,200 to \$5,000 a year and expenses. There are hundreds of such positions now open. No former experience needed to get one of them. We will teach you to be a Salesman in eight weeks by mail and assist you to secure a position where you can earn good wages while you are learning Practical Salesmanship. Write today for full particulars, list of good openings, and testimonials from over a thousand men we have recently placed in good positions. Address nearest office, Dept. 239, NATIONAL SALESMEN'S TRAINING ASSOCIATION, Chicago, New York, Kansas City, Seattle, New Orleans, Toronto.

BUY TEN ACRES AND INDEPENDENCE IN THE BIG FOUR COLONY OF TEXAS.

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.

YOUR OPPORTUNITY TODAY.

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.

PROGRAM

Of the fifth Sunday meeting of the Northern Division of Central Association, to be held with the New Bethlehem Church, two miles east of Dyer, Tenn., beginning Friday night before the fifth Sunday in March, 1912.

Friday Evening.

8:00—Sermon by Rev. G. H. Stigler. Subject: "Regenerated Church membership."

Saturday Morning.

9:30—Devotional exercises by E. D. Hayes.

9:45—Roll call and enrollment of Messengers.

10:00—Systematic Giving, led by L. D. Spight.

10:30—Why I am a Baptist, A. U. Nunnery and R. P. McPherson.

11:00—Sermon by Dr. G. M. Savage. Text: 1 Cor.: 15-17.

Saturday Afternoon.

1:00—Devotional exercises, by Nat Crenshaw.

1:15—How Can We Love Jesus More? R. E. Early and J. A. Carmack.

1:45—Some Reasons Why I Love the Bible, E. S. Byars.

2:15—Query Box.

3:00—Does the Holy Spirit ever operate upon the heart of the unsaved, independent of the preached word? S. P. Poag.

Saturday Evening.

8:00—Sermon by Rev. H. A. Smoot. Subject: Was the commission given to the church or to the individual?

Sunday Morning.

9:30—Devotional exercises, by R. E. Early.

9:45—State Missions, led by W. L. Norris.

10:15—Why our churches should have Sunday school, led by C. L. Haste. All Sunday school superintendents present are earnestly requested to join in this service.

11:00—Sermon by W. H. Williams. Subject: Is immersion in water the act

THE QUICKEST, SIMPLEST COUGH CURE.

EASILY AND CHEAPLY MADE AT HOME SAVES YOU \$2.00.

This recipe makes a pint of cough syrup—enough to last a family a long time. You couldn't buy as much or as good cough syrup for \$2.50.

Simple as it is, gives almost instant relief and usually stops the most obstinate cough in 24 hours. This is partly due to the fact that it is slightly laxative, stimulates the appetite and has an excellent tonic effect. It is pleasant to take—children like it. An excellent remedy, too, for whooping cough, croup, sore lungs, asthma, throat troubles, etc.

Mix one pint of granulated sugar with one-half pint of warm water and stir for 2 minutes. Put 2 and one-half ounces of Pinex (fifty cents worth) in a pint bottle, and add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

Pine is one of the oldest and best known remedial agents for the throat membranes. Pinex is the most valuable concentrated compound of Norway white pine extract, and is rich in guaicol and all the other natural healing elements. Other preparations will not work in this formula.

The prompt results from this recipe have endeared it to thousands of housewives in the United States and Canada, which explains why the plan has been imitated often, but never successfully.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

which Christ commanded his Apostles to perform for Christian baptism?

Sunday Afternoon.

1:30—Devotional exercises, by C. A. Douglas.

1:45—Orphans' Home, J. W. Crawford.

2:15—Foreign Missions, J. A. Carmack.

2:45—Home Missions, J. A. Bell.

Sunday Evening.

8:00—Sermon by R. P. McPherson. subject to be selected.

We urge all members of the Board to be present at this meeting, as an executive session will be held at the close of service Saturday afternoon.

L. D. SPIGHT, Chairman;
E. S. BYARS, Secretary.

TO COUNTY AND DISTRICT SUNDAY SCHOOL OFFICERS.

I hereby call a conference of the county and district officers of the Sunday School Associations of the counties of Montgomery, Robertson, Sumner, Macon, Trousdale, Wilson, Rutherford, Davidson, Williamson, Cheatham, Dickson and Humphreys, to be held in the McKendree Methodist Church at Nashville on Tuesday, March 5. The conference will open at 10 a.m.

The State Convention is to be held at Memphis in June, and we desire to confer with our county and district officers about the problems of their county and district work, and also about securing a full delegation from the counties mentioned above to the State Convention. This is one of a number of conferences we expect to hold in the State. Yours fraternally,

JOSEPH CARTHEL,
General Secretary.

The annual meeting of the members of the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, was held in that city last week, on the 19th. The Board of Directors appointed as officers for 1912 were the following: William H. Holden, President; Henry P. Crowell, Vice-President; A. F. Gaylord, Treasurer; and William Norton, Secretary. The year just past marks the eighteenth of the Association's history, and in some respects it was a notable one. The wisdom of its founder in organizing and promoting such an evangelistic agency has been repeatedly confirmed. Among other special features found in the secretary's annual report were the printing and distribution of 300,000 copies of the Emphasized Gospel of John and the issuing of 183,559 copies of Colportage Library reprints, known as the "Moody" books. To meet the needs of the foreigners within our borders—and those who are coming—the Association publishes some of its most helpful books in a half dozen different languages. Besides putting out the needed supplies for colporters the country over, it ministers to the spiritually neglected classes, such as the prisoners, the lumbermen, the seamen, the railroad men and the miners. Thousands of tracts were given away throughout the year.

Wilhelm Fetler, "the Martin Luther of Russia," has agreed to write for the Golden Age, of Atlanta, Ga.

The magazine, "Success," has been compelled to suspend publication on account of financial failure. In that case there is nothing in a name.

Dr. Robert Stuart MacArthur has consented to become "acting pastor" of the Tabernacle Church, Atlanta, Ga. It is understood to be only a tentative arrangement.

Dry Air Cleaning

Cleans Carpets, Rugs, Mattings, Linoleums and Finished Floors, without raising a dust. Cleaned on the floor. 70,000 Home Vacuum Cleaners now in families.



Cleaning for every family. The Coming Method of rich or poor, city, village, or country. Made for the home. One person uses. Right weight, right size; easily operated. Made for practical family use. Gets the Dirt. We Challenge Every Other Method. Does not look like a broom, yet it does the work a broom cannot do. Like magic dust, dirt, grit and germs disappear. Carpets, rugs, etc., look newer, cleaner, brighter, and smells sweeter! Raises no dust to settle on person, furniture, draperies, walls, etc.

\$8.50

CUSTOMERS DELIGHTED.

"Cleaned two rooms, took out five quarts of dirt." W. P. Collins, Pa. "Am pleased with the Cleaner, it certainly takes up the dust." Carrie H. Chandler, N. Y. "I can keep the dust down and do not have to inhale dust and germs; wouldn't take \$25 for my machine." Mrs. W. R. Anders, O. "Makes the house smell much sweeter, no dust fly around the rooms." David Bricker, Pa. "Am a small weak woman, but can manage it myself; it is as you claimed it to be, many thanks." Mrs. J. Parmlay, Kans. "I am delighted with it; the Cleaner will take the place of the broom in time." Mrs. Sarah Richardson, O. "It certainly removes fine dust which neither broom or sweeper would do." Mrs. J. R. Bowerman, N. Y. "Cleans carpets on the floor better than taking them up." Frank Barnes, Calif. "I did not take up the carpet at house-cleaning time this spring." Mrs. E. Robb, Wis. It will do as much for you. Get one now. Price, only \$8.50, sent anywhere. Write, anyway, for full information. You'll be glad.

Agents! Money! Whole Dollars! Comes easy, quick sure. Nothing to learn. Go into any home; sprinkle some chalk or fine dirt on the carpet; tramp it in; take it out like magic. Let the lady try it; she will keep it. Your sale is made; money in your pocket. Go on to the next—demonstrate it five minutes, and sell again; then the next. Sell eight out of ten.

Join the Money-makers. Men or women. F. A. White, Ill., sold 15 in 5 hours. C. E. Goff, Mo., "Sold 5 Saturday, my first attempt." Geo. A. Smith, O., was out one evening, made \$25.50 profit. E. T. Evan, Ill., ordered 3, then 13, then 12—75 since; profit \$487.75. F. E. Poole, Mass., ordered 1, then 6, then 12—175 since; profit \$824.50. Mrs. F. E. Foss, a Minnesota lady, ordered 30—312 since; profit \$1,457. F. S. Hoppes, La., ordered 50 and said: "More orders coming." So they go. Low price, only \$8.50. Not sold in stores. This is your chance. Be a money-maker, be a success. Don't let someone else beat you to it. Send for FREE SAMPLE offer. Write quickly. Do it today.

B. ARMS-RONG MFG. CO., Alms Building, Cincinnati, Ohio.

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.

AT STOCTONS VALLEY INSTITUTE.

I have just closed a two weeks' meeting at Helena, the home of the Stoctons Valley Institute. This is the youngest of our thirty mountain schools, it being now in its third year. This school is located about thirty-six miles from Monterey. It is eighteen miles from Crawford, the nearest railroad station on the Tennessee Central Railroad. It is in the very heart of the mountains, out of reach of the sounds of engines and commerce, and is reached with difficulty even on horseback. Yet it is well located, as its rapid growth will show. It opened three years ago with fourteen students. The entire enrollment for the year was about forty. The next year it was eighty-three, and this year it has already reached one hundred.

It has fought its way against tremendous obstacles. It was opposed by other denominations, and the opposition was bitter and aggressive. It received cold comfort and cold water from the omission-ary element of the denomination which was, and still is, in the majority. But as usual, when God wants something done worth while, he raises up a man to do it. This man is Fred O. Sanders, who, with his faithful wife, has been at the helm for the last two years. Tennessee Baptist ought to feel proud that Tennessee has brought forth such a man. He deserves the highest praise that the denomination can give him. He has stood four-square against such terrible opposition as only mountain people know how to inflict, and has won out; and today he is beginning to enjoy the support that none but mountaineers know how to give.

There is no longer any question as to the success of the school, if it receives the proper support of the denomination. It has already wrought wonders in the morals, manners and even the dress of the community, to say nothing of the intellectual blessings it has furnished its bright but untrained students. It offers all the courses to be had at the best high school. Its faculty is splendid. Prof. Sanders is not only a man, but he is a fine teacher. He is assisted by his wife and Miss Carrie Tarver, of Mississippi.

The school needs support. The teachers are working at embarrassing sacrifices. The only building which the school has is used for dormitory as well as classrooms, the faculty living in it with the students. A new building will be erected this summer. The new church building is being raised now, Bro. Runions being in charge.

If ever a field needed laborers it is this field. Seventy-five per cent of the student body are not Christians. The surrounding country is not Christian. I wish I had time and space to write at length on the need and opportunity of an evangelist in these mountains. I believe there is no section of the State where one is needed more and where greater results could be had. We ought to have a man for that section, and his business ought to be to go to hard places like Helena. Now is our opportunity. The mountain people are naturally Baptists, but if we don't seize our opportunity now the coming generation will be Presbyterian or something else. There are giants in those mountains, giants of intellectual power who can be developed into giants of spiritual power if the gospel reaches them in time. Let us employ a mountain evangelist and keep him in the mountains.

Nashville, Tenn.

C. D. CREASMAN.

JUST OVER THE BIG DIVIDE

BY JOHN JETER HURT.

Central College, of Conway, and Ouachita College, of Arkadelphia, are greatly indebted to Tennessee for the short time loan of one of her most gifted pastors. I refer to Dr. H. W. Virgin, of Jackson, who spoke several times before our two institutions early in February on Foreign Missions. He came under the auspices of the educational department of our Foreign Mission Board. Dr. Virgin did not give sermonic exhortations, but well wrought addresses of information. They challenged at once our statesmanship and our religion. He caused us to look on while he probed for things fundamental. He left us wondering whether we really believe ours is religion of victory; and if so, whether present zeal will make our religion victorious. It was a joy to have him in our church and in our State Normal School, as well as in our Baptist College.

Our general work in Arkansas would be in better shape if our people would put more money into it. The indebtedness has not yet been lifted from our colleges; and our orphanage is in sore need of more and better equipment. And there is nothing like the burning zeal we ought to have in our mission work. Our

people have gone backwards several times in the last year or so; and they did not shed many tears over it, either. Our complacency is sadder than our several lapses. It might seem disloyal to publish these facts were it not true that some other Southern States are in the same condition. We all need the thrill of victory to run through our Baptist blood and make it tingle. Then we will go afield with a shout and not a wail. The South is getting rich so fast that we seem determined to establish a kingdom of gold rather than of grace. Maybe we need to preach ancient history more, and with the loud pedal on.

Politics has had the center of the stage for two months now. It will be so for another month yet. Hon. S. Brundidge, ex-Congressman, is opposing the Hon. Jeff Davis for re-election to the United States Senate. Each of these gentlemen is speaking about three times every day, and the battle is fierce. I dare not prophesy, but hope! At the same time, Hon. Joe T. Robinson, a member of Congress for several terms, is opposing Governor Geo. W. Donaghey, who is running for a third term. The Governor has come out on a straight prohibition platform. Each candidate, and his friends, believe that he will win. I think that, in some way, we will get State-wide prohibition inside of two more years.

There is a revival of interest in church building. Pastor C. F. J. Tate, of the First Church of Hot Springs, announces that the walls of their new building are up, and they hope to enter soon. Pastor W. S. Roney, of the Second Church of Hot Springs, says they plan to build a house to cost \$10,000 or \$12,000. The main auditorium of Immanuel Church, Little Rock, nears completion and plans are being laid for an opening the last Sunday in May. Pastor O. J. Wade is trying to get Dr. Truett to come at that time. The First Church of Jonesboro, under the leadership of Pastor E. F. Dudley forges ahead on their \$60,000 building. Pastor J. D. Bledsoe and his people at Morrilton hope to start before long a building to cost \$10,000. Our work will be much better when we get better equipment.

Conway, Ark.

HALL-MOODY INSTITUTE NOTES.

Hall-Moody Institute is meeting with its usual prosperity. Nearly one hundred students have entered since the holidays, and others are coming in every week. In very many respects this has been one of our best years. The student body is exceptionally strong, and is doing splendid work.

The college prayer meeting is breaking out into a splendid revival, which bids fair to come to sweeping proportions. A deep religious influence is stirring the student body, and we are hoping for a great number of conversions.

We still hear echoes of the great addresses delivered by Drs. Gillon and Stewart some weeks ago. They produced a very profound impression, and almost a revolution in the thinking of a great many students.

Some little confusion seems to exist in the minds of some concerning Dr. Moody's work. While he has moved away from Martin, only temporarily, we hope, he has not severed his connection with the school. He still continues to deliver his lectures at regular intervals, and has arranged with a great many of our leading religious thinkers to deliver a series of addresses to his class through the spring months. This, we believe, will be of untold value to the young preachers, and also to the department and the rest of the school.

We have just rounded out the subscription of \$14,000 to liquidate all indebtedness against the institution, and make many needed improvements. Most of this subscription has already been paid, and many of the improvements have already been effected, most important of which is the large addition we have made to our library, which is now one of the most workable school libraries, we believe, in the country. We have also made many valuable additions to our laboratory equipments, making it possible for us to do splendid laboratory work in the college grades. We now face the future free of debt, and with brilliant prospects. We hope to make many valuable improvements in our equipment this year.

H. E. WATTERS.

Martin, Tenn.

CHARITY.

Had good services at Charity third Sunday. Bro. F. M. Jackson preached on "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." Good congregation and fine

interest. Our church and Sunday school were all grieved the third Sunday when we entered the church, and time came around for Sunday school and then we didn't have any superintendent; for he went to sleep in Jesus, the blessed sleep from which none ever wakes to weep. Before our Sunday school services were over Bro. Dempsey McNatt was elected as superintendent of our school. We are sure he will make us a good superintendent, and we all pray that he will be true and faithful, as his brother, A. M. McNatt, was to his church and Sunday school, and we ask the Lord to be with us in our church and Sunday school, and that we must work while it is day, for when night comes no man can work. We ask our Lord to remember our church and our good pastor and send a shower of blessings on us.

LOIS BAGLEY.

FOUNTAIN CITY, TENN.

The Baptist Church at this place, since calling Rev. J. A. Davis of Bonham, Texas (formerly of Erwin, Tenn.), as its pastor, last November, has grown rapidly both in numbers and in spiritual power. Under his wise leadership the church has increased in numbers. Four additional rooms have been made to accommodate the Sunday school. The school has been thoroughly graded and is now doing a much better work than ever in its history. The Philathea class, the Baraca class and the Royal Ambassadors have been organized, all of which are doing a great work for the Master.

A MEMBER.

When I took charge of the work here on January 1, the people gave us a real old-fashioned Kentucky welcome. On arriving at the parsonage we found it in charge of the ladies of the church, and in addition to the warm welcome accorded us, they had provided everything needful for the inner man for many days to come. The membership have shown us every kindness, and made us very happy in our new work. This people certainly know how to encourage and help their pastor, and they do it in the scriptural way. Notwithstanding the very severe weather, our congregations have been very fine. The outlook is most hopeful, and the church shows a willingness to follow their pastor to greater things. We are having additions at almost every service. Our new church is a thing of beauty, and well adapted to our every need. It stands as a noble monument to the sacrifices of this people. Something more than two years ago they lost their building by fire, and had no insurance; but they have on the same location a building that has cost them nearly \$30,000. We are now busily engaged in raising the remainder of the indebtedness (\$7,000) so that we may dedicate our house in the early spring. There is a very optimistic spirit, and we feel confident that we will do it.

Shelbyville, Ky.

T. H. ATHEY.

The Baptists are moving along slowly in Sullivan County. It seems that most of our preachers have gone or are going West, or to the railroad towns, and our country churches can hardly secure pastors at all. We had a good pastor here, Rev. W. L. Winfrey, of Knoxville, but he was so far from his base of operations and his expenses in coming and going so great, that he decided to give up his work here and take work nearer home, in Hawkins County, that he considered more remunerative, and left us, and now we are without a pastor and suffering loss and disappointment. Rev. H. F. Templeton had promised to preach here on the third Sunday in this month, but it turned out that he was in a meeting at Limestone, a number of miles from us, and lo, the congregation met, but no preacher.

We are negotiating with a good man, and if we can get a pastorium built and get him and his family located here, as we hope to do, we think the prospects for success will be better.

Dr. S. W. Tindell, our associational evangelist, spent most of his time last year in Sullivan County. This year he is in Greene County; on January 10 he was in a meeting at Greeneville, and up to that date they had had sixteen baptisms. During the last quarter he drove 544 miles, delivered 88 sermons and addresses, organized 15 woman's missionary societies, 17 home departments, 16 cradle rolls, held two series of meetings, issued two editions of the Evangel, and made out programs for six fifth Sunday meetings. He put in 89 days, and most of the nights, and came out feeling all right.

Dr. Tindell is an energetic worker, and deserves to be paid for his time and labors. N. J. PHILLIPS.

Blountville, January 22.

OBITUARIES.

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

THE PASSING OF HENRY WISE TRIBBLE, D.D.

By A. J. Holt, D.D.

Tuesday, February 6, was the day of his release. It was the result of an "accident." Dr. Tribble was on his way last Saturday night to an appointment to preach the following day. He was being conveyed by a railroad motor car. The railroad was a mill road, and no regular passenger train ran. In an unguarded moment the motor car ran into a logging train on the track, and Dr. Tribble was thrown violently to the ground with a broken limb. The other passenger was a negro, who was also thrown out with a broken limb. Dr. Tribble was rendered unconscious, and was rapidly borne to a nearby house, where he was restored to consciousness. Medical help was summoned at once, and it was found that internal injuries had also been sustained. His family at Lake City were summoned and additional medical advice sought. The fight for his life was stubbornly and skilfully made. Two trained nurses were obtained, and four physicians were in attendance, and all that medical skill and careful attention could do were done, but all in vain. He remained conscious until the moment of his departure. He made his will, giving the most careful instructions to his wife concerning every detail of his business. At 6:30 February 6 the spirit of Henry Wise Tribble went home to be with God. The death occurred at Rodman, a small inland town some fifty miles from Lake City. His body was carried to Lake City for interment. His funeral occurred in the auditorium of Columbia College, of which he was president, on Thursday. Distinguished visitors from all over the State were present. Words of appreciation were delivered by Pastor Wood, and by Dr. S. B. Rogers, Dr. C. W. Duke, Dr. Mahon, Will D. Upshaw and A. J. Holt. His body was interred on a beautiful spot on the college campus. The funeral cortege was composed of the local ministers, the visiting ministers, the family, the student body, preceded by the trustees of the college, and then a large procession of the citizens of the city. The college young ladies placed the floral tributes on the grave, and the body of our friend reposes under a pyramid of flowers.

Cut down in the midst of a life of greatest usefulness, in the meridian of his powers, Henry Wise Tribble goes from us without having been touched by the paralyzing power of age or infirmity. At our late Convention at Ocala, he unfolded to us the plans and prospects for a greater Columbia, and thrilled our hearts by the wisdom and scope of his endeavors. The college, under his magic touch, had made remarkable advancement. Only in last week's Baptist World mention was

made of the remarkable progress of Columbia College under his management. We cannot understand. Some sweet day the unfolding will come.

Dr. Tribble leaves a wife and eight children behind him. A befitting monument will be placed above his grave by the trustees. Today the Baptists of all Florida stand appalled by this sudden and sad bereavement. But outside his own immediate family no one loved him more or misses him so much as his friend who writes these lines. He was one of the noblest of men; one of the truest of friends. The world will never be quite like it was before his going. Kissimmee, Fla.

RESOLUTIONS OF RESPECT.

Once more death has invaded our ranks and called to her reward our neighbor, sister and friend, Mrs. Addie Ashe, wife of Mr. Walker Ashe, and daughter of Mr. Robert Gee. Mrs. Ashe was born March 16, 1864, and was called away November 22, 1911. She leaves her husband and nine children, and several grand children, who will miss her tender care. Her children were very attentive to their mother during her short illness. She was always lively and of a cheerful disposition.

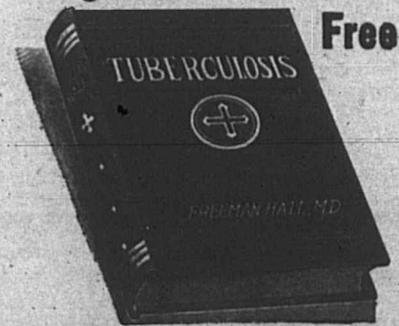
Resolved, That we extend to her husband and children our deep sympathy and assure them of our prayers, and commend them to him who has promised to sustain and comfort those who come to him and cast their burdens on him.

Resolved, That a copy of these resolutions be spread on the church record, and a copy sent the Covington Leader; also a copy be sent the Baptist and Reflector.

Done by order of Liberty Church, January 14, 1912.

MRS. IRA SMITH,
MRS. JOHN TANNER,
Committee.

Consumption
Its Diagnosis, Treatment and Cure
Free



NEW TREATISE ON TUBERCULOSIS
By FREEMAN HALL, M. D.

This valuable medical book tells in plain, simple language how Consumption can be cured in your own home. If you know of any one suffering from Consumption, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you. Even if you are in the advanced stage of the disease and feel there is no hope, it will instruct you how others, with its aid, cured themselves after all remedies tried had failed, and they believed their case hopeless.

Write at once to The Yonkerman Co., 5173 Water St., Kalamazoo, Mich., and they will gladly send you the book by return mail Free and also a generous supply of the New Treatment absolutely Free, for they want you to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

EVANS.—God in his divine providence saw fit to remove from our midst our beloved brother, J. O. Evans,



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WHY should you waste hours of valuable time sawing wood, pumping water, shelling corn, or turning a grindstone by hand when a few cents' worth of gasoline in an I H C engine will do it all and let you use your time for important, profitable work? An I H C gasoline engine will furnish cheap, steady, dependable power for running the pump, woodsaw, feed grinder, corn sheller, grindstone, emery wheel, cream separator, churn, washing machine, wringer, etc. It furnishes power to sharpen plows and disks, light the farm buildings, and do many other kinds of work.

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The purpose of this Bureau is to furnish, free of charge to all, the best information obtainable on better farming. If you have any worthy questions concerning soils, crops, land drainage, irrigation, fertilizer, etc., make your inquiries specific and send them to I H C Service Bureau, Harvester Building, Chicago, U. S. A.



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on January 5, 1912. He died suddenly at his home near Cumberland Gap, Tenn., while sitting by the fire reading his religious paper. He was born Jan. 27, 1843, professed faith in Christ in August, 1866, and joined the Providence Baptist Church. He married Miss Letitia McCrary October 9, 1870, and to this union were born five children, two sons and three daughters. One son preceded him to the other shore. I would say to the relatives and friends, mourn not, but be comforted, for the Comforter has come. Bro. Evans was ordained to the ministry by the Providence Baptist Church in April, 1880. The ordaining presbytery were Revs. John Freeman, H. Gilbert and Wm. Mason. Bro. Evans was a faithful pastor. He leaves his flock as sheep without a shepherd. Oh you faithful ones, forget not the strong spiritual meat and drink that he has brought into your hearts and lives by the preaching of the word. We the brotherhood have

lost a strong minister and feel our loss is his eternal gain. It was not my privilege to be at the burial, but by his request I will at some later date hold a memorial service in his memory.

C. H. OTEY.



Including a genuine plant of the wonderful new **CLIMBING "BABY" RAMBLER**. Never before offered—better than Crimson Rambler. Bears continuously enormous heads of rich, crimson flowers. The other 5 are: Madame Cochon, shell pink; Kalsaria, pure white; Etodie de Lyon, pure yellow; Star of France, deep red; Champion of the World, deep pink. The six, all strong plants on own roots, postpaid for 25 cents. Will bloom profusely this summer.

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Death Lurks In A Weak Heart

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

AMONG THE BRETHREN.

By Fleetwood Ball.

Dr. L. M. Roper has resigned the First Church, Spartanburg, S. C., to accept the care of the First Church, Petersburg, Va.

Dr. Robt. S. MacArthur, while in England, took breakfast with the English Chancellor, Mr. David Lloyd-George, and he says concerning Mr. Lloyd-George's Baptist affiliations: "He certainly regards himself as a Baptist."

Rev. J. H. Snow, beloved in Tennessee, has resigned his pastorate in Dallas, Texas, and will take the field for the Texas Baptist Memorial Hospital April 1.

A simultaneous evangelistic campaign in all the Baptist churches of Houston, Texas, conducted by the evangelists of the Home Mission Board, led by Dr. Weston Bruner, of Atlanta, began last Sunday.

Evangelist T. T. Martin, of Blue Mountain, Miss., begins a revival engagement in the First Church, Tampa, Fla., March 17, which is expected to last a month.

A revival began last Sunday at Calvary Church, Richmond, Va., of which Rev. Ryland Knight is pastor. Dr. W. W. Hamilton, of Lynchburg, Va., doing the preaching.

Rev. J. W. Downey, of Calvary Church, Norfolk, Va., has resigned that pastorate in order to resume labors in North Carolina later in the spring.

Rev. F. L. Hall has resigned the care of Deer Park Church, Louisville, Ky., after having done a good work there.

Rev. Erwin L. Averitt has resigned the care of the Oakdale Church, Louisville, Ky., to take effect March 1. He becomes associational missionary for the Bartholomew Association of Arkansas April 1.

In the revival at Fourth Avenue Church, Louisville, Ky., in which Dr. E. S. Alderman was assisted by Evangelist T. N. Compton, there were 20 additions to the church, 16 by baptism.

Rev. S. B. Rogers, of Gainesville, Fla., Corresponding Secretary of the State Board of Missions, becomes President of Columbia College, Lake City, Fla., succeeding Dr. H. W. Tribble.

The Baptist Record of last week contained the valedictory of Dr. T. J. Bailey as editor after a tenure of service extending over twelve and a half years. He has filled his post faithfully and well.

The church at Belzoni, Miss., has called Rev. S. G. Cooper as pastor for half time and he has accepted.

The church at Rutledge, Ga., has called Rev. G. B. Thrasher, of College Park, Ga. It is believed he will ac-

HE REDUCED 57 POUNDS.

NEW METHOD OF FLESH REDUCTION
PROVES ASTONISHINGLY
SUCCESSFUL.

Johnstown, Pa.—Special.—Investigation has fully established that Hon. H. T. Stetler, of this city, has reduced his weight fifty-seven pounds in an incredibly short time by wearing a simple, invisible device, weighing less than an ounce. This, when worn as directed, acts as an infallible flesh reducer, dispensing entirely with dieting, medicines and exercises. Many prominent men and women have adopted this easy means of reducing superfluous flesh, and it is stated the inventor, Prof. G. X. Burns, of No. 17 West Thirty-Eighth Street, New York, is sending these outfits on free trial to all who write him.

When the great names of the twentieth century go down in history, the name of Thomas A. Edison will head the list, for he brought the whole world of music within the reach of all the people when he invented the



Edison Phonograph

Even in the great music centers, the big cities where opera, concerts, oratorios and recitals of every kind are going on every night, you can hear no such program as you get on the Edison Phonograph, for in each case you get only one particular kind of music, while with the Edison Phonograph you select your own program—you get *all* kinds, or rather all the kinds that you want to hear and nothing that you do not want. Perhaps you like a certain kind of music, band or orchestra for instance, one member of your family may prefer sacred music, the old love ballads or airs from the opera, still another may fancy talking records or rag time. The Edison Phonograph plays them *all*, and right in the comfort of your own home.

Any Edison dealer in the list below will give you a free Edison Concert—find the one nearest you and ask him. Take your family and friends along.

You will wonder why you have denied yourself and your family this great pleasure all these years—*especially* when you find how easy it is to own an Edison Phonograph.

There is a genuine Edison Phonograph to suit everybody's means from the Gem at \$15.00 to the Amberola at \$200.00. And the Edison dealer will undoubtedly arrange terms to suit your convenience. The dealer will probably consent to give this concert in your home if you ask him. Don't delay this opportunity. If no dealer is located conveniently near you, write us for catalog, list of over 2000 records and full information.

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Crossville—Crossville Merc. Co.	"—D. B. Orndorff.	Newport—R. L. Knowles.	Whitwell—Whitwell Drug Co.
Dayton—P. C. Tallent.	LaFollette—A. C. Winkler.	Paris—J. R. Spicer.	Williamsburg—A. J. Williams.
Duckton—Carl Center.	Lenoir City—Lenoir City Pharmacy.	Petersburg—W. V. Pylant.	Winchester—Martin Bros.
Dyersburg—G. D. Bush.	Lewisburg—Boyd Bros.	Rogersville—E. S. Clifton.	
Elizabethton—Barnes Boring Hardware Co.	Liberty—Whaley Bros.	Sardis—J. A. Conaway.	
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Erin—A. J. Mitchum.	Lynchburg—Parks & Co.		
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cept. He formerly labored in Tennessee.

Rev. J. H. Coin, of Atlanta, Ga., educated in Tennessee, has accepted the care of the church at Cordle, Ga. He is the right kind of Coin.

Dr. A. B. Vaughn has been unanimously elected President of the Southern Female College, La Grange, Ga., succeeding Prof. W. F. Brown, who was deposed on account of disgraceful conduct.

Rev. Ben T. Huey, of Martin, Tenn., seems to have begun auspiciously the work at Huntingdon, Tenn. Some of the salt of the earth are to be found in that church.

Itta Bena, Miss., secures as pastor Rev. L. W. Russell, of Imboden, Ark., who was educated and filled pastorates in Tennessee. He took charge March 1st.

Rev. Floyd Crittendon, of Martin, Tenn., becomes pastor of the White-side church, near Troy, Tenn., where a promising field opens to him.

Dr. Geo. W. Truett, of Dallas, Texas, has agreed to preach the dedication sermon of Immanuel Church, Little Rock,

Ark., of which Rev. O. J. Wade is pastor, either May 26 or June 2.

As a result of the great revival at Tonkova, Okla., where Rev. R. B. Butler is pastor, there were near 600 conversions and a large number of valuable additions to the Baptist church. At one service 135 were received.

Rev. W. C. Ferguson, of Liberty, Mo., has been called to the First Church, Holden, Mo., and accepts.

Dr. F. M. McConnell, State Mission Secretary of Texas, says colporteurs are "Agents for Brains."

The Missionary Campaign in Beech River Association has started off most auspiciously regardless of the bad roads and weather. Evangelist R. L. Motley, of Nashville, is making telling speeches. Bible Hill Church was induced to launch a movement for a new house, and pledged larger gifts for missions. The campaign grows as it goes.

Rev. Andrew Potter, of Paris, Tenn., who is a student in the Seminary at Louisville, has been employed by the Western District Association to hold meetings in that territory during the summer.

FOR THE HOME AND FARM.

Nashville, Tenn., Nov. 17, 1891.—"I desire to express my high appreciation of your Gray's Ointment as a most valuable veterinary medicine. Being the owner and controller of one of the largest stables in the country, I have given your ointment a faithful trial in fresh cuts, sores of all kinds, and cracked heels. I do not think that it has an equal, and I most earnestly recommend its use to all horse men. They will find it an indispensable remedy. Yours respectfully, J. M. Brown."

"We most heartily concur in what Mr. Brown says about the valuable qualities of this ointment as a horse remedy. Pat Grogan, Trainer, E. O. Elliott, Mgr., Patton Stock Farm."

For old sores, boils, carbuncles and to prevent blood poisoning in man or the lower animals, Gray's Ointment has no equal. Free sample on request or 25c at your druggist's. Dr. W. F. Gray & Co., 800 Gray Bldg, Nashville, Tenn.