

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

Old Series Vol. LXXV

Nashville, Tenn., May 16, 1912

New Series Vol. XXIII, No. 39

—Now for State Missions.

—We did so well on Home and Foreign Missions we must not fall down on State Missions.

—We trust that we may have a very delightful as we are sure it will be a profitable Convention.

—Fanny Crosby, the blind writer who is now 92 years of age, recently gave the real secret of a happy life, as follows: "I never fret, never worry, never think disagreeable thoughts, and never find fault with anybody or anything." Have you learned this secret? If not, it will be well for you to do so.

—A recent writer declares that "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." This shows the influence of Christianity even beyond the number of persons who have been converted to the Christian religion.

—It is said that there are 602 institutions of higher learning in this country. The enrollment of students totals 301,818, and the property of all these institutions is worth \$363,409,978, with endowments in addition to the extent of \$273,413,318 and an annual income of \$88,369,736. In attendance upon all denominational colleges there are 176,642 students; that the property of these is worth \$241,048,721, and that their endowment amounts to \$240,803,267.

—The Catholic World of New York said some time ago: "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God unerringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed." This shows the purpose of Catholicism in this country. And yet there are many people who will sit supinely by and make no effort to check the aggressions of Catholicism. And there are others who will even lend their active support to Catholic ambition.

—"Chisel in hand stood a sculptor boy
With his marble block before him,
And his face lit up with a smile of joy
As an angel dream passed o'er him.
He carved that dream on the yielding stone,
With many a sharp incision,
With heaven's own light the sculptor shone—
He had caught that angel vision.

"Sculptors of life are we, as we stand
With our lives uncarved before us,
Waiting the hour when at God's command
Our life dream passes o'er us.
Let us carve it then on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that angel vision."

—The Baptist Times and Freeman gives the information that Dr. Len G. Broughton received a very cordial welcome upon his assuming the pastorate of Christ Church, London. There was a day of recognition service and welcome, with sermons by Dr. G. Campbell Morgan and Dr. F. B. Meyer, and a public meeting at night, at which there were addresses by Dr. A. C. Dixon, Dr. Douglas Adam, who had been temporary pastor of Christ Church, Dr. J. H. Shakespeare, Dr. W. B. Riley, of Minneapolis, who was then in London engaged in evangelistic work, to which Dr. Broughton made a very appropriate response. When he arose to speak he was accorded a very enthusiastic greeting. Besides those who delivered addresses there were on the platform Dr. J. W. Ewing, President of the Baptist Union, Dr. John Clifford and Rev. Thomas Spurgeon.

PERSONAL AND PRACTICAL

—It is announced that Judge Thomas G. Lawson has bequeathed to Mercer University the sum of \$100,000. This is very gratifying. We congratulate President Jamison and others connected with the school.

—Sir Edwin Arnold is quoted as saying: "I owe my education as a writer more to the Bible than to any other hundred books that could be named." And yet Sir Edwin Arnold in his "Light of Asia," exalted Buddha, as if the light of Asia was equal to the Light of the World.

—The Examiner announces that Mr. J. P. Morgan has bought the whole library of a Coptic monastery in Egypt. This will make New York city the center of Coptic study, as all other Coptic manuscripts extant put together have not half the value of the fifty volumes bought by Mr. Morgan.

GOD UNDERSTANDS.

*It is so sweet to know,
When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the heart divine
Still understands these cares of yours and mine?*

*Not only understands, but day by day
Lives with us while we tread the earthly way,
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.*

*There is no sorrow that He will not share,
No cross, no burden, for our hearts to bear
Without His help, no care of ours too small
To cast on Jesus; let us tell Him all—
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.*

—Selected.

—There are many kinds of love, as many kinds of light,
And every kind of love makes a glory in the night.
There is love that stirs the heart, and love that gives it rest;
But the love that leads life upward is the noblest and the best.

—Henry van Dyke.

—The first session of the Southern Sociological Congress met in Nashville last week. It was called by Gov. Ben W. Hooper. There was an attendance of some 500 or 600 delegates upon the Conference, coming from the fifteen Southern States. There were many interesting and helpful addresses. The Congress was regarded as quite a success, and it was decided to make it permanent. Gov. Ben W. Hooper was elected President.

—The story is told that a Christian Science "healer" noticed that a man who walked by her door every morning had a limp in his gait and she decided to give him "absent treatment," he being ignorant of the proposed blessing. A fortnight later he passed the door and the "healer" noticed that the limp was gone. She called him and said: "I am so glad to note that your lameness is cured. You should be very thankful for it." "Yes," he said, "the trouble was in my cork leg and I have had it fixed!"

—We publish on another page the account of the dedicatory services of the First Baptist Church, Jackson. This account should have been in last week's paper, but came too late for insertion then. It was certainly a great work accomplished by the Baptists of Jackson, both in building the magnificent house of worship and then in paying it out of debt so soon. These two very gratifying results are due very largely to the able leadership of the popular pastor, Dr. H. W. Virgin. They are due also to the noble and self-sacrificing members of the First church. We extend cordial congratulations to them all.

—Lloyd George is quoted as saying: "One grain of freedom is more precious than a ton of radium." Whether Lloyd George is a Baptist or not, this certainly sounds like a Baptist.

—It is said that a deacon in a country church, anxious for his minister's success, once prayed: "Lord, shove him on!" Sometimes the deacon answers his own prayers and does the shoving.

—It seems that Tennessee was not the only State which exceeded her quota of contributions to Home and Foreign Missions. Arkansas did the same thing; so did Mississippi, and so, we presume, did some other States. Nearly all of them almost equalled the amount asked of them. It was great giving.

—That was a very fine record made last year by the Young South Department of the Baptist and Reflector, under the able leadership of Mrs. Laura Dayton Eakin, in contributing \$1,107.69 to our denominational work of various kinds, mainly for the support of Mrs. P. P. Medling, the missionary of the Young South in Japan.

—A Mormon woman claims that Rev. Clarence V. T. Richeson, under sentence of death in Boston for killing his sweetheart, is a Mormon. She says that he joined the Mormons when he lived in Missouri some years ago. We hope she is right about it. In fact, evidence would seem to point that way. The Mormons are welcome to him. We Baptists are glad to be rid of any responsibility for him.

—Where will the Convention meet next year? As we have previously stated, Asheville, N. C., and San Antonio, Texas, have asked for it. It is now announced that Atlanta, Ga., and Birmingham, Ala., and St. Louis, Mo., also propose to ask for it. For our part, we "could be happy with either, were't other dear charmer away." Perhaps, however, it would be best to compromise on Nashville.

—On the base of his monument in Atlanta are carved the following words from one of the great orations of Benjamin H. Hill, of Georgia: "He who saves his country saves all things, and all things saved will bless him; he who lets his country die lets all things die, dies himself ignobly—and all things dying curse him." Does not this sentiment have special application to our Home Mission work?

—Rev. Atha T. Jamison, of Greenwood, S. C., was in attendance upon the Southern Sociological Congress in Nashville last week. Bro. Jamison is the son of Prof. R. S. Jamison, formerly of Murfreesboro, and brother of Mr. Harry D. Jamison, a prominent member of the Judson Memorial Church, this city. Bro. Jamison is Superintendent of the Connie Maxwell Orphans' Home of South Carolina, and in that position is doing a great and noble work.

—Booker T. Washington said in a recent address: "Prohibition is the greatest blessing to my race since the emancipation proclamation of Abraham Lincoln. Nine-tenths of the lynchings are caused first by idleness and then by cheap whiskey, which clogs the brains of bad white men and colored men. As a practical proposition, economically, socially, industrially, morally, and religiously, prohibition in the South is a blessing to my race. Since Atlanta has been prohibition territory colored people have bought twice the amount of property they did before. Similar results are apparent everywhere."

—The following are the ten rules of Thomas Jefferson: 1. Never put off till tomorrow what you can do today. 2. Never trouble another for what you can do yourself. 3. Never spend your money before you have it. 4. Never buy what you do not want because it is cheap. 5. Pride costs us more than hunger, thirst or cold. 6. We seldom repent of having eaten too little. 7. Nothing is troublesome that we do willingly. 8. How much pain the evils have cost us that have never happened. 9. Take things always by the smooth handle. 10. When angry, count ten, before you speak; if very angry, count a hundred."

ALWAYS SUNSHINE SOMEWHERE.

There is always sunrise somewhere!
 Though the night be round thee drawn,
 Somewhere still the east is bright'ning
 With the rosy flush of dawn.
 What though near the bat is flitting,
 And the raven croaks his lay,
 Somewhere still the sun-bird's greeting
 Hails the rising of the day.

Let us lay to heart the comfort
 In this sweet reflection found,
 That however dense our darkness,
 Somewhere still the world around
 Dews are glistening, flowers uplifting,
 Wild birds warbling as re-born,
 Lakes, and streams, and woods, and mountains,
 Melting in the kiss of morn.

Ne'er was night, however dismal,
 But withdrew its wings of gloom;
 Ne'er was sorrow, but a day-star
 Hinted of the morrow's bloom,
 Ne'er was woe, but in its bosom,
 Was the seed of hope impearled;
 There is still a sunrise somewhere,
 Speeding, speeding 'round the world.
 —Central Baptist.

RELATION OF EDUCATION TO RELIGION.

By Rev. W. H. Runions.

(Sermon preached at Stocton's Valley Institute, March 24, 1912.)

Psalm 90:12—"So teach us to number our days that we may apply our hearts unto wisdom." This psalm was written by Moses after a long and eventful life. He was the adopted son of the king's daughter. Trained in all the wisdom of the Egyptian court, yet he became an outcast for his brethren, casting his lot with the multitude of uncultured slaves, and led them from this condition to national greatness, and then meekly died, not being permitted to enter the land that became the home of his ungrateful brethren. This is briefly the circumstances and conditions under which this psalm is said to have been written. It comes to us with great force because of these conditions. Here was a man of rare learning, a man who had given forty years in study and preparation in the land of Egypt. Forty years of special training under God in the land of Midian. Thus giving eighty years of his life for forty years of service, teaching us the great importance of education and training and special preparation for special services.

God has given us a mind to think and a will to act, and he does not use either one for us; it is our business to develop these faculties to the higher degree. This earth, as it came from the hand of its creator, was crude and rugged and was brought to the condition you now see by successive stages of development.

The Business of Man to Develop. Man was placed in charge of this material world with all of its boundless resources, its unlimited wealth and tremendous possibilities in a chaotic and undeveloped condition, with the direct command from God to "subject" it, to conquer his environments, to make of this world what God intended. Not only were the things around man undeveloped, but he had a wild and untrained nature that must be conquered and brought into subjection to the will of God. We shall have a perfect man and a redeemed world when we shall finally emerge into that perfect state in which the will and purpose of God will be realized, when we shall rise from the depths of ignorance and depravity to the supernal heights of intellectual and moral purity.

God Gives Us the Raw Material. We must use it. To use it properly we must know how. This involves education. What I mean by education is the training of the whole man—the head, the heart, the hand. God has given us a three-fold nature; that is, physical, mental and moral—a trinity. To be a man in the real sense the whole man must be developed. This three-fold nature must be developed together.

We must learn how to care for and develop the body, because it is the home of all the other faculties—it is the home of the soul. "Know ye not that ye are the temples of God and the Spirit of God dwelleth in you?" But God does not mean that we are to develop this part of our nature at the expense of the others, because it cripples and destroys the usefulness of the others. We must develop all three of our natures to become symmetrically whole. That is, the whole nature must be equally trained that we may be well balanced and not one-sided like an apple that has

become injured before it matures, and has become knotty and one-sided and is rejected. So when the physical nature of man only developed he becomes a pugilist, a prizefighter, because the animal nature only is touched. The finer instincts of the nature are never reached that way and he gradually sinks to the level of a brute.

The mental or intellectual side must be developed. This is where our public school comes in. To train and develop the mind, the thinking faculty of man, men must learn to think. This is the business of the Stoctons Valley Institute, to train the mind to grapple with and master the great problems of life, to help these boys and girls to realize the great possibilities that lie out before them, and to teach them the value of time—how to number their days, how to appreciate them as they come and go and to apply their hearts unto wisdom. When we develop the mental only we have the materialist (the skeptic).

Moral Development. It is spiritual development or religious education, the most neglected of all our training, the crowning act of all our lives, that perhaps is capable of the highest development, that gets man above the world, above the brute, above the animal, above the sensual and devilish and lifts him into the pure atmosphere of God. The history of fine arts shows that some form of religion gave them their earliest impulse. There never was a genius that has not been inspired in some sense by religion. Thus you see the great importance of developing a high moral sense; but this must be done in connection with the physical and mental, because either one without the other is powerless. We must reach the intellectual through one or more of the five senses, and a perfect body gives us all of the senses in perfect condition and enables us to train the mind. All trained together for God gives the higher type of man. But develop the moral side only and you have the fanatic, the religious crank who indulges in wild and extravagant notions of religion. Either one of the others is bad, but God deliver us from fanaticism.

Conquering our Environments. We are born the masters of our environments. God has willed it so. Will you come into your rightful possession, or will you trade off your birthright for ease and idleness? barter off your immortal soul for a few fleeting pleasures? May God grant that the boys and girls to whom I am speaking may resolve here and now to come into their own, to master their environments. Oh, what great possibilities are wrapped up in these rugged mountain boys, breathing God's pure mountain air, surrounded with untold wealth of oil, coal, timber, with unlimited possibilities undeveloped, lying right under your very feet, with your minds as yet undeveloped. Lift up your eyes and behold your own. Will you possess it? Oh, in God's name be a man, in the highest sense God has intended it so. There is timber enough in these mountains rotting to build every man in Fentress county a splendid home. There is enough stone lying around to pave every road in the county. And there has been enough time wasted in absolute idleness and sometimes worse than idleness to have built these homes and roads. Why not do it? Why live on the husks of life when God has placed within your reach all the comforts and conveniences of a modern home? Where is the cause? It is largely in the head. We have not been trained to think and put our thinking into practice.

Another great trouble is parasites. Do you know what that is? Well, it is something or somebody that lives on some one else, like moss and mistletoe; in the higher orders of life, such as the tick and a host of creeping things; some of these things go to school with some boys, some kinds stay at home in the bed and sleep in day time and then prowl around at night and disturb those who want to sleep. When we come to the highest order of life we find the parasites of the most troublesome kind; they literally live off of some one else. They even get into the church. They let some one else pay the preacher, pay all the incidental expenses of the church. God forbid that any of the boys and girls here this afternoon should ever become a parasite. Be a man in the highest sense. What the world needs is men; we have everything else—we need men. Stand by this Institute; it is the greatest factor in training the head to think, the heart to feel and the hand to do, that this great country, with its boundless wealth of coal, oil, timber and master minds of these boys that are dormant may be developed, that the great wealth may be developed for God, that the giant intellects shall move this world for God and humanity.

IF I WERE IN THE PEW.

BY ONE WHO STANDS IN THE PULPIT.

The good prophet Ezekiel, in giving his experience

in connection with his commission, tells us that he was commanded to go and speak to them of the captivity; but before he could prophecy intelligently and sympathetically he must go and dwell among them. He must be able to see life as they saw it and as far as possible he must put himself in the place of those to whom he was to speak. So he says: "I sat where they sat." This was the only way in which he could properly get their point of view. And now the good editor has made a like request of me by asking me to tell how it would be with me if I were in the pew. I am sure that every minister of the gospel would find it interesting and helpful to exercise his imagination in this way. Indeed, the whole of life would be better and sweeter if we could look at many questions from at least two points of view, and from different angles. The true prophet of God must be able to say, in some sense, "I sat where they sat." Two qualifications for the ministry are herein suggested. One is imagination and the other is sympathy. In this article I can only give some of the things I would want if I were in the pew.

I. I would want to be comfortable. Good seats, lights, acoustics and ventilation should be provided for the saint, who is to sit still in one place for an hour and a half. We all know that our bodies are very closely associated with our souls, and it is no longer thought proper to administer corporal punishment in the house of prayer. The preacher is usually sufficiently severe, and we do not need the aid of other instruments of torture. Sometimes the music is excruciating, and it would be cruel to add in any other way to the discomfort of the people. Hay stacks and poultry shows should be temporarily removed, so that the face of the minister may be seen. When possible, a nursery should be provided for the very small children while their mothers enjoy the worship of God. A committee, self-appointed or otherwise, should have all these things in hand. It would help as much as those things which we would call the more important ones.

II. If I were in the pew, I would be much concerned about the music. I would want to hear some good singing, words and all, and then I would like to join in some of the songs of Zion myself. Good, whole-souled solos, duets, quartettes and other special numbers contribute to the pleasure of the worshipper. No church should consent to give up its congregational singing. It is a great thing to exalt the Lord together. I would oppose anything that would hinder, or even discourage, the command of the Book: "Let all the people praise Him."

III. If I were in the pew, I would want all the worship to be reverent, devout and dignified. This would apply in city or in country, in the log cabin or in the metropolitan temple, "in this mountain or Jerusalem." I would be glad to know that my pastor had "an unction from the Holy One." It would be a great joy to get close to the gate of heaven—close enough to be devotional and emotional. Then when the hour was over, we could go away and tell about how "our hearts burned within us while he talked with us by the way, while he opened to us the Scriptures." And that brings me to the sermon I would like to hear if I were in the pew.

IV. I would want the preacher to "open his mouth" and "make the message plain." Science, philosophy, politics and literature might furnish food for thought and material for entertainment; but I would want to hear of high and holy things. The Jew might ask for a sign and the Greek might ask for philosophy, but my poor heart cries out for the crucified and risen Christ. Let me know the will of God and the promises of my gracious Father. Illustration and anecdote might be very useful in the way of comparison and explanation. Jesus used these, and so should his ministering servants; but they should be used and not abused. It has been said that a father took his little boy to hear Spurgeon. As they came away, after the sermon, the little boy said: "Father, he is not what you would call a great preacher. He just picks out a pretty chapter in the Bible and tells you what it means." I would like to hear a preacher who could do likewise. I would want him to be "mighty in the Scriptures." And then when he had delivered his message I would want him to stop and let me go with a feeling and conviction that I must think out and live out the things that he has brought to me from heaven. Of course I would hear the whole counsel of God, and I would want to see each and every one receiving his meat in due season. I would then be glad to see the dawning of the Lord's day, and the coming of the prophet of God from the holy mountain with his message of truth and everlasting life.

BATTLES FOUGHT ALONE.

By Mrs. Elizabeth Smith.

Many heroes in battles are slain,
Many comrades stood till the last,
Many soldiers have marched again
With bleeding feet at the bugle's blast.

Napoleons fasted battles to win,
Washingtons crossed a frozen tide,
Lees surrendered for peace to begin,
Deweys anchored when hell defied.

The victor's crown, though, will one day grace,
The head of him who bowed in shame
For another's guilt, then lifted to face
The world again with a blighted name.

Of her, misjudged, when she could not explain,
Hoping some day her life might prove
The charges all false, still bearing deep pain,
Never knowing the return of love.

Silent suffering is nobler yet
Than mighty deeds all carved on stone,
The greatest conflicts those that are met
In battles fierce that souls fight alone.

MEETING AT FIRST BAPTIST CHURCH KNOXVILLE.

I have watched for more than a month for some account of the protracted meeting held by Dr. Taylor at the First Baptist church in Knoxville during the last two weeks in February. The time had been fixed several weeks before it began and frequent allusions made to it by the pastor, and earnest prayers offered by the members of the church that great grace might be upon them and that the special exercises might be attended by large measures of success in the genuine revival of the church and the conversion of souls. On the second Sunday in February our beloved brother, Dr. J. W. Gillon, State Mission Secretary, came to the aid of the church and preached every day for nearly three weeks. He deeply impressed the congregation from the very start with his earnest piety, large intellectual endowments and clear and forceful statements of Scriptural truth. Each succeeding sermon seemed better than that which went before, and drew the people to him with strong attachment. And yet he spoke not with the enticing words of man's wisdom, but in demonstrations of the spirit and with power. In every discourse he brought God nearer to the hearers and the hearers nearer to God. The texts used were mostly unusual and sometimes difficult of interpretation and understanding by the ordinary reader of the Bible, but under his illuminating expositions the mystery vanished and the truth shone forth as clear as day.

After one of these able discourses a prominent lawyer said to me, "I feel ashamed of myself for not seeing the meaning of that Scripture before. As soon as he touched the spring of the casket the jewel flashed forth in all its light and glory." During the first week or ten days there were no services in the day time, but prayer circles were formed in all sections of the city—as many as fifteen at a time, ladies meeting in groups of a dozen, or even less, and business men leaving their offices to spend a while in special supplication for a blessing on the meeting.

The Lord heard and answered their prayers. The life of the church was greatly quickened and revived. I have never seen the membership so revived before. It was a matter of regret that so many of the prominent members and deacons were away from the city, and that the condition of the weather was unfavorable nearly all the time; but God can work and none can hinder, and there were some thirty persons received for baptism and others by letter and relation. We engaged Bro. Gillon to come and help us again. Dr. Taylor's pastorate has been greatly blessed. He is, as you know, a remarkable man. Along with his powerful intellect and broad culture he has uncommon heart power and often his emotions burst forth in tears, more eloquent even than his gracious words. Since he came to us there have been 508 additions, while 24 more have been received for baptism, making 532 in the four years and nine months. He is a ceaseless worker. Every morning finds him in his study, preparing for his public ministrations, every evening he is employed visiting from house to house, wherever he thinks he can comfort or edify a saint or lead a sinner to Christ. We pray that God will spare his valuable life to be a leader and teacher of his people for many years to come. Our hearts go

out to him in no ordinary feeling of tenderness and love.

J. PIKE POWERS.

P. S.—I write the above from Kissimmee, Fla., where Dr. A. J. Holt is pastor of the Baptist church, having been on the field about four months. He has already won his way to the hearts of the people and they hold him and his excellent wife in the highest esteem. The church has 427 members, a large and well arranged and conveniently located house of worship, and the tactful pastor has organized all the separate departments of work with a view to the greatest efficiency, and is leading them on to higher and higher planes of Christian usefulness. It is a great joy to my daughter, Miss Fannie, and to me, to be located under his hospitable roof, where every wish is anticipated, and time is spent in their delightful company. I have heard him preach two very strong and instructive and inspiring sermons, the one on the "Ministry of Angels" and the other on "Monuments," the latter being on the occasion of the administration of the Lord's Supper, a deeply spiritual and solemnly impressive service. Dr. Holt is a combined man. With ardent piety, undaunted zeal, and poetic fire, with which he delivers his messages, he combines the rare executive ability which brings things to pass among his brethren.

LETTER FROM BRAZIL.

Since coming to my new field of work I have been wanting to send you some items as to this part of the moral vineyard, or perhaps of his immoral part, for that is the part more in evidence.

We started from New York on the 4th of November and reached our present location December 11th. Spent two weeks on the way visiting and conferring. Is one reason we were so long on the trip. But with this taken out of the time we were traveling it is readily seen that we are not now at Tennessee's doors. We are more than 5,000 miles from New York, and so are far away, but find the same needy people here that we have found in all other parts of the world; all have sinned and come short of the glory of God, and therefore are in need of what only the gospel can bring them; but they, like all others, are dead in trespasses and in sins and do not want this power to rule in their lives. So we have the same hard struggle that Christian workers have elsewhere in trying to get these people to accept what is for their good.

As to our territory, we have a state one-third larger than Tennessee, and with half a million of inhabitants and only two Baptist churches. I am hoping to see the day when we can report an addition to the churches of this state for each day of the year. That will take much work and much reinforcement and perhaps much time, but it can be done by and by, under the blessing of God.

I have just been reading the Foreign Mission Journal and my heart was made very sad to see that we have Baptist brethren in China who are dying from starvation. I could not nor would I keep back the tears, seeing that our own brethren are suffering the awful, the indescribable sufferings of death from hunger. It may seem out of my place to appeal through our paper in behalf of these helpless brethren, but, my brethren in Christian America, will you not let me appeal to you to send something at once to our Foreign Mission Board to be sent to our suffering brethren in China? Five dollars will save a life, sent now, and now is when they need it. See what the Foreign Mission Journal of March says as to the conditions there. I have sent my mite and can appeal to you for help. I know you are in a struggle to raise money to pay the debt and may you succeed, and you will if you can see as clearly the starving souls as I am now seeing the starving bodies, but with your noble efforts to relieve the spiritual needs see also the physical pain. This appealed to our Master and his great apostle was not slow to take collections to help the poor brethren. In this each of you can have the sweet satisfaction of knowing that in the name of Christ you have relieved the pangs of hunger in the weakened body of a suffering brother. Yes, a brother, even if he is not of our race, but he is bound to us by closer ties of the blood that cleanses all alike and we were as needy without Him as ever they were. I thank God today in my far away home, so far here towards this end of the world, for the feeling that in Christ we are all one brotherhood, those of all climes who believe in Him, whom to know is life eternal. "Inasmuch as you have done it unto one of these little ones in my name, you have done it unto me" was said long ago, and still is true; again, "it is more blessed to give than to receive," and if you do not believe this, now is a good time to put it to the test; but many of you know it and do not need to be urged to learn it by experience. I hope this will not fall altogether

on unhearing ears, and would be glad to know of some who were led by it to do something for our poor brethren in suffering China.

We here are very anxious as to the outcome of the struggle to pay the debt this year, as with it paid, we can hope to go forward in some of our fields at least, while on the others we can try to hold the fort till reinforcements do come and even go forward in some places if the reinforcements never arrive; but to see others sending out new workers by the dozens and we pass a year and not send one-half dozen, it comes near causing the head to hang in shame, because we say we have the purest gospel, but we are not giving it out as freely as others who have a less pure gospel. No wonder God is blessing them in spite of their errors, for they are obeying the command to go, and until people obey that command the promised presence of Christ cannot confidently be hoped for. Hon. Joshua Levering said he was often made sick to see the Baptist boys taken from our missionaries by others with better equipment than the Baptist missionary had; if he, a visitor to the field, felt that way, what do you imagine is the feeling of the missionary who sees years of his work go that way, as that way it does sometimes go, just because we are not as well fixed on the field as some others as to the secondary things of the gospel. The preaching of the gospel is the primary work in evangelizing the world, both as to time and importance, but unless it is promptly followed up by the secondary means of literature and schools, this pioneer work suffers loss as to the pioneers, and at the same time gives fine gleaming ground to any others who may come along disposed to do such work.

How long will one Baptist missionary family have to hold the fort and advance if possible in a State one-third larger than my native State of Tennessee? But are they not Christians already? No, they are not. They know not Him who is life eternal. Yesterday a procession passed my door, and the crowd did obeisance to the image of Mary. Fraternally,

R. E. PETTIGREW.

INFANT BAPTISM—ITS ORIGIN AND EVILS.

R. S. GAVIN.—No. 9.

3. It Tends Inevitably to Sacramentalism in Worship:

A "sacrament" is an outward and visible sign of inward and spiritual grace. In the Catholic church there are seven sacraments. Protestants in general, and Baptists, acknowledge but two—baptism and the Lord's Supper. In general, there are three opinions respecting the sacraments: 1. The sacraments are a means of grace, acting directly upon the heart and life, "a sure and certain means to bring peace to the souls of men." 2. Though the sacraments are not in themselves the means of grace, they are, nevertheless, a solemn ratification of a covenant between God and the individual soul. 3. The sacraments are simply a visible representation of something spiritual and invisible, and the spiritual, or invisible, reality may be wanting, in which case the symbol is wholly without spiritual value or significance.

The Catholics hold the first view. They are, therefore, strict sacramentalists. Cardinal Gibbons: "A sacrament is a visible sign instituted by Christ, by which grace is conveyed to our souls. Thus, in the sacrament of baptism, there is the outward sign, which consists in the pouring of water, and in the formula of words which are then pronounced; the interior grace or sanctification which is imparted to the soul; and the ordinance of Jesus Christ, who said: 'Teach all nations, baptizing them.'"

The second view is that which practically all the Protestant denominations hold. The third view is, and has always been, held by the Baptists. They are, therefore, strict sacramentalists. Now, it can be seen that in the matter of the purpose and meaning of the sacraments, as usual, the Catholics and the Baptists occupy extremely divergent positions, and hold exactly opposite views. The Protestant view is a compromise between the other two. And it is a fact known to us all that the tendency of any Protestant denomination to sacramentalism in its worship is always in the direct ratio to the importance it attaches to baptism as a saving rite. But baptism as a saving rite would cease to be a belief among Christians within a few generations, were infant baptism abolished. It has been claimed that infant baptism originated in the Catholic church; and the claim is based upon well-authenticated facts. If allowed to do so, it will carry every Protestant denomination in the land back to the same point. If you will examine the creeds and confessions of even the most conservative and evangelical of the Protestant denominations, you will find in their deliverances touching infant bap-

tism a marked tendency to sacramentalism. "The Lutherans declared that baptism is necessary to salvation, and that by it infants are received into the favor of God, and saved. Presbyterians, with all their kindred sects, maintain that baptism is to the child a sign and a seal of the covenant of grace, of his engrafting into Christ, of regeneration, and of the remission of sins; and that all these are by baptism not only offered to the child, but really exhibited and conferred upon him. The Episcopalians and Methodists affirm that by baptism the new birth, the forgiveness of sins, and adoption, are all to the child, visibly signed and sealed. The child, therefore, in baptism, is pardoned of sin, is regenerated, is adopted, is received into the church, received into the favor of God, and saved." The above is a brief summary of the teachings of the different Protestant creeds and confessions with reference to infant baptism. If they do not teach that the justification of an infant obtains in his baptism, why not?

Still these same creeds teach, if they are to be believed, that we are justified before God, not by our own efforts, merits, worthiness, baptism, or any other act of obedience whatever, but wholly through grace, by faith in Jesus Christ. Why this glaring contradiction? Because, in the first place, Protestants hold some views in common with the Baptists with reference to the so-called "sacraments;" and, in the second place, their endorsement and practice of infant baptism, the evil that ritualized the religion of Rome, sufficiently identifies them with the Catholics as to give to both their creed and practice a decidedly ritualistic and sacramental bearing. And if the sacramental, ritualistic tendencies do not finally predominate in every denomination where infant baptism prevails, the exceptions will never be found in those places where the practice is allowed to go unchallenged. Here, in the south, the stronghold of genuine Baptists, the legitimate influence of the practice is held largely in abeyance by the Baptist contention that it finds no sanction in the Bible, and that it does no good, but only evil—and that continually.

Huntsville, Ala.

DEDICATION OF THE FIRST BAPTIST CHURCH, JACKSON, TENN.

GEORGE W. TRUETT, PREACHER.

A week's preliminary services were rich with the discussion of vital themes in connection with the work of our denomination.

We heard messages which will make us desire the more to be richer in the graces of the Christian, truer in our convictions as a people with a distinct message, and more earnest in evangelizing our city, our State, the Nation, and the World.

Baptists of this section of the great State of Tennessee will never be the same from now on. Their vision is enlarged, their conviction of duty is deeply impressed upon them and the future will find them walking with a firmer step and clearer light.

From Sunday, April 28th, to this day (May 9th), and still on, the meetings have been, and are being held.

The pastor, somewhat weary, preached on April 28th. Secretary Flake, of the Sunday School Board, stirred us with greater desires in connection with the P. M. work. President Burnett on Monday spoke of "Baptist Ideals in Education."

B. M. Talow delivered four addresses on different phases of Sunday school work, and charmed the people both by his spirit and his messages. He found the hearts of the people and is held by them in high esteem. They will be better men and women for his coming. Boyce Taylor spoke on Tuesday night on "Emphasis on Baptist Fundamentals," and the following morning he spoke on "Prayer." He left a distinct impression on the people and made them wish for more from his splendid heart and brain. Missionaries Mahon and Spight, from Mexico and South America, respectively, gave us a clear insight into the condition of their fields and the problems of these fields.

Dr. Newman, of the Southwestern Baptist Theological Seminary, spoke twice on "Baptist History," and the inimitable Secretary Powell, of Kentucky, and the learned and honored President E. Y. Mullins spoke to the great delight of the people on Friday morning and night.

Sunday morning brought 550 to Sunday school. Before the eleven o'clock hour we saw that the great building was going to be taxed to the limit. A great throng heard the great preacher, George W. Truett, pour out his mighty heart in a passion of appeal for consecration of life and all that we have to God.

Then came what might have been a task, had not

the people shown that it was a joyous privilege. We had to raise \$30,000 to clear the church of debt. We raised \$31,360 in less than thirty minutes, without a second appeal of any kind and stopped simply because we had enough, though the money was still coming in.

Sunday night the preacher began a brief evangelistic service. The throngs of people who heard Dr. Truett morning and night frequently taxed the capacity of the building. The meeting continues. Dr. Gillon, our own splendid preacher, is speaking daily. Already he has the hearts of the people. Souls are being saved, men and women are inquiring the way and we are joyous in the spirit, though sometimes we feel a bit weary in the flesh.

A word about the people of the First Baptist Church. The pastor would to God that he felt worthy of so magnificent a body of people. Never has he suggested a task for them that they have not responded and that right gladly. The church has in its membership many of the rarest and best and saintliest people this pastor has ever known. He is humbled as he thinks of them, and is grateful to God for the privilege of working with them for the coming of the Kingdom.

HERBERT W. VIRGIN.

BROADWAY BAPTIST CHURCH OF KNOXVILLE.

"Ye Shall Become Fishers of Men," was the text from which Dr. Henry C. Risner preached to his people at the Broadway Baptist Church two Sundays ago. Everything in this great theme bears with it the suggestion of life and action. The human race, and especially a man or a boy, is charmed, as it were, with love for that striking word, sentence or thing, which offers a psychological suggestion of manly activity, which increases heart pulsations with accelerated blood-flow; and such words are still more bewitching when hallowed by the power of a good or a divine man. Sunday was like any other day until it was touched by Divinity and hallowed. The rainbow was in the sky with its color when sunshine first fell upon the mist after the creation; but it was never sacred until it was adopted as a flag of truce by the Almighty after each rain to show his children that the world would not again be destroyed by water. The hallowing of the rainbow added to its meaning: "Be not afraid, it is I." And so it is with words, when Divinity touches them, they swell with life and have a meaning never before possessed, and hence the pregnancy of the great text. Dr. Risner, with his peerless heart and thought, delivered his sermon with all the beauty of simplicity, showing that he was the fitting voice, as John the Baptist would express it, to re-echo these words of the Galilean of two thousand years ago. Dr. Risner's treatment of this theme was so powerful that he seemed to electrify his audience and make them to hear again, in reality, the mighty promise: "Ye shall become fishers of men." Stirred by the genius of the speaker and his theme, the good, the great and the manly in the people of Broadway were elevated to the highest, and one felt as if his soul were carried away on some sweet, perfumed zephyr of Spring, commingled with that sacred longing to fish for, and help somebody.

The deacons and trustees met after the sermon to consider various things for the welfare of the people, and one of the deacons, Mr. Ben A. Morton, who is one of the ablest and most prosperous business men of Knoxville, as well as one of the most loyal and faithful members of the Broadway Baptist Church, but modest, reticent and retiring in his nature and manner, overflowed with spiritual enthusiasm, and his lips spoke just what his heart felt. He said: "I have no time whatever to give to the ordinary details of my business. Anything in my business that anybody else can do, we spare no means to get, but when it comes to my church that is a different proposition. I now and here avow that I am ready to do anything that will eliminate the problems of my church. I will go personally into the alleys, to the most lowly person in them, and do this work. We want fifty men and I will be one. I will separate myself from my business so that no communication can reach me by telephone or otherwise, taking a week if necessary, until victory is won, putting this church on the highest basis possible. We want fifty men who will do likewise. These men must be gotten together at the church at a high-class banquet where we will talk over plans."

Seven others joined him in the enterprise to secure the fifty volunteers, and before night their automobiles were spinning over the city through the rain in the work. The banquet was given—the men were there. It was probably the most brilliant church function ever given in Knoxville. Among the important things done, forty men raised \$1,200 in ten minutes.

Great speeches were made on the different interests and possibilities of this church of nearly fourteen hundred members, a campaign for personal work was organized and the work will start at once.

It is a noble sign when business men, professional men and others with large earning capacity drop their callings and go out to minister with their own hands. Many of these men could well afford to hire one, two, three, and some of them perhaps ten, workers in their places and remain at their desks to make money, but in doing so they would lose that genuine pleasure which comes to those who minister to others. Does it not add beauty to the story of the good Samaritan that instead of paying some one to take care of his helpless brother, as he had the means to do, he first with his own hands tenderly nursed him back to life and soothed him with oil from his own supply? Let us "go and do likewise."

JAMES G. JOHNSON.

PLANNING FOR A MISSIONARY CAMPAIGN.

In planning for an Associational missionary campaign it is first necessary for the chairman of the Executive Committee to call his committee together to confer about the work. If the committee is agreed, then let them proceed as follows:

1. Consult the churches and secure their consent to go into the movement. Of course, no church will be included in the program of rallies without its consent. A full attendance and a sympathetic hearing on the part of the members will always insure a successful rally.

2. If possible, the hearty co-operation of all the pastors should be had. Unless the pastor is in sympathy with the plans introduced the effect of the rally will largely run to waste. But few churches will do more than their pastors encourage them to do. Every pastor should be included among the speakers.

3. Two or three good speakers, in addition to the pastors, should be secured for the campaign. As Educational Evangelist, I shall be glad to make engagements to assist in as many campaigns as possible. Wherever I go, I hope to have, for much of the time at least, the valuable assistance of Rev. W. J. Stewart, Superintendent of our Orphans' Home. He can present that feature of our work as no one else can. In some instances we might have a representative from the Home and Foreign Boards. Of course, every pastor should have a place on the program.

4. A program should be carefully arranged, printed and freely distributed among the churches well in advance of the time set for the rallies. It might be well to do some advertising in the secular papers. At least one active member in each church should be secured to stir up the membership and keep the approaching rally constantly before the people. The small expense of advertising may be met out of the Associational treasury, or secured in free-will offerings during the campaign.

A missionary campaign may be conducted at any season of the year; but if possible it will be better to take advantage of good roads and reasonably pleasant weather. The "revival season" need not stand in the way. A deeply spiritual missionary rally in the midst of a meeting would help rather than hinder a revival. I hope that Associational committees in different parts of the State may act promptly and let me hear from them as soon as practicable.

R. L. MOTLEY,
Educational Evangelist.

1813 Hayes Street, Nashville.

WATERTOWN.

A ministers' meeting is called and earnestly invited to meet here Monday next, the 20th, at 9:30 a. m. Bro. W. M. Stallings will preach at 11 a. m. Trains will be met and visitors entertained. The meeting for June is agreed on for Lebanon unless otherwise provided. We must come together in a monthly meeting for consultation and encouragement. Everybody invited, surrounding preachers especially.

J. B. MOODY, Pastor.

We are having a very profitable meeting at this place. The church has been without a pastor for some time, but a good man will probably be called soon. We have many delightful people here, and a strong church ought to be built up at this place. We need more Baptist and Reflector readers here as well as elsewhere throughout Tennessee. When the Baptist and Reflector gets into every Baptist home in the State the question of giving will have been largely solved.

South Pittsburg, Tenn.

R. L. MOTLEY.

PASTORS' CONFERENCE.

NASHVILLE.

First—Pastor Inlow preached to good congregations. Deep spiritual interest throughout the day. One baptized at the evening service. At the close of the morning hour the pastor made a statement in behalf of the Grace Baptist Church, to which the congregation gladly responded with a magnificent contribution to the building fund of the Grace church. The church gave more than double the amount requested.

Howell Memorial—Pastor Cox preached on "Team Work in Religion," and "Heart-felt Religion." Good congregations. Three additions by experience.

Centennial—Pastor Poe preached on "A Mother's Influence," and "Sitting Still to Die." 130 in S. S.; good B. Y. P. U.

Belmont—Pastor Ward preached at both hours. Two splendid services. Three conversions at night and two other additions by baptism. Revival continues. Evangelist Kendrick will be with us and do the preaching from next Sunday on. Thanks to the First Baptist Church for sending me to the Convention.

Grand View—Pastor Upton preached on "Being Imitators of Christ," and "The Joys of Heaven and the Horrors of Hell." Two additions by letter. 134 in S. S.

Calvary—Pastor Linkous preached on "Mother at the Cross," and "The Sufficiency of God's Word." One received for baptism; one baptized. Meeting will continue this week. 76 in S. S.; no B. Y. P. U. on account of the baptizing.

Una—Pastor Fitzpatrick preached on "Prayer," and "Warfare." 105 in S. S.

Grace—Pastor Creasman preached on "Satisfied," and "Anchored." 140 in S. S. The pastor celebrated his first anniversary. The financial report of the church was read showing that \$2,900 had been raised for all objects. This does not include the labor on the church building, all of which has been donated, the sum being about \$900.

Union City—Two fine services. Three additions, two by baptism and one by letter. We go to Dickson to perform a marriage ceremony tomorrow.—D. S. Brinkley.

North Edgefield—Pastor preached on "Love for God," and "Let Us Not Fight Against God." Good congregations. 210 in S. S. Nine joined the B. Y. P. U. Quite interesting prayer-meeting. The church sends the pastor to the Convention.

MEMPHIS.

First—Pastor Boone preached on "Mother, Home and Heaven," and "Living Epistles." One received by letter.

Central—Pastor White preached on "Father and Mother." Large congregation. No night service, congregation uniting in mass meeting on law enforcement conducted by Dr. Crafts.

Bellevue—Pastor Hurt preached at both services. Three received by letter. Good service at the work house in the afternoon.

LaBelle Place—Pastor Ellis preached at both hours. Three additions, one by letter, and two for baptism. Three baptized. One profession. 294 in S. S.

Seventh Street—Pastor Strother preached at both hours. One received by letter. 232 in S. S.

Rowan—Pastor Utley preached the dedication sermon of a church in Mississippi. Bro. Rosenthal spoke for the pastor at the morning hour. Pastor preached in the evening. Three baptized. All round good day. 21 baptized in two weeks and more next Sunday night. 40 professions and 35 additions.

Union Ave.—Evangelist Kendrick preached at both hours. Four by letter, one for baptism.

Calvary—Pastor Moore preached at both hours.

Binghamton—Pastor Bell preached on "The New Birth," and "The God of Gold." Very good day.

Parkway—Pastor Couch preached at both hours. One addition by letter.

Temple (formerly Blythe St.)—Pastor Bearden preached on "The Lord's Supper," and "The Highest Eulogy." Three by letter. 170 in S. S. Changed the name from Blythe St. to Temple Baptist Church.

Rowan—Meeting closed. Forty professions and 35 additions.

Central Ave.—Pastor Davis preached on "Mother," and "The Ten Commandments of Love."

KNOXVILLE.

First—Pastor Taylor preached on "Home Life," and "The Origin of the Bible." 321 in S. S.; two received by letter.

Lonsdale—Pastor Lewis preached on "When the Lord Works With Us," and "The Way and Means of

Never a sigh of passion or of pity,

Never a wail for weakness or for wrong

Has not its archive in the angel city—

Finds not its echo in the endless song.

Not as one blind and deaf to our beseeching,

Neither forgetful that we are but dust;

Not as from heavens too high for our up-reaching,

Coldly sublime, inexorably just:

Nay but Thou knowest us, oh Christ, Thou knowest;

Well Thou rememberest our feeble frame,

Thou canst conceive our highest and our lowest;

Pulses of nobleness and aches of shame.

Progress." 228 in S. S.; two baptized.

Beaumont—Pastor Williams preached on "Pleasing God." Evangelistic service at night. 198 in S. S.; 25 baptized. 55 conversions. Meeting and interest continues.

Broadway—Pastor Risner preached on "The Secret of a Masterful Conquest," and "Law of Life and Death." 453 in S. S.; 2 baptized. Men's banquet most brilliant function in church circles.

South Side Mission—Dr. C. C. DeArmond, Supt. 127 in S. S.

Bell Ave.—Rev. Davis spoke in the morning on "Religious Triumph," and Rev. Dance at night on "Loyalty to the Church." 493 in S. S. One approved for baptism.

Island Home—Pastor Dance preached on "The Day Long Enough for the Battle." Preached at Bell Ave. at night. 250 in S. S.

Gillespie Ave.—Pastor Webster preached on "Our Debtors and How to Treat Them," and "Weighed and Found Wanting." 123 in S. S. Good congregations.

Fountain City—Pastor Davis preached. Observed Mother's Day in the morning. Night subject, "Christian Character." 145 in S. S.; one received by letter.

Rocky Hill—Pastor White preached on "The Christian's Possession," and "A Church." Good day and S. S.

Oakwood—Pastor Edens preached on "The Personality and Office of Holy Spirit," and "The Secret of Being Loved." 138 in S. S.

South Knoxville—Pastor Bolin preached on "A Worthy Ambition," and "Our Girls." 346 in S. S. One received for baptism.

Calvary—Pastor Cate preached on "Jesus a Man," and "Great Salvation." 92 in S. S.; one received by letter. One profession; one approval.

Mountain View—Pastor Wells preached on "Mother's Relation to Her Church," and "Life's Counter-currents." 221 in S. S.; one baptized; two received by letter.

Lincoln Park—Pastor preached on "Early Piety," and "Redeeming the Time." 97 in S. S.

Deaderick Ave.—Dr. Hening preached to large audiences. Two additions by baptism; 680 in S. S.; Dale Ave. Mission, 46 present. Lawrence Ave. Mission, 72 present.

Inskip Mission—Preaching in the afternoon by J. C. Shipe on "The Spirit-filled Life." 86 in S. S.

Smithwood—Pastor Shipe preached on "Faith and Its Reward," and "Some Things that the Lord Hates." 90 in S. S.

River View—Rev. J. H. DeLaney preached on "The Hidden Life," and "Seven Reasons Why I do Not Want to Go to Hell." 86 in S. S.; 13 baptized; two received by letter. Meeting continues with great interest.

Euclid Ave.—Bro. Langston preached on "The Three Important Things." Bro. D. P. Brannam spoke at night on "Confidence." 150 in S. S. Good day.

Immanuel—Pastor Jones preached on "The Importance of Charity," and "A Believer's Great Joy." 155 in S. S.; one received by letter. Good day.

Grove City—Pastor King preached on "The Fullness of God," and "A Seeking Savior." 108 in S. S.; good B. Y. P. U.

CHATTANOOGA.

Tabernacle—Pastor Fort preached in the morning on "Reminiscences of the Church," it being the 32nd anniversary, and in the evening on "Mother and Her Influence." Large audience in the morning, and in the evening the house was tested to its capacity. Two received, two baptized. 565 in S. S.

East Chattanooga—Pastor Baldwin preached on "Sinners' Hardening Themselves Against God," and "Why the Wicked Live." 132 in Bible school. Good congregations.

Royal Mission of the East Chattanooga Baptist Church met at 2:30 p. m. Good interest.

Willow St.—Pastor Richardson preached from Heb. 12:2. Good attendance. 52 in S. S.

THE BAPTIST AND REFLECTOR AND PASTORS.

In the Baptist and Reflector of January 25, Brother John E. Hight, of Columbia, made the suggestion that 500 pastors in Tennessee should each agree to secure twenty new subscribers to the Baptist and Reflector, and thus add 10,000 new subscribers to it. Brother Hight proposes to be one of 500 to secure 20 subscribers. Who else will agree to do so? The securing of these subscribers is not, of course, to be made conditional upon all being secured. Nor is it necessary that any pastor shall agree to secure exactly the 20 subscribers. Some may be able to secure more, others perhaps less. We should like, however, to know just how many each pastor thinks he will be able to secure and how many he will undertake to secure. He can get these subscribers either by personal work himself, or through some member or members of his church. We are all in Tennessee one great Baptist body. When one part prospers the other prospers. When one part suffers the other suffers. We all need to stand together. The paper is glad to help the pastors in every way possible. Will not the pastors help the paper as they have opportunity? Who of them will agree to put forth their best efforts to secure subscribers to it, and how many will they try to secure? We shall be glad to hear from them.

Wm. H. Fitzgerald, Jefferson City, Tenn. Club
John E. Hight, Columbia 20
T. Riley Davis, Iron City 20
W. D. Watkins, Cleveland, Tenn. 12
R. Choate, McEwen, Tenn. 5
S. H. Johnstone, Coal Creek, Tenn.

.....As many as possible

James Davenport, Dowlstown, Tenn. 6 or more
J. W. Pennington, Savannah, Tenn. 10
Richard E. Downing, Newbern, Tenn. 25
W. I. Tidwell, R. R. 2, Model, Tenn. 10
Rev. W. R. Beckett, Lawrenceburg, Tenn. 3
Rev. J. W. O'Hara, Newport, Tenn. All I can

St. Elmo—Pastor Vesey preached at both hours. Mother's Day service in the morning. Expository sermon (Gal. 5). Good attendance; two for prayer. Fine S. S.

Oakdale—Pastor Chunn preached on "Christ Seeking the Lost." Rev. John Hazelwood preached at night. 95 in S. S.; one baptized; one received by letter. Splendid B. Y. P. U. Good congregations. A splendid day.

Ridgedale—Revival services continue. Dr. E. E. George preached on "Gratitude," and "Perfection of the Blood and Sacrifice of Christ." Large congregations. One received for baptism. Attendance at S. S., 98.

CLEVELAND.

Little Hopewell—Pastor Hayes preached Saturday and Sunday on "For What is Your Life," "The Mission of the Church," and "Looking to Jesus." Observed the Lord's Supper at the morning service. Interesting prayer-meeting. Three forward for prayer. Good congregations.

SPRINGFIELD.

Sunday was a great day. 219 in S. S. House packed at preaching hour. 13 baptized and seven more stand approved for baptism. During the Convention year we have given over \$1,000 to missions, which is about double our previous records, and this, too, while we are building an \$18,000 church-house. Yes, and we have spent about \$500 on the pastorium, and raised the pastor's salary \$200. But, best of all, we have had about 90 additions to the church in a little more than a year. The fact is, we just have the best church in Tennessee. L. S. Ewton.

Also I ask, but never from the asking,
Shrinks my soul backward, eager and afraid,—
Point me the sum and shame of my betraying;
Show me, Oh, Lord, the wounds which I have made."

The South Park Baptist Church, Los Angeles, Cal., was dedicated on April 28. Rev. C. O. Johnson is pastor. The dedicatory sermon was preached by Dr. Arthur S. Phelps, pastor of the Central Baptist Church, Los Angeles. The church is built in bungalow style.

MISSION DIRECTORY.

STATE MISSION BOARD.

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

HOME MISSION BOARD.

Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.
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SUNDAY SCHOOL AND COLPORTAGE.

Rev. J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

ORPHANS' HOME.

C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent.

W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent.

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

MINISTERIAL EDUCATION.

For Union University, address 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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Carey A. Folk, Chairman, Nashville, Tenn.

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BAPTIST MEMORIAL HOSPITAL.

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

GOD'S RELATION TO WEALTH-GETTING.

By J. W. Gillon, Corresponding Secretary.

How to get wealth is one of the world's problems today. This is proven by the great disproportion between those who want to be wealthy and those who are actually wealthy. It is doubtful if any man can tell the truth and say he does not desire wealth. All of us would be wealthy if we knew how to get it. The fact is, most of us are poor, very poor. This would not be true if wealth-getting were not a problem.

How to use wealth when it is possessed is, if possible, a great problem than how to get it. This is proven by the great difference between the number of wealthy men and the number of wealthy men who use their money right. Christ would never have said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven" if money-using had not been a problem.

How to relate God to money both in its getting and its using, is even a greater problem than either of the others, as is proven by the fact that so

few men honor God in their way of getting and using money, whether they be poor or rich.

There is a passage in God's word which, in a large measure, deals with the three problems stated: "Remember Jehovah, thy God; for it is He that giveth the power to get wealth." Deut. 8:18.

This passage proclaims a great fact about God's relation to wealth-getting. "For it is He that giveth thee the power to get wealth."

This is the fundamental fact about all wealth-getting. It does not apply merely to the wealth of the saint, but to that of the sinner as well. This passage is abundantly supported by other passages such as the following: "The earth is Jehovah's and the fullness thereof; the world and they that dwell therein." Psa. 24:1. Here God claims to own the earth with its fullness or riches, and they that dwell in the earth, and this includes sinners and saints.

Another passage reads: "Every beast of the forest is mine, and the cattle upon a thousand hills, and the wild beasts of the field are mine, for the world is mine and the fullness thereof." Psa. 50:10-12.

Still another passage reads: "The blessing of Jehovah maketh rich." Prov. 10:12.

Yet another passage reads: "Jehovah maketh poor, and maketh rich." 1st Samuel, 2:7.

Another passage says: "I gave unto her the grain, and the new wine, and the oil, and multiplied unto her silver and gold." Hosea 2:8.

Yet another passage says: "I have made the earth, the men and the beasts that are upon the face of the earth, by my great power and by my outstretched arm; and I give it unto whom it seemeth right unto me." Jer. 27:5.

There are many other passages of a similar nature, but these are enough to support the statement.

The statement that it is God that gives the power to get wealth to such as are wealthy, is the fundamental fact about the power of all wealthy men. Men in their conceit will say, "I made the wealth, my business shrewdness or my industry got me wealth." These passages, from God's book, contradict and explode all such conceit. It is far from the truth when any man says, "I made my wealth." It is a pure piece of conceit to make such a claim. In its last analysis, it is blasphemous, for it is taking credit to one's self for doing what God only can do.

The fact that God gives the power to get wealth when once believed by a man, will destroy all such distinction as sacred and secular. It will make all of life's tasks honorable and sacred. The man who thoroughly accepts the doctrine that God makes the wealth, or gives the power by which it is made, will easily see that it is as sacred an act to farm, to do carpentry, masonry, run a bank, practice law or medicine, use the needle, or to do any other honorable thing by which man secures a means of subsistence, as it is to preach, sing or pray. This would easily turn all life into a sacrament. It would bring God wonderfully near, and make him marvelously real. It would break down many of the barriers between God and man. It would spoil many a present business venture and create in its stead one more honorable. It would convert many an ignorer of God into an ardent worshiper. It would put merriment and gladness of song into many a heart that is now borne down with anxiety.

This is a doctrine that needs to be preached quite as much as sin, re-

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penance, regeneration, faith and confession. Indeed, it has more power in it to obtain all of these things than has the preaching of either of them. We have missed the mark in other years by beginning with the seeming spiritual and confessedly moral subjects, rather than this seemingly material subject. All religion (true religion) is based on right relation to God, and if men cannot relate themselves to God right in the every-dayness of their lives, they most surely cannot relate themselves rightly to Him in their spirits. When men place God where He claims to be in their money-getting, many of the things in their way as sympathetic hearers of God's great doctrines are gone forever.

Of course, this doctrine does not ignore the native ability of men or their wise use of it and their opportunities; it presupposes these. It, however, assumes a credit to God for things that men are not quick to grant to Him. It is most difficult to rightly adjust first and secondary causes. We are so near to the secondary that they can easily become in our minds first causes.

This is just the thing that has taken place in the minds of most of us. The thought that second causes are first causes has so taken hold of us that it will be by great effort that we are brought back to where we can properly relate causes.

God, the great first cause in wealth, is in all else, is not real to most men. He is merely a convenient explanation of mysteries, but not a real, vital personality, the great central determining personality of the universe. Men have imagined they could rule God out of the practical things of life and keep Him in the things of intellect, heart and spirit. Many of them still delude themselves with this thought. It is, however, only a delusion. Where God is not a fact in the practical, commercial and business life, he is not a fact at all to the man who rules Him out of business. We have shut God up within the musty walls of the meeting house and have forbidden His leaving these walls. We have "pressed Him like a faded rose between the leaves of our unused Bibles," and He is as useless as the faded rose so far as our lives are concerned.

We have built steel gates across the doors of bank, shop, factory, office, store or farm. To us these are not places for God. We sadly need the hour to come to our lives when God will fill in our consciousness the place in our struggle for wealth and in our actual wealth-getting that He claims to fill.

Since God bears this relationship to our wealth-getting, we surely owe it to Him to do what he demands in the text, "Remember Jehovah, thy God, for it is He that giveth thee power to get wealth."

This is the fundamental, the initial duty of every man in his relationship to God and money. No man can treat God right, absolutely right, with reference to anything who forgets Him while he works for money. If a man

forgets God while he makes money, he forgets Him the bulk of the time. If he remembers God while he works to make money, he can easily remember Him during the remaining part of his time. The man who remembers God while he makes money will not think too much of money when it is made. Nothing else, and no other being man, bears relationship to, so deserves a place in man's memory as does God. To remember God always will do more for the man who so remembers God than will any other thing man may do. When man looks at the things and beings of earth through God, they do not appear to him as they do when he looks at God through them.

On man's remembering God in his struggle for money depends the place God is to have in all other departments, thoughts and acts of life. If man cannot keep God in his memory while he gives himself to the things which he works hardest and longest for, he most surely cannot keep God in mind in the chance, occasional or periodical acts or tasks of life. It is an idle dream to imagine that God can be forgotten for six days and twenty-three hours of a week and then be so remembered as to make the twenty-fourth hour of the seventh day mean what it ought to in his life and in shaping his conduct.

This fundamental tap-root duty is the most universally neglected duty of this present age. We have constructed theories about science and business which make it seem foolish to us to retain God in our memories while we deal with what we call the practical things. Some of us are willing to allow God credit for saving us from hell, but none of us seem willing to give Him credit for saving our every day life's usefulness. Literally, in this matter, "We have all gone astray, we have turned every man unto his own way."

TEN REASONS OF TITHING.

By Rev. H. W. Fancher, Winchester, Tenn.

Of the many volumes that have come from the press in recent years on the subject of giving, this is one of the most readable and sane.

The author has produced a book that will carry conviction to many hearts and will add to the number of faithful who tithe.

This book is another evidence that God is working to bring on the hour when His people will honor Him with their substance.

J. W. GILLON,
Corresponding Secretary.

GET YOUR PIANO NOW.

The advertising manager of the Baptist and Reflector takes great pleasure in announcing that he has made special arrangement with the O. K. Houck Piano Co., of Nashville, Memphis and Little Rock, whereby readers of this paper are offered a free round trip from their home town to any one of these cities, and their hotel expenses for a day, to personally inspect their mammoth stock of pianos and automatic player pianos. If you are contemplating purchasing an instrument, now is the time to act. The O. K. Houck Piano Co. is too well known to need an introduction, but it may not be amiss to say that it is one of the largest and most reliable piano firms in America. Quality considered, their prices are as low as you can find anywhere in the United States. Be sure to read the announcement on page 16 in this issue, and if you cannot accept the invitation now, write them for catalogue, prices and full particulars of their easy payment terms.

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Sunbeam Leader—Miss Sallie Fox, Clarksville.

College Correspondent—Miss Carrie Byrn, Murfreesboro.

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

MINUTES OF THE STATE EXECUTIVE BOARD.

The meeting was called to order by Mrs. Wheeler promptly at 10 o'clock, Tuesday, May 7th.

Roll call and scripture lesson were followed by reading of the minutes of the last session.

Mrs. Altman, Treasurer, read her monthly report and the annual report, which goes to Baltimore. The W. M. U. should indeed be proud of this the greatest report we have ever had. Let us make the State Mission offering as great accordingly. Mrs. Allen, Corresponding Secretary, made a report of her work for the past month; also a report of work done by Y. W. A. Secretary and Sunbeam Leader.

Miss Northington reported a very full month's work in the field.

Mrs. M. S. Williams, Chairman of Personal Work, distributed pamphlets bearing on this phase of the work and asked that each one give a careful reading to the same.

The committee of three having in charge the Tennessee College Endowment Scholarship reported a most liberal response from the churches visited so far.

Dr. Gillon appeared before the Board and asked that the W. M. U. of Tennessee co-operate with the State Mission Board in their request to the general Convention to have our apportionment raised not more than 10 1-2 per cent over last year. The Board agreed to so co-operate, and one delegate serving on the Apportionment Committee will be so instructed.

The full list of delegates to the Southern Baptist Convention being completed, they were read by the Secretary, and upon due motion accepted as a whole.

There being no further business, the meeting adjourned, with prayer by Mrs. Harry Allen. Mrs. W. L. WENE, Recording Secretary.

REPORT OF FIELD SECRETARY FOR APRIL.

During April the jubilee in Tullahoma was attended, the W. M. U. Con-

ventions of Middle and West Tennessee; also the Sunday School Conventions of these divisions, with missionary rallies in Cumberland, Ebenezer, and Central Associations have kept your Secretary busy.

The W. M. U. Convention of East Tennessee was postponed on account of smallpox. The other Conventions were well attended, with splendid programs and great interest. There were more delegates at each of these divisional meetings than attended our last State Convention.

No business was transacted except the nominating of officers for the ensuing year.

Dr. Gillon delivered an able address at each Convention, which was inspiring and helpful.

Mrs. R. P. Mahon, of Mexico, addressed our Convention at Brownsville and has also assisted in several rallies in Central Association. Any society who needs the personal touch of a returned missionary should write to Mrs. Mahon at Jackson, Tenn., and ask that she visit you.

We are also indebted to Brother Mahon for his assistance in the Pleasant Plains, Cane Creek and Laneview Churches.

Your Field Secretary is spending the first of May in Beulah Association, and after the Convention expects to campaign Judson Association.

MARY, NORTHINGTON.

REPORT FOR THE MONTH OF APRIL, 1912.

Letters received	70
Letters written	85
Packages literature sent out	67
NEW ORGANIZATIONS.	
Sunbeam Bands reported	3
EXPENSES.	
Postage	\$8 00
Respectfully submitted,	
MRS. HARRY ALLEN,	
Corresponding Secretary.	

ANNUAL REPORT TO BALTIMORE, APRIL 30, 1912.

Foreign Missions	\$12,977 89
Home Missions	8,247 25
S. S. Board	139 98
Margaret Home	75 00
Training School Current Expenses	105 09
Endowment	344 50
Student fund	110 00
Grand total	\$21,999 71

Home Board Boxes	\$ 504 55
Christmas Offering	1,228 17
Self-Denial	245 48
Golden Jubilee	2,647 60
Respectfully submitted,	
MRS. J. T. ALTMAN,	
Treasurer Tenn. W. M. U.	

The Y. W. A. Leader reports 48 letters written during March and April. JOSEPHINE WINN.

REPORT OF SUNBEAM SUPERINTENDENT FOR APRIL.

Letters received	6
Letters written	11
New Bands reported	3
SALLIE FOX.	

QUARTERLY REPORT OF NASHVILLE ASSOCIATION.

Letters written	33
Letters received	7
Postals written	16
Postals received	4
Literature distributed, not much; didn't have it.	
Societies visited	4

Meetings held 1
No. churches in Association 25
No. Soc. in Association, about 46
Quarterly meeting held with the Eastland church, March 15; good attendance; 13 churches represented. Work needed in the interest of Sunbeams, R. A. and Junior Y. W. A.
Mrs. L. A. McMURRY.

APRIL, 1912.

RECEIPTS.

Seventh, Nashville, W. M. S.	\$ 50
Grace, Nashville, W. M. S.	25
Lockeland, Nashville, W. M. S.	1 00
Belmont, Nashville, W. M. S.	10
Judson Mem., Nashville, W. M. S.	1 00
Eastland, Nashville, W. M. S.	25
Eastland, Nashville, Band	20
Howell Mem. Nashville, W. M. S.	50
Howell Mem. Nashville, W. M. S.	2 50
Third, Nashville, Y. W. A.	75
Portland, W. M. S.	35
Mountain City, W. M. S.	20
New Middleton, W. M. S.	64
Paris, W. M. S.	1 00
Smithwood, W. M. S.	1 00
Dyersburg, Y. W. A.	26
Shop Springs, W. M. S.	75
Little West Fork, W. M. S.	57
Little West Fork, Y. W. A.	05
Big Rock, W. M. S.	20
Hannah's Gap Band	25
Philadelphia, W. M. S.	50
Knoxville, First, Y. W. A.	1 00
Bethlehem, Y. W. A.	25
Williams Chapel, W. M. S.	15
Columbia, W. M. S.	3 00
Greenville, First, W. M. S.	20
Saulsbury, W. M. S.	1 20
Stanton, W. M. S.	25
Friendship, W. M. S.	75
Highland Pk, Chatt., W. M. S.	1 50
Cleveland, Inman St., W. M. S.	1 00
Benton, W. M. S.	30
Pleasant Grove, W. M. S.	25
Cross Creek, W. M. S.	1 55
Watertown, W. M. S.	25
Oak Grove, Cumb. As., W. M. S.	50
Grand Junction, W. M. S.	50
Johnson City, W. M. S.	1 25
Fayetteville Egg Committee	24
Dyersburg, W. M. S.	50
Auburn, Y. W. A.	25
Corryton, W. M. S.	50
Mt. Herman, W. M. S.	10
Springfield, W. M. S.	50
Auburn, W. M. S.	50
Chattanooga, First, W. M. S.	1 25
Yellow Creek, W. M. S.	20
Third Creek, W. M. S.	10
Humboldt, W. M. S.	1 00
Trenton, W. M. S.	70
Bellevue, Memphis, W. M. S.	2 00
Watauga Association	3 40
	\$37 96

DISBURSEMENTS.

To Treasurer—postage	\$2 00
To 2 Special Deliveries	24
To Telegram to Baltimore	50
	\$2 74

Letters received	74
Letters written	108
Blanks received	342
Respectfully submitted,	
MRS. J. T. ALTMAN,	
Treasurer.	

A NEW INTEREST.

Yes, a new interest for the Baptist women of Tennessee. Not that they have wearied of the old, but that the very continuance in loyalty to the great interests of the past has taught them the true satisfaction found in service to others.

This new service that is asked of Baptist women, both young and old, is one that appeals to mind and heart.

It is a service to young women. Not of foreign lands this time—not even

to those of our own home land, but closer still—the girls of Tennessee!

We have all heard and been more or less interested in the hearing, of the founding in Murfreesboro of a college for women.

This college is under the control of the State Convention, and therefore appeals to the State at large for its patronage and support.

It is the purpose of the Convention and of the able principals of the college—Professors George and Henry Burnett—to maintain a college standard.

This means it will be no longer necessary for a Baptist girl deserving college training to leave our State, for Baltimore, Randolph-Macon or other distant schools.

Even as women we recognize what an outlay of money this means, for buildings, equipment, teaching force, etc.

For some months Tennessee College has had a representative in the field—Dr. Hibbs—appealing to the Baptist people through the churches for a more generous and enthusiastic support of the woman's college.

Dr. Hibbs and Prof. Burnett this week included the woman's central committee in their itinerary, each making a clear and stirring statement of how the women could help. Appeal after appeal has come to Prof. Burnett from young women, intelligent, refined, but of limited means, who craved an education. Girls ambitious to make their lives count; ambitious to fill positions of usefulness and trust; ambitious to be their best. Glad to put aside girlhood gaities; glad to apply themselves to the necessary years of study, if only these higher ambitions could be attained. And yet the door has been closed in the faces of many. No funds on hand for such purposes. The college financially unable to assume the expenses of an ^{or} matter how deserving. To create such a fund the appeal was made to the central committee, and through it to all thinking women in our Tennessee Baptist life. The sum of \$3,000 is asked for, to be known as the W. M. U. college endowment fund. The interest from this amount will pay all the expenses of board and tuition of one girl, part of the expenses of several girls. With such a permanent source of income Prof. Burnett could take into consideration the appeal of one or more girls, at least.

It was unanimously voted to accept this call for our services as a mark of trust. As Baptist women to stand back of the Baptist girl unable to pay her way, but who desires the best development of the talents God has given her, that she may the more successfully fill the place it may please God to put her.

The college, through the representation of Dr. Hibbs, promises to help us in the raising of this \$5,000 endowment fund. After the Convention, when our societies are not so pressed with the claims of missions, this new work will be given right of way until the amount is raised. Will every woman reading this please consider herself a committee of one to inform others; yes, to enthruse others, and so prepare the way for the appeals that will come later from the central committee and from the college.

MRS. I. J. VAN NESS.

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Baptist and Reflector

Published Weekly by the

BAPTIST PUBLISHING COMPANY.

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The Baptist, established 1835; *The Baptist Reflector*,
established 1871; consolidated August 14, 1889.

EDGAR E. FOLK *Editor*
FLEETWOOD HALL *Corresponding Editor*

Entered at the post office at Nashville, Tenn., at sec-
ond-class mail rates.

SUBSCRIPTION, PER ANNUM, IN ADVANCE.

Single Copy \$2 00
In Clubs of 10 or more 1 75
To Ministers 1 50
Office: 326 Cole Building. Telephone, Main 1543

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A DANIEL COME TO JUDGMENT.

Last summer the Nashville Baseball Club openly and defiantly violated the laws of Tennessee by playing on Sunday. There were strong protests against their doing so, by the law-abiding citizens of Nashville, led by the Christian Citizens' League, of which Dr. G. C. Savage is president. The president and manager of the club were arrested and fined a nominal sum. They cared little, however, for that, and this year they announced that they expected to play a number of games on Sunday, and arranged their schedules for that day.

A motion was made to enjoin the club from playing on Sunday. Not only was this motion sustained by Chancellor Allison, but the club was also enjoined from playing on any day, Sundays or week days, anywhere within the State of Tennessee. General Robert Vaughn, Clerk and Master, was appointed receiver of the club to take charge of the assets, contracts or other property of the club and wind up its affairs.

Only a short while ago Chancellor Allison issued a decree requiring the Comptroller of Nashville to collect back taxes from the liquor men, which amount to several hundred thousand dollars, and which the Comptroller has been refusing to collect. These decisions by Chancellor Allison have had a wholesome effect. They have not only toned up the public conscience, they have suddenly jerked it up from the ground, where it had fallen prostrate, to an erect position. The officials of Nashville and Davidson County seemed to feel that they were under no obligation to enforce the laws of the State, but that they must do the bidding of their masters, the liquor men and the dive-keepers and citizens of Black Bottom, who had elected them. As a result, they spat upon the laws of the State and held them in utter contempt, seeming to feel themselves supreme. The Criminal Court of the county joined in with the city administration to connive at and encourage the violation of the

law. The good citizens of Nashville appeared utterly helpless. But in the midst of this situation there appeared the brave, strong man in the person of Chancellor Allison. Thank God for him. He is a veritable Daniel come to judgment. By his course he has done more to give proper respect for law and for the courts of law than anything that has occurred in Nashville in many a day.

It will be of interest to add that there is talk now of throwing the city of Nashville into the hands of a receiver. Precedent for such a course is found in the fact that in 1869 just such a thing was done in Nashville. We hope that it will be done now. The result of such action would be to take the administration of the affairs of the city out of the hands of the present officers and put them in the hands of others appointed by the receiver. Incidentally, we believe the result would be the enforcement of the law. We hope that such a result will be accomplished. It is certainly needed. When the Mayor of the city can boldly and blatantly boast that the laws are being openly violated with his knowledge and consent, it is time that some way should be found to secure some one as Mayor who will have respect for his oath of office and administer the laws as he finds them on the statute books, without attempting to arrogate to himself to determine what laws shall be and what shall not be enforced.

MEMPHIS.

On the first Sunday in May we had the privilege of preaching at the Union Avenue Church, Memphis, for pastor E. L. Watson, who himself was supplying for Dr. I. N. Penick at Martin. The Union Avenue Church has a fine location in the East end of Memphis. The city is growing rapidly in that direction. It has now a membership of about 300, composed of an excellent class of people. It has a nice concrete house of worship, and is contemplating adding to it a Sunday school department. Brother E. L. Watson is pastor. He is an able gospel preacher, is a sympathetic, helpful pastor, and is greatly beloved by the members of his congregation. He is doing a noble work. On Monday night we gave a stereopticon lecture at the church to a house full of people on "The Land of the Lord and the Lord of the Land." It was announced that on Wednesday night a meeting would begin, with State Evangelist S. W. Kendrick doing the preaching. We hope to hear of gracious results.

On Monday morning we had the privilege of meeting with the Baptist pastors of the city in conference. These brethren are doing a great work under many difficulties.

When we first began going to Memphis as editor of the Baptist and Reflector there were only four Baptist churches in the city, two of them mission stations. The membership could not have been over 1,000, probably not that. Now there are thirteen Baptist churches in the city, with a membership of 3,668—that is, there were that many "before the last baptizing," as Dr. Gambrell would say.

Besides Brother Watson, Brother W. J. Bearden is now engaged in a meeting at the Blythe Avenue Church, and Brother O. A. Utley at the Rowan Church. Both have had a number of additions.

In considering the growth of the Baptists of Memphis, however, it should be remembered that there has also been a great growth in population. We have not the exact figures, but we are under the impression that the Baptist growth has been greater than the growth in population, about in the proportion of four to three.

SHALL WE HAVE A CENTRAL MEETING PLACE?

The Religious Herald and the Christian Index are advocating some central location as the meeting place of the Convention every year. The Index suggests Hot Springs or Atlanta or Nashville or Asheville. It would be much more convenient for us if the Convention should meet at a central place each year, as it would be near Nashville. Nashville is the central city of the central State of the Convention, and so is just about in the center of the territory of the Convention. In fact, it is the hub of the South, and that means of course the hub of the universe. It would be pleasant to have the brethren come to see us every year or two. At the same time, though, we believe it would be better for the Convention to go around, for the convenience of the brethren in different parts of the South. In this way it will touch more of its constituency than it would if meeting in the central locality each year.

When, for instance, the Convention met in Baltimore two years ago, there were many brethren present from the Northeastern States who will not be able to attend it in Oklahoma City this year. When, last year, it met in Jacksonville, there were many present from the Southeastern States who could not go to Baltimore. When this year it meets in Oklahoma City, there will be many present from the Western States who could not go either to Baltimore or Jacksonville. In other words, is it not better for the Convention to go to the brethren than to try to compel the brethren to come to it? If the mountain will not come to Mohammed, is it not better for Mohammed to go to the mountain than to insist upon the mountain doing the coming? If the Convention should meet in a central place every year, in a short while there would be practically the same brethren in attendance upon it every year, and in our judgment it would lose much of its influence upon its constituency at large.

No, let us keep up the good old time-honored Baptist custom of moving around to suit the convenience of the constituents.

ROMAN CATHOLIC ARROGANCE.

The Western Recorder quotes the following from the Boston Pilot of April 6, which is Cardinal O'Connell's official organ:

In the first place, it is necessary to call attention to the fact that the point raised about discrimination in favor of one church at the expense of another cannot be said to apply in the case of cardinals. They are something besides ministers of the Gospel and ecclesiastics.

Indeed, a cardinal is not necessarily a priest, but he is from a purely secular point of view a very great personage, who is regarded and treated everywhere abroad not as a dignitary of any church, but as a prince of the blood.

Under the circumstances it must be borne in mind that even though Cardinals Farley, O'Connell and Gibbons are at heart patriotic Americans and members of an American hierarchy, yet they are as cardinals foreign princes of the blood, of whom the United States, as one of the great powers of the world, is under an obligation to concede the same honors that they receive abroad.

Thus, were Cardinal Farley to visit an American man-of-war, he would be entitled to the salutes and to the naval honors reserved for a foreign royal personage, and at any official entertainments at Washington the Cardinal will outrank not merely every cabinet officer, the speaker of the house and the vice-president, but also the foreign ambassadors, coming immediately next to the chief magistrate himself.

Incidentally, it may be mentioned that when a royal personage not of sovereign rank visits New York it is his duty to make the first call on Cardinal Farley:

And this in America. This, however, is Ro-

man Catholicism. It was exactly such pretensions as these that led to the revolutions in Italy and France and Spain and Brazil, and in practically every Roman Catholic country in the world. If these Roman Catholic "princes of the blood" think that the American people are going to stand such foolishness, they are very much mistaken. Governor Foss of Massachusetts—who, by the way, is a Baptist—asserted his American independence in a dignified way by refusing to attend a banquet at which it was insisted that one of these "princes" should have the seat of honor over the Governor of the State. A few more attempts like that on the part of these "princes" to put themselves forward will not simply be quietly resented, but will arouse such indignation as will drive these "princes," bag and baggage, back to their native countries of Italy and Ireland, where they belong.

BLESSINGS IN DISGUISE.

How blessings often come to us in disguise. John Bunyan was thrown in Bedford jail and kept there twelve years. Think of it! Twelve long years in Bedford jail! What greater calamity could have befallen him than that? Deprived of liberty, deprived of the companionship of his family and friends, deprived of preaching the gospel, except sometimes through prison bars, scarcely death itself could have been worse. And yet, even while in Bedford jail, John Bunyan wrote:

I never had in all my life so great an inlet into the Word of God as now. Those Scriptures that I saw nothing in whatever are made in this place a light to shine upon me.

And as a result of his close study of the Word of God during those twelve years in Bedford jail, John Bunyan was enabled to write his immortal allegory, "Pilgrim's Progress." But for those twelve years in Bedford jail, he would not, could not, have written "Pilgrim's Progress." Was it then a calamity he was thrown in jail? We certainly do not think so now. Nor do we believe that he feels so now.

NOTES.

It looks now as if it will be the first of June before Orlinda and Springfield get into their new houses of worship.

Bro. J. E. Clayton, former superintendent of Orlinda Baptist Sunday school and one of our most efficient members, is reported very sick in San Angelo, Texas, where he went last summer for the benefit of his health. His father and mother have gone to be at his bedside, and to bring him home as soon as he is able to stand the trip.

One of Orlinda's most liberal givers said a few days ago: "The Baptist and Reflector has been the cause of my giving to things many times, by calling my attention to needs that otherwise I would not have known."

We heard a man say recently that some people would buy twenty mouse traps at a nickel apiece, when there was not a mouse on the place, quicker than they would subscribe for their denominational paper.

Until fashion plates are patterned after the principles laid down by our Lord in the Sermon on the Mount, we need not hope that they who bow at the shrine of the goddess of fashion (and many so-called Christians do), will be other than stumbling blocks in the progress of the spiritual minded man or woman.

Co-ordination of country churches is a subject that should be kept constantly before the readers of our denominational papers. We have forty-two churches in Cumberland Association, and they are almost all in the country. Moreover, at least half of them, besides those having preaching every Sunday, could have preaching twice a month, and could by the right sort of faith and effort keep a man located at a good point and share half of his time as pastor as well as preacher. We hope that brethren in other Associations who have tried it, will give us through the paper the benefit of their experience.

"The Lord's Supper, the Church's Passover," by Dr. J. B. Moody, is one of the very best things we have ever read. In fact, it is about the only thing

we have seen that takes the position that the Lord's Supper takes the place of the Passover Supper. We believe that a careful study of its pages will convince any fair-minded man that he proves his point, and that it should be observed once a year, just as was the Passover Supper.

The parable of the husbandman and the vineyard teaches clearly that God created man and endowed him with an eye to fruit; that man is to be a steward of all he owns, of his time, his talents, his opportunities; that man's heart, in short, is God's vineyard, and that so far as God is concerned, he has done everything necessary for his vineyard to bring forth abundant fruit. The Psalmist, who came to realize that he was a pensioner upon God's bounty, and in the moment of such a spiritual awakening exclaimed, "Bless the Lord, O my soul, and all that is within me bless his holy name; bless the Lord, O my soul, and forget not all his benefits," had learned life's most important lesson. The trouble with the builders and passengers of the Titanic lay in the fact that they forgot God, forgot his beneficence, forgot his Lordship, forgot their stewardship. They had an eye to the luxury and privilege. God created them, and every bit of material in that vast vessel, to be used in his service, for his glory. But man was not only derelict as a steward, but was a gross misappropriator of what had been divinely entrusted to him. If it was sacrilege for Belshazzar to profane the holy vessels of the temple in his wicked revelry, it was equally sacrilegious for man to take all this wealth and material given for God's glory and use it to his own glory. Man, to be safe, must shape his deeds and form his habits after the pattern given him in the mount. Mount Calvary was lifted up for this very purpose. When the habits and deeds of men conflict with the laws and purposes of God, there will be disaster—a tragedy is the result. Blood is the toll, and often it is paid in terms of eternity. While the whole wide, wicked world stands aghast and horrified at this awful catastrophe, will they be quick-witted enough to see that the foul mother of the whole horrifying scene was in the fact that they forgot God? But were these unfortunate people any less culpable than the man who forgets God and builds his home, rears his family, spends his money selfishly? The one lesson for us all is that whether we eat or drink, or whatever we do, all should be done for the glory of God. This is the lesson God would teach men, and it is the lesson that men most stubbornly refuse to learn. The rich fool's foolishness lay in this one point: He was a fool for not realizing the obligations of a steward. He could talk to his stomach, but maintained a dead silence when it came to converse with his soul. But the pity of it lay in the fact that he mistook his stomach for his soul. He certainly was no fool when it came to farming. He knew how to reap and store it up, but he was short when it came to utilizing it for God or acknowledging God as the giver of it. He might have been classed as king of farmers while he lived, but God classed him as king of fools—all for forgetting the lesson of stewardship. The world today is well stocked with rich fools and poor fools, big fools and little fools, young fools and old fools, but the king of all the fool tribes is the fellow or nation who lives in luxury and forgets God and eternity and destiny. It ought to be remembered that it is a sign of approaching judgment when man feels most established and secure.

L. C. K.

RECENT EVENTS

Arkansas gave this year for Home and Foreign Missions, \$19,868 as against \$13,885 last year, a gain of nearly \$6,000. This is a fine showing.

Dr. and Mrs. A. T. Spaulding, of Atlanta, Ga., recently celebrated the 57th anniversary of their marriage. We extend cordial congratulations.

We sympathize deeply with Dr. W. H. Bruton of Collierville in the recent death from heart failure of a beloved son. May he find comfort in the source of all comfort.

The Gaston Avenue church, Dallas, Tex., was dedicated May 5. A mortgage of \$20,000 was burned. Rev. Austin Crouch is pastor. He was preceded by Drs. Geo. W. McDaniel, J. W. Gillon, and W. A. Hamlett.

Prof. J. Clay Walker, of Union University, Jackson, Tenn., leaves in a short while for a stay of two years abroad, which we presume he expects to spend in study. We wish him a pleasant voyage, a happy stay and a safe return.

Welcome services to Rev. E. G. Vick as pastor of a Judson Memorial Church were held on last Friday night with addresses by Drs. Lansing Burrows, R. M. Inlow, Wm. Lunsford and others. Bro. Vick has already taken a strong hold on the church.

We gave a stereopticon lecture on last Friday night at the Rust Memorial Church. Bro. A. I. Foster, the new pastor, is taking hold vigorously. Plans are being drawn for a new house of worship. A teacher-training class has been organized, with 24 members.

Rev. John Jeter Hurt, of Conway, Ark., has accepted a call to the pastorate of the First Baptist Church, Durham, N. C., and will take charge the first of June. Bro. Hurt was formerly editor of the Baptist Advance of Arkansas. He has done a noble work at Conway.

Mr. R. C. Edgins, of Sedalia, Mo., will be in position to assist in evangelistic meetings as singer, chorus director and personal worker after May 20th. He has been in a meeting with Dr. W. S. Wiley at Nowata, Okla. Dr. Wiley is connected with the Sunday School Board of the Southern Baptist Convention.

Dr. B. J. W. Graham, of the Christian Index, announces the itinerary of a trip which he proposes to take to the East next year. He calls it the Jerusalem-Athens-Berlin tour. The itinerary does not give sufficient time to Egypt and Palestine, but outside of that it is quite satisfactory.

Rev. E. B. Booth, of Oliver Springs, was in Nashville last week, attending the meeting of the Southern Sociological Congress. Brother Booth has been pastor at Oliver Springs for 22 years. He is pastor also of some other churches around. He was a classmate and room-mate of Gov. Ben W. Hooper's at Carson and Newman College.

The meeting held by State Evangelist S. W. Kendrick with Rev. I. N. Strother of the Seventh Street Church, Memphis, was very successful. There were 18 professions of faith and 15 additions to the church. From there Bro. Kendrick went to the Rowan church to assist pastor O. A. Utley, where there were 40 professions of faith and 35 additions to the church.

The Baptist Builder announces that Dr. J. H. Anderson has been elected to the Chair of Theology of Hall-Moody Institute as successor to Dr. J. B. Moody, and that he has purchased a home in Martin and will shortly move there. Dr. Anderson was for several years Professor of Theology in Union University, Jackson, and now holds that position in Clinton College, Clinton, Ky. Besides being a splendid preacher, he is an able theologian. We congratulate Hall-Moody upon securing him.

We have just received the program of the thirtieth annual session of the Monteagle Sunday School Assembly, running from July 4th to August 30th, 1912. Mr. John Bell Keeble, the distinguished district attorney of the L. & N. R. R., this city, is President of the Assembly. Dr. Allen G. Hall, Dean of the Vanderbilt University Law Department, is the Superintendent of the summer schools and the platform manager. The program is an excellent one, perhaps an unusually excellent one. Write to Superintendent Hall for a copy.

A recent tract published by the Laymen's Missionary Movement of Southern Baptists, by Dr. H. A. Griesmer, contains the following, which Dr. Griesmer offers with apologies to Shakespeare:

"To pledge or not to pledge:
That is the question.
Whether it is nobler in a man
To take the gospel free and let another pay the bill,
Or to sign a pledge and help pay the church expenses.
To give, to pay—aye, there's the rub—to pay,
When on the free pew plan a man may have a sitting
free,
And take the gospel, too,
As though he paid,
And none the wiser be,
Save the church's committee, who—
Most honorable men—can keep it a secret.
To err is human; human, too, to buy a cheaper rate.
I'll take the gospel so,
For others do the same—a common rule,
I'm wise, I'll wait, not work;
I'll pray, not pay; and let others foot the bill,
And so with me the gospel is free, you see."

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, 309 West Seventh St., Chattanooga, Tenn.

Mission topic for May, "South America." "A continent without the Bible is a challenge and an opportunity." There are 26 missionaries in South Brazil, 17 missionaries in North Brazil, 14 in Argentina, and 2 in Uruguay. Pray earnestly for them all.—L. D. E.

CORRESPONDENCE.

I was really ashamed of my last week's letter to you! I was on beautiful Walden's Ridge and the woods were glorious! I so seldom get out of the city, and the call from the three children to come out and breathe the fresh, pure air and gather azalias and dogwood and great purple violets was so enticing that the old postman, who looks like "Father Time," came before I got half through, and he comes just once a day.

I came home, though, yesterday, and from my own desk I hope to "catch up" with everything.

I grew stronger every day and my eyes, that have been troubling me so much, seem much better, and I hope for no more interruptions, and that I shall hear from many of you, and make our first quarter a delight. Begin right away to do your best. The gardens ought to be a great resource, the beautiful red berries and the fruit all along the summer. "Where there's a will there's a way." We want, first of all to pay our own missionary's salary promptly, and don't forget that.

I have such a dear letter this morning from Fayetteville, printed by a little boy and enclosing 50 cents for the Baby Cottage. It was written by Hubert Holman, and I prize it much. By the way, the new Home is to be dedicated Sunday, June 2. Mr. Stewart says he has received very little money, since January, and he wants now \$5,000, as a "dedication offering." I will start ours with little Hubert's half dollar. Will you be one of the 180,000 Baptists to help on this day? Send whatever you can to me, and I shall be so glad to send it to Rev. W. J. Stewart as the "Young South" offering at this great crisis. Ask mamma for the "Sunday eggs," set a special hen, and offer your services for hoeing the garden.

There are 60 orphans at the old home and in the new there will be room enough for 120, and already needy ones are crying to the management for admittance. Listen to this "emergency call" and let us add what we can to what is needed. Don't wait for dollars, but send in the dimes.

Listen now to Mt. Juliet:
"Please find enclosed ten dollars, which you will divide between the Home Board and our missionary, from the Ladies' Missionary Society of Fellowship church, and may God bless the Young South.

"MISS DORA EDWARDS,
"Treasurer."

Good ladies of Fellowship, we thank you from our hearts for using the Young South.

Now comes Ripley:
"It has been a long time since you

heard from our little band at Ripley. The old leader gave them up, and I so hate to see any religious organization go back that I took them up and it seems as if I almost made a failure, but I do not yet give up. May the dear Father strengthens me so I may go forward. The one great drawback seems to me the indifference of the mothers, but I mean to go to see them as soon as I can. As I have just lost my mother and uncle, I have not felt like going out in public. May the Lord bless the Young South and its work."
—Mrs. J.-W. Hedgepeth.

Thanks for the \$2. This was a noble Band for so long. I am sure you will be able to rouse them to their former work. Shall I give this to our missionary's salary? Now, will you start them on this "dedicatory offering" on June 2?

East Chattanooga is next:
"Enclosed please find \$1.51 from the Sunbeam Band. Please send to Mrs. Medling with a prayer from the East Chattanooga Band that God's richest blessing may ever be hers."
—Mrs. E. J. Baldwin, Leader.

Be sure to thank them, Mrs. Baldwin, and beg them to give the rest of this month to the Baby Cottage.

Athens, the ever faithful, sends this:
"Please find enclosed \$1.02 from the Mission Band at Athens."
—Etta May Coker, Treasurer.

Thank you, Miss Etta, and as soon as I get over this pressure I'll send the report wanted to Mrs. Moody.

The next is from Mt. Airy:
"Enclosed I send you \$2 for my birthday offering. 33 cents numbers my years, and the rest I collected at the dinner-table, for the orphans."
—Lizzie Hixson.

That is very kind. May God send you many more happy birthdays. I'll send it in in time for June 2.

Lenoir brings us a new friend:
"Enclosed find \$1.25 to be used where most needed."
—Ola Lewis.

Shall I send \$1 to our missionary, and 25 cents to the Baby Cottage? Many thanks.

Eudora Sunday school, at White, sends \$2 with best wishes from a small school, and we are most grateful to Miss Etha Hensley.

Englewood sends the last one, and it says:

"As my 74th birthday comes on the 19th, I send in my pennies to be used for the old ministers' fund. May the Lord bless you in your work."
—Mrs. Emma Denton.

She encloses a dollar, which shall go for Ministerial Relief, with our thanks.

This accounts for every letter received, so far except the kind acknowledgments from those to whom we have sent the year's money. Read these carefully.

Hear from our beloved Secretary of the Foreign Board first:

"Your kind favor received with check for \$154.02 from the Young South. Many, many thanks. You do not know how I appreciate the noble help which this Band has given the work in years past. Not only have you given money, but information that is educating our young people. May God bless you more and more."
—R. J. Willingham.

This is for the last payment on the 18th year of \$381.68. Remember we want \$600.00 next year.

Then Dr. B. D. Gray, Secretary of the Home Board, says: "Thank you very much for your check for \$131.46 for Home Missions from the Young South. We greatly appreciate the co-operation and help of the young people under your leadership. Accept thanks also for your sympathy and prayers. We are in very great anxiety

as to the outcome. It looks like we shall have a heavy debt. Today is gloomy and the last Sunday may not be fair, but we will try to look to the Lord and be as composed as possible."
—B. D. Gray.

We do not know yet, but I have seen somewhere that there would be a debt of \$12,000 on the Home Board. Let's help to pay it.

Then Dr. Gillon says:
"The State Board has just gotten your remittance for \$13.50. Please accept my thanks."
—J. W. Gillon.

This makes \$80.50 we have sent this year to Mr. Woodcock through Dr. Gillon.

Then Mrs. Lowndes, treasurer of the W. M. U., says:

"We have your check for \$9.00 for the Margaret Home from the Young South of Tennessee. Thank you."
—Mrs. W. C. Lowndes.

This is for what you have given the home for the missionaries' children in Greenville, S. C.

Next comes our own Orphans' Home:

"Your favor to hand. The Young South has done nobly this year. We are now completing three handsome buildings, and we hope to move in by June 1. We will then begin the Baby Cottage, in which you have been so much interested. May the Lord bless you in your noble work."
—W. J. Stewart, Secretary.

We have paid \$352.47 for the Baby Cottage. Now we are going to make an effort to send in a last offering by June 1, Mr. Stewart.

Next comes the acknowledgment of our help to the old ministers:

"Please pardon delay in acknowledging receipt of \$25.27 from the Young South for the old worn-out ministers. We are very thankful indeed. May God bless the Young South in thus remembering the old soldiers of the cross is our prayer."
—Geo. L. Stewart, Secretary and Treasurer.

We are so glad we could help them, who have worn themselves out in God's service.

Then comes Butler, where one of our mountain schools is struggling for life:

"Your check for \$8.74 for the year from the Young South has come, and I say to you it came in good time, as we have some debts to pay and just did not know where the money was to come from. What a great work the Young South is doing! I often wonder if the Baptists appreciate your labors."
—Mrs. S. A. Foster, Watauga Academy.

We would have liked to send more, as we are sure it is needed and wisely used. May God give you great success this year.

Carson and Newman College has this to say:

"I am in receipt of \$17.38 for Ministerial Education. We appreciate very much this gift from the Young South. We have about 45 young students who are doing good work. This amount can be well used. Thank you for your interest."
—J. M. Burnett, President of Carson and Newman, Jefferson City, Tenn.

There is not any line of work that goes to my heart more than that of helping these boys preparing to be ministers, and we hope to do more this 19th year.

Next comes the Baptist Memorial Hospital, Memphis:

"I desire to thank you and through you the Young South for the contribution received today. I wish our young people could see the hospital. I believe they would be enthusiastic over it and rejoice in their ability to help in the beautiful service which we hope to render to the sick and suffering. We send our best wishes for

the Band."
—Thomas S. Potts, General Superintendent.

It is our wish to have a Young South Bed in the department for sick children, but we have so many things to give to that we are making slow progress. Our hearts are in it though, Dr. Potts, and perhaps next year we may develop more interest.

There are some who have not yet sent receipts, but we hope to give them later.

I suspect the Baptist and Reflector foreman is shaking his head already at our many pages. Now, don't let me have too heavy a fall next week. You have done so splendidly through April and thus far in May.

I praise God for all you have been able to do. Go on now for our 19th year.
Fondly yours,

L. D. EAKIN.
Chattanooga.

RECEIPTS.

Since May 1, 1912	\$ 21 73
2d and 3d weeks in May:	
For Foreign Board—	
Wilkes Band, Castalian Spgs.	1 00
Hannah's Gap Ch., by W. H. Young, Tr.	8 50
A Missionary Baptist	1 50
Mrs. J. S. Smith, Selmer	75
No Name	2 00
Mrs. J. W. Paschal, Cottage Grove	1 00
Mrs. M. Smith, Grand Junction	8 00
W. M. Soc., Fellowship Ch.	5 00
Mrs. W. J. Hedgepeth	2 00
Sunbeam Band, E. Chat.	1 50
Ola Lewis, Lenoir	1 00
Mission Band, Athens, by E. M. Coker	1 00
Eudora S. S., by E. H.	2 00
Mrs. M. Smith, J. G. (China) ..	2 00
For Home Board—	
Wilkes Band, Castalian Spgs.	1 00
Hannah's Ch., by W. H. Young, Treas.	8 50
A Missionary Baptist	1 50
Mrs. J. L. Smith, Selmer	75
Mrs. J. W. Paschal, Cottage Grove	1 00
Fall Branch Band	4 07
Chesnut Farm	3 00
W. M. Soc., Fellowship Ch., by Miss D. E.	5 00
For Baby Cottage—	
Hubert Holman, Fayetteville.	50
Mrs. Lizzie Hixson	3 00
Ola Lewis, Lenoir	25
Mrs. J. W. Paschal	50
For Jewish Girl, New York—	
Mrs. M. Smith, G. J.	1 00
For Jewish Mission—	
Mrs. M. Smith, G. J.	4 00
For Ministerial Relief—	
Mrs. Emma Denton	1 00
For Baptist and Reflector—	
Mrs. M. Smith, J. G.	2 00
For postage	27
	\$ 96 32

Since May 1, 1912:	
For Foreign Board	\$ 47 50
" Home Board	34 03
" S. S. Board	15
" Baby Cottage	5 75
" Foreign Journal	25
" Training School	20
" Margaret Home	15
" Jewish Girl	1 00
" Jewish Mission	4 00
" Ministerial Relief	1 00
" Postage	29
	\$ 96 32

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Children's Quarterly	03
Lesson Leaf	01
Primary Leaf	01
Child's Gem	06
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Youth's Kind Words (Semi-monthly)	06
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Baptist Sunday School Board,

J. M. FROST, Secretary.

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GREAT NEWS ABOUT THE RUSSIAN COLLEGE.

Magnificent Campus Secured. British Baptists Pledge Their Third of Eighteen Thousand for Maintenance.

It will be recalled that the European executive of the Baptist World Alliance agreed to purchase the campus for the proposed college, and that the British Baptists, the Northern Convention and the Southern Convention were each to appropriate \$6,000 per annum to the maintenance, or so much thereof as may be needed. Now there comes this good news through Secretary J. H. Shakespeare of the European executive committee:

"An ample campus secured; a description of property for proposed college in St. Petersburg.

"The suburb of Lisnole is about fifty minutes by steam tram from the center of St. Petersburg. Is the finest residential district in the suburbs of the city.

"Soil is sandy and district well wooded with silver birch and firs.

"The Imperial government has already built a magnificent pile of buildings for the technical wing of the University of St. Petersburg, and at present there are 5,300 students attending the classes.

"The forestry department is on an adjoining site with 800 students.

"The Baptist college site adjoins the latter property. The area is about two and three-quarters acres, with 360 feet frontage and about 336 feet in depth, giving ample room for main building, professors' houses and campus.

"The new electric tramway, the road for which has been already constructed and tenders let to an American firm of contractors, will pass within 200 yards of the college site.

"There is a Baptist church one-half mile away to the west and another about one mile to the southeast.

"No finer situation could be obtained in or around St. Petersburg and our commissioners are convinced that they were directed to this property in direct answer to the prayers of God's people."

Mr. Shakespeare says: "I am instructed to inform you that we pledge ourselves to provide \$6,000 per annum toward the maintenance of the college as soon as it is opened.

"I am glad to be able to inform you that we have wired our agents in St. Petersburg to purchase the site, of which I enclose a description. It is a magnificent site and suitable in every possible way."

And so it seems the way is clear and all things are ready.

It will be recalled that the Southern Convention's Foreign Board has already voted its six thousand and it is certain the Northern Board will vote its six thousand at its coming Convention May 22, at Des Moines, Ia. We take courage and press on.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers free. You can cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 24, South Bend, Ind.

A REMARKABLE WOMAN.

Old age, after all, is not a thing to be looked forward to with fear and trembling, as the majority of us are inclined to do; that is, if old age is to deal as leniently with us as it has with Mrs. Francis P. Bowers, of Laneville, Texas.

While Mrs. Bowers is a remarkable woman, and unusually well preserved, there is no reason why everybody should not be equally so. Mrs. Bowers is now in her seventy-sixth year, is the mother of eleven children, the oldest being fifty-odd years of age and the youngest thirty. She does all of her own house work, washing and ironing, works her own garden and flowers and attends to her chickens; can sew with a fine needle without glasses and walks three miles a day.

Mrs. Bowers attributes her present remarkable good health to the use of W. H. Bull's Herbs and Iron and justly so, because it is the very best blood purifier in the world today, and has been for the past thirty years. W. H. Bull's Herbs and Iron makes pure blood, invigorates the nerves, restores all organs to normal health, insures proper digestion, creates a hearty appetite, is laxative in its effects and can be had from your druggist in 50c and \$1.00 size bottles.

Get a \$1.00 bottle of W. H. Bull's Herbs and Iron and if you can't see any improvement in your general health after using two-thirds of it, return the remainder to your druggist and he will refund your money on the whole bottle.

If your druggist's supply is exhausted, ask him to order it for you from his jobber.

AN ONLY DAUGHTER RELIEVED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of consumption. His child is now in this country and enjoying the best of health. He has proved to the world that consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures night sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper.

CHEAP FARM LANDS.

Since my article appeared in the Baptist and Reflector, I have received several inquiries from brethren in East Tennessee, so I have decided to get out a printed list to send to prospective home-seekers. I charge a small fee to the seller in the event a sale is made. I have quite a list of farms, some very valuable, and some not so valuable. Those East Tennessee people who have located among us are well pleased. Write me and I will try to find what you want.

B. F. STAMPS.

Erin, Tenn.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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

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By Prepaid Express, \$1.70 net.
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Twelve church letters of dismissal free with this book.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND, COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL-TRIED REMEDY.

GERMS OF DISEASE should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

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DR. ELDER'S TOBACCO BOON BANISHES all forms of Tobacco Habit in 72 to 120 hours. A positive and quick relief. A home treatment easy to take. Hundreds of letters from satisfied patients. We guarantee results in every case or refund money. Send for our Free Booklet giving full information. Write today, this hour. ELDER'S SANITARIUM, Dept. 509, St. Joseph, Mo.

Rev. L. R. Scarborough of the Southwestern Baptist Theological Seminary in Ft. Worth, Texas, is to assist Rev. J. S. Compere in a revival at Fordyce, Ark., beginning June 1.

Ben M. Bogard, d. d., of the Arkansas Baptist, who has a knack of saying what he thinks, writes: "I have discovered that socialism is 5 per cent politics and 95 per cent devil."

EVANGELISM BY THE PASTORS.

By J. W. Gillon, Corresponding Secretary.

At the last meeting of our State Convention a notable band of the splendid pastors, the State Board at their last give from one to two weeks each to evangelistic work during this convention year. This work is to be done in the interest of State Missions. All funds, with the exception of actual expenses, secured for such service rendered, will be turned over to the State Mission Board. This is a worthy service which our pastors offer. They, of course, expect to confine their labors to places of real need and to places where there are prospects of doing genuine good.

In view of the generous offer of the pastors of our State volunteered to meeting appointed a committee to help the churches and the volunteer pastors in arranging for evangelistic campaigns. This committee consists of R. M. Inlow, E. K. Cox and J. H. Wright.

Below is a list of the names of the pastors who turned in their names to the secretary. Their addresses are given, and as far as possible, the length of time they are willing to serve:

- W. L. Norris, Milan, Tenn., one or two weeks.
- W. A. Butler, Martin, Tenn., one week.
- A. F. Patterson, Obion, Tenn., R. F. D. No. 1.
- W. G. Potts, Martin, Tenn., one week.
- W. A. Gaugh, Trimble, Tenn., one week.
- J. T. Barker, Friendship, Tenn., ten days.
- W. L. King, Hickman, Ky., two weeks.
- Fleetwood Ball, Lexington, Tenn., three weeks.
- R. M. Inlow, Nashville.
- J. H. Wright, Nashville.
- W. T. Ward, McKenzie, three weeks.
- I. N. Strother, Memphis, Tenn., one or two meetings.
- W. C. McNeely, Martin, Tenn., two weeks.
- G. M. Workman, Martin, Tenn., one or two weeks.
- A. A. Jones, Martin, Tenn., one or two weeks.
- W. J. Bearden, Memphis, Tenn., one meeting.
- R. J. Williams, Martin, Tenn., one meeting.
- G. G. Jones, Martin, Tenn., one meeting.
- Floyd Crittendon, Martin, Tenn., one meeting.
- V. E. Boston, Martin, Tenn., in August or July.
- R. P. McPherson, Trenton, Tenn.
- I. N. Penick, Martin, Tenn.
- J. J. Taylor, Knoxville, Tenn.
- A. U. Boone, Memphis, Tenn.
- J. T. Early, Jackson, Tenn.
- E. K. Cox, Nashville.

Any brother or church who wants the assistance of one of these brethren will write at once to Dr. R. M. Inlow, of Nashville, chairman of the committee, stating to him definitely the time the meeting will be wanted and how long it will be expected to run, and he and his committee will at once try to arrange with some one of the pastors to hold the meeting.

These campaigns conducted by volunteers can be made to greatly glorify our Lord if we will all work to this end.

There were other volunteers besides the ones named in the list above but their names were not turned in to

the secretary. If other pastors want to join this splendid band of volunteers, let them send in their names to Dr. Inlow, stating how much time they can give and when they would prefer to give it.

EMINENT WITNESSES.

For a good many years past rumors have been circulated to the effect that Coca-Cola, the popular national drink, was misbranded and that it contained injurious and habit-forming drugs. When Congress passed the pure food law, it was claimed by some that the Coca-Cola Co. would have trouble in proving their contention that their product was free from alcohol, cocaine and all other injurious ingredients.

Under the pure food law it is an offense subject to a fine even for a merchant to sell a "misbranded or adulterated" article, so that every soda fountain in the country would have been liable under the law, as well as the Coca-Cola Co. All are familiar with the Coca-Cola label and know that it does not admit the presence of any alcohol, cocaine, etc.

In order to determine the true status of Coca-Cola, the Food and Drug Department of the United States Government brought suit in the Federal Court in Chattanooga last spring against the Coca-Cola Co. Eminent medical experts and chemists from all parts of America were summoned and the list of expert witnesses comprised the most celebrated physicians and scientists of America. It included such experts as Drs. H. F. Fuller, E. P. Morgan, W. O. Emery, L. F. Kebler, Formad, Salant, Worth, Hale and V. K. Chestnut. Dr. W. F. Boos, of Boston; Dr. H. H. Rusby, of Columbia University, New York; Drs. Musser and Solis Cohen from the University of Pennsylvania, Philadelphia; Dr. Witherspoon from the Vanderbilt University, Nashville, Tenn.; Dr. C. A. Crompton, Washington, D. C.; Prof. Rudeman, Vanderbilt University, Nashville, Tenn.; and Prof. Matthews, Chicago University.

Dr. Victor C. Vaughan, of the University of Michigan; Dr. John W. Mallet, University of Virginia; Dr. Emerson of Boston; from Philadelphia, Dr. John Marshall, University of Pennsylvania; Dr. Hobart Hare, Jefferson Medical College, Dr. Horatio Wood, Jr., and Prof. Sadtler, from Chicago; Drs. W. S. Haines, Hektoen and Le Count, of the Chicago University; Dr. J. A. Wesener, of the Columbus Laboratories and Dr. H. N. Moyer. From New York City: Drs. Witthaus and Allen McLain Hamilton, Cornell University; Drs. Chandler, Wilcox and Hollingsworth, Columbia University; Drs. E. C. Caspari, St. Louis College of Pharmacy. Several depositions were read, including that of Dr. Oscar Schmeideberg, of Strassburg, Germany, recognized as the leading pharmacologist of the world. In addition to the scientific experts, there were numerous physicians from Atlanta, Ga., and Chattanooga, Tenn., who gave valuable testimony; also sellers and users of Coca-Cola.

The result was a complete vindication of Coca-Cola, as the court rendered a decision in favor of the defendant on each of the five counts of the indictment. The case settled once and for all the true status of Coca-Cola, and vindicated its claims as "an innocent national drink."

(If the reader has any doubts regarding the wholesomeness of Coca-Cola and will write us, we will be pleased to give more detailed information.—Jacobs & Co., Adv. Mgrs., Clinton, S. C.)

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THROUGH SLEEPER

Lv. 8:00 p. m., Memphis for Washington.
Lv. 8:00 p. m., Memphis for New York.
Lv. 9:30 p. m., Nashville for New York.
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D. C. BOYKIN, Passenger Agent, Knoxville, Tenn.
WARREN L. ROHR, Western Gen'l Agent Pass. Dept., Chattanooga, Tenn.
W. C. SAUNDERS, Asst. Gen'l Pass. Agent.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

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.

DROPSY CURED.—Quick relief. Shortness of breath relieved in 36 to 48 hours; swelling removed in 15 to 20 days. Write for symptom blank and full particulars. Collum Dropsy Remedy Co., 512 Austell Bldg., Atlanta, Ga. Department G.

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.



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.

YATES.—Whereas, God in His infinite wisdom has deemed it best to remove from our midst our beloved brother, Thomas Walter Yates, who was born on January 17, 1845, died on March 31, 1912. Bro. Yates joined the Baptist church at Starkville, Miss., more than 45 years ago, afterwards uniting with the Baptist church, Newhope, in Shelby county, Tenn., in which he served as deacon until his removal to Bartlett, Tenn., in the year 1885, when he united with the Bartlett Baptist church, which he loyally and faithfully served until his death. Resolved, by the Bartlett Baptist church in conference assembled, that in the death of our dear brother the church has lost a most faithful and fearless worker, the wife a true and faithful husband, the children a loving and affectionate father, and the community an honest and upright citizen.

Resolved, that we tender the bereaved family our sincere sympathy and prayers that his and our God comfort them in their sadness and the thought that our loss is his gain be a solace to us all, and that these resolutions be spread upon our minutes and a copy be sent to the bereaved family.

Done in conference this 21st day of April, 1912.

(Signed) W. I. GOWER,
JOHN ROCK,
W. A. FREEMAN.

ROYSTON.—Whereas, it has pleased God in His all-wise providence to take from us our esteemed brother, William Bruce Royston, who departed this life February 26, 1912, aged 19 years, 6 months and 11 days. He professed religion at the age of 13 years and joined the Chinquepin Grove Baptist church. He lived a Christian life until death. He will be sadly missed by all who knew him.

Therefore, resolved, that we, the Chinquepin Grove Baptist church, of which he was a faithful and honored member, mourn his loss.

Resolved, that we extend to the bereaved family our deepest sympathy.

Resolved, that the sudden removal of such a life from our midst leaves a vacancy and a shadow that will be deeply realized by all the members and friends of this organization.

Resolved, that we most earnestly commend his faithfulness as a Christian worthy of imitation by all.

Resolved, that a copy of these resolutions be sent to the Baptist and Reflector for publication and that the same be spread on the minutes and sent to the bereaved family.

RHODA WATSON,
LUEMMA MOTTERN,
THEODOSIA LOWRIE,
Committee.

FRANCIS.—On Thursday night, Dec. 7, 1911, Bro. W. L. Francis crossed the silent river, after a lingering illness which began Christmas, 1910. He was

born Oct. 18, 1865, his age being 46 years, one month and 19 days. He was married to Miss Alice Jewell, May 13, 1900, Elder G. A. Ogle officiating.

Bro. Francis was faithful to his marriage vows, being careful to love and protect his devoted wife and to provide for her well. He almost idolized his little son, Martin, 10 years old, and one of his greatest regrets about dying was that he could not help to rear his boy. But many friends will pray that Martin may, under the blessing of heaven and the training of his Christian mother, become a good and great man.

Bro. Francis professed faith in Christ August, 1901. On more than one occasion he expressed himself as being prepared to die and not afraid to meet his Lord.

His funeral was preached by the writer at Auburn church and his body interred at Prosperity cemetery. His death is mourned and his loss is felt not only by his immediate relatives, but also by a large circle of friends. May the God of all grace bless, keep and guide the widow and orphan.

W. C. McPHERSON.

RUSSELL.—Jessie L. Russell was born Feb. 1, 1889; died April 4, 1912, aged 23 years, 2 months and 4 days; joined Fellowship church August, 1905. For eight years she lived a devoted Christian. Her dying expression was: "I am not afraid, I love everybody." Life is a shadow which floats across human existence from one to the other of two eternities, and I bid you not grieve for the sweet shadow which has been rewarded with the glory of passing human existence. The family will miss her. There will be a vacant chair and the sweet voice will be heard no more singing the beautiful songs of praise, but heaven will be blessed by her presence.

We will miss Jessie in the church and Sunday school and community; but our loss is her eternal gain.

While we do not understand why Jessie should have been called away from father, mother, brother and sister and home, where she was so much needed, we bow in humble submission, saying, thy will be done. Do not, dear ones, while weeping over your loved and lost, wish to recall the jewel now reset in the Savior's diadem, awaiting on the other shore.

Her pastor,

C. S. DILLON.

ESTES.—It has pleased God in His all-wise providence to remove from our midst Bro. Simp. Estes. Funeral services at the home by his pastor. Remains were laid to rest at the old family burying ground. Bro. Estes was an honest man, a good neighbor, a true friend, a kind and loving husband and father. He will be missed not only in the home and neighborhood. Our church will sadly miss him. His place will be vacant. He was always here to greet his pastor when health would permit. His home was always open to the preacher.

Bro. Estes lived to see all his children saved, believing he would meet them all again on the other shore.

We extend our deepest sympathy to his wife and children, friends and relations, praying that they may lean on Him who has said, "My grace is suffi-

Dandruff? Go To Your Doctor

Falling Hair
Ayer's Hair Vigor promptly destroys the germs that cause falling hair. It nourishes the hair-bulbs, restores them to health. The hair stops falling out, grows more rapidly.

Dandruff
Ayer's Hair Vigor just as promptly destroys the germs that cause dandruff. It removes every trace of dandruff itself, and keeps the scalp clean and in a healthy condition.

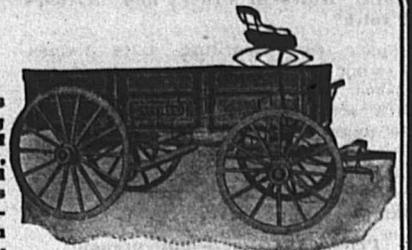
DOES NOT COLOR THE HAIR

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The OWENSBORO WAGON combines every feature that goes for long wear and light running. Made of selected Kentucky Oak and Hickory, with more and heavier irons, and built by wagon experts of 30 years experience. Compare the OWENSBORO with other wagons and you are convinced of its superiority. Ask your dealer, or write us for particulars. Liberal Proposition to Dealers.



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Cotton Must Have Plant Food,

and this plant food must be the right kind. The very elements which the Cotton Plants need—Phosphoric Acid, Nitrogen and Potash—are in

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Cotton Plants must be supplied with all needed elements of plant food as growth unfolds wants. These Fertilizers should be put in the ground before planting, of course, and frequent applications of Virginia-Carolina Fertilizers or Top Dresser should be made during the growing period of the plants. Thus, when the plants grow stronger—demanding more food—the food is right there in the soil, ready to be taken up and used by the plants.

Write now for a free copy of our 1912 FARMERS' YEAR BOOK.

SALES OFFICES

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



cient for thee." His pastor,

C. S. DILLON.

The icy hand of death was laid on Sister Beulah Huffer, the adopted daughter of Bro. and Sister Walker Huffer, the 18th day of February, 1912, in Tampa, Fla., where she had gone for her health. She professed faith in Christ near the age of 12, and joined the M. E. church. During her afflictions she studied her Bible and became dissatisfied with her baptism and united with the Prairie Plains Baptist church last summer. She was a devoted Christian, loved everybody and everyone who knew her loved her. She was a graduate in music and a highly cultured and refined young lady of 26 years of age. She bore her afflictions with patience, never murmured, perfectly submissive for the will of the Lord to be done. She said, "Mother, take me back to Prairie Plains, bury me by little sister Mildred," and as

she was passing through the valley of the shadow of death she threw up her arms and said, "Mildred, I am coming to you." I believe in her spirit she saw her little sister's angel spirit, which accompanied her home to our Heavenly Father. Funeral services were conducted by the writer at Prairie Plains, where she was laid to rest by the side of her little sister.

Resolved, that a copy of this be sent to the Baptist and Reflector for publication and a copy be spread on our church book.

SISTER LIZZIE HUFFER,
SISTER LENA EDWARDS,
G. W. NEWMAN, Committee.

FOR THAT TIRED FEELING

Take Horsford's Acid Phosphate.

Excellent for the relief of that tired feeling due to summer heat, overwork or insomnia.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

IN MEMORY OF BRO. HOLLAND.

Brother P. L. Holland, known to all of us as "Uncle Pete," was born near Rutherford, Gibson county, Tenn., on the 15th of February, 1852, and departed this life on the 14th day of March, 1912. He was married first to Miss Ella Hall, near Walnut Grove church, second time to Miss Addie Tilghman, near Mason Hall, who survives him, together with five children, four boys and one girl, two of whom are young men.

Brother Holland professed faith in Christ as his personal Savior when about sixteen years old and for forty-four years never grew tired of his service, nor lost hope of a better day to come.

For something like two months he lingered upon the bed of affliction, during which time, while conscious, he never failed to express a hope of the land of the redeemed. Two days before his departure he held the writer of these lines by the hand and, although he couldn't speak so as to be understood, attempted to utter words; the only one that could be understood was "all," of which we feel sure from previous conversation, the interpretation was "all is well."

Words fail us to tell of the zeal and love Bro. Holland had for his church. We can truthfully say that we never saw a more faithful and consecrated member. He was ever ready to help with his prayers and his means. No one had to ask him what he would do, but just put him down for as much as any other member.

As a citizen he had but few equals and no superiors. He was always on the side of truth and morality and never feared to let it be known.

In the death of Bro. Holland there is a vacant chair which no earthly being can fill; the church has sustained a loss which God only can repair.

To the sad and bereaved wife we can only say, trust in the same God Bro. Holland did and your separation will be only for a time; to the dear children we can only say, have hope in the same God father did and bye and bye, when death shall claim you, father will meet you at the golden gate and welcome you to the mansions on high. To the brethren and sisters of Dyer church we would say, let us take the example Bro. Holland gave us and press on to the mark of the high calling in Christ Jesus as he did, and when the time comes for us to cross the river may it be as peaceful and quiet as that of Bro. Holland.

For not in cruelty nor in wrath
The reaper came that day;
'Twas an angel visited this dark earth
And took our brother away.

Resolved, that a copy of these resolutions be sent to the family, a copy to the married son at Henderson, Tenn., and a copy sent to Baptist papers and to the Dyer Reporter for publication.

E. S. BYARS,
G. H. STIGLER, Pastor.
C. L. HASTE, Committee.

To All Who Are Interested in Church Building: I have an offer from a friend to give one hundred dollars with which to build a church at Cumberland City. If nine others will give the same amount, or if eighteen will give fifty dollars apiece, he will still give his hundred—make up the thousand dollars needed. Then the good women are to give the eggs laid in April for the house. And Bro. Dobson's proposition that one thousand send me one dollar each for the house, is still open. Are there not nine open-hearted friends

TERRIBLE PICTURE OF SUFFERING.

Clinton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the State said I was in a critical condition, and going down hill. I lost hope. After using Cardui a week I began to improve. Now I feel better than in six years." Fifty years of success in actual practice, is positive proof that Cardui can always be relied on for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists.

who will meet the brother's offer and give their hundred dollars while the others are giving their dollar and eggs? If anyone wants good security, I refer them to the 6th chapter of Luke and the 38th verse.

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Let all money be sent to C. A. Barnes, Palmyra, Tenn.

C. A. BARNES.

KEEP THE BALANCE UP.

It has been truthfully said that any disturbance of the even balance of health causes serious trouble. Nobody can be too careful to keep this balance up. When people begin to lose appetite or to get tired easily, the least imprudence brings on sickness, weakness or debility. The system needs a tonic, craves it, and should not be denied it; and the best tonic of which we have any knowledge is Hood's Sarsaparilla. What this medicine has done in keeping healthy people healthy, in keeping up the even balance of health, gives it the same distinction as a preventive that it enjoys as a cure. Its early use has illustrated the wisdom of the old saying that a stitch in time saves nine. Take Hood's for appetite, strength and endurance.

Horace Bushnell's list of those who are exempt from foreign missionary obligations:

"The man who believes that men without Christ are not lost and do not need a Savior.

"The man who believes that Jesus Christ had no right or reason when he said, 'Go ye into all the world and preach the gospel to every creature.'

"The man who believes the gospel of Christ is not the power of God unto salvation, and cannot save all who believe.

"The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

"The man who believes that the best motto is, 'Every man for himself,' and who, with Cain, asks, 'Am I my brother's keeper?'

"The man who wants no share in the final victory of Christ and the glory of his kingdom.

"The man who believes that he is not accountable to God for the time, and money, entrusted to him.

"The man who is prepared to accept the final sentence from Christ: 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'"
Baptist Advance.

Hammond's Handy Atlas of the World



An absolutely reliable, up-to-date work, containing a NEW SERIES OF MAPS, printed in colors; superior in construction to, and more complete in detail than, any other of similar size and price.

It contains a separate railroad map of each State and Territory; maps of each of our insular possessions, and of every other portion of the globe, printed in colors from new plates. In the maps of our States and Territories, and of the provinces of Canada, RAILROADS ARE NAMED, and stations are shown, in a very complete manner. These, and all other details, are brought down to as recent date as in any of the more expensive atlases.

Alphabetically arranged lists of cities give the latest population statistics.

AMONG THE MANY INSTRUCTIVE AND ATTRACTIVE FEATURES OF THIS NEW WORK ARE THE FOLLOWING SPECIAL MAPS AND DIAGRAMS:

The Commercial Languages of the World—Showing, in separate colors, the languages common to the commerce of each country.

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Timber Supply of the World—Showing, in color, the principal and minor sources of supply.

The World on the Equivalent Projection—On this map all areas appear in their true proportion.

Arctic Regions—Showing the routes of all explorers, including the recent expeditions of Cook and Peary. The newly chartered coast of northeast Greenland, as determined by the Mylius Erichsen expedition, is shown.

Antarctic Regions—Showing the routes of all explorers, including the expeditions of Scott and Shackleton.

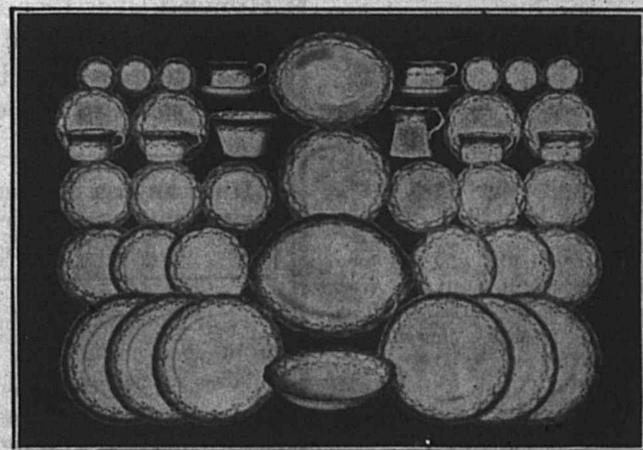
Our Islands in the Pacific—Showing islands prominently, with cables, steamship routes, etc.

Panama Canal—Showing the latest revised plan of construction, with cross section and profile.

Contains 96 pages, printed on high-grade book paper; 6x8 inches; bound in durable, silk-finished cloth.

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BAPTIST AND REFLECTOR
Nashville, Tenn.

AMONG THE BRETHREN.

By Fleetwood Ball.

Through the kindness of Dr. M. E. Dodd of the First church, Shreveport, La., we have recently feasted on a sermon preached by him before the General Association of Kentucky on "It Is Finished," John 19:30, printed in tract form. It is brimful of the gospel. Thank God for Dodd!

Rev. W. J. Beale of Murray, Ky., aged 70, recently received one of the Southern Baptist Convention Normal Diplomas for having completed the Teachers' course. No rusting out for Bro. Beale, if you please.

J. W. Stewart and wife, and Thos. A. Enochs and wife, active and consecrated workers in the church at Lexington, Tenn., are to give a tenth of their income henceforth to the Lord. They are keeping books with God as carefully as they do with their fellowmen. In the last few months Brother Stewart has given a \$1,500 lot on which a \$10,000 church is being finished.

The church at Blytheville, Ark., has called Rev. J. B. Alexander of Wynne, Ark., financial agent of the Baptist Memorial Hospital in Memphis, and he has accepted to begin work June 1. A capable man and a promising field are to meet.

Otto Bamber of Cleveland, Miss., formerly an evangelist of the Home Mission Board, but more recently an attorney, died in a hospital in Memphis Saturday from the effects of two pistol shots fired into his body by John S. Burton at Cleveland, Miss. It is a sad ending of a brilliant young man.

The trustees of Union University, Jackson, Tenn., have decided to rebuild that institution on the old site and not on a new site in some other part of the city. The trustees of the old West Tennessee College to whom the lot belonged consented to give Union University trustees a clear title. Contract has been let for the construction of buildings to cost \$50,000.

It is reported that a copy of the first sermon preached by Dr. Len G. Broughton in London sank with the Titanic. Wonder how they got that information? On account of a stir among the devil-fish at the bottom of the ocean?

Rev. John Jeter Hurt, who has done a marvelous work at Conway, Ark., accepts the care of the First church at Durham, N. C. It does a church good to get Hurt that way.

Rev. Lloyd T. Wilson of the First church, Newport News, Va., is preaching a series of sermons on "The Name Christian." This very announcement makes one hungry to hear them.

Too much cannot be said in praise of the good being accomplished by Mrs. A. Griggs of Lexington among the women of the churches in Beech River Association. She is vice-president of the Association for the Woman's Missionary Union of Tennessee, president of the Union of Lexington church, teacher of the young ladies' class in Sunday school, and a woman of deep spirituality. She lives close to God.

Dr. M. E. Dodd has only been pastor of the First church, Shreveport, La., a month, and 51 have united with the church.

The Board of Directors of the Texas Baptist Memorial Sanitarium has unanimously and cordially invited the Buckner Orphans' Home to bring such of its inmates as require hospital treatment to the sanitarium from time to time, where they will be treated free of cost.

During the recent revival at Yoakum, Tex., in which Rev. W. B. Samsing was assisted by Rev. L. R. Scarborough there were 50 conversions and

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46 additions, 32 for baptism.

The College Avenue and Worth Temple churches of Fort Worth, Texas, have been merged and Rev. M. E. Hudson remains pastor of the consolidated church.

The Baptist World, Dr. J. N. Prestidge, editor, issued last week an illustrated special Convention number, which was interesting from start to finish.

The Bible Conference Association of Atlanta, has been organized and capitalized, thus guaranteeing that the great conferences hitherto held by Dr. Len G. Broughton will be continued. The officers are President, Mr. J. J. Eagan; Secretary, Rev. John W. Ham; Director, Dr. Len G. Broughton, of London. It is proposed to have a chain of conferences in five or six larger Southern Baptist cities.

Dr. W. E. Hatch of Richmond, Va., is to assist Rev. J. J. Mayfield in a revival at Durant, Miss., beginning

June 5.

The recent revival at Brookhaven, Miss., in which Rev. J. B. Leavell of Gulfport, Miss., assisted Rev. W. H. Morgan, resulted in 60 additions, 37 by baptism.

Rev. C. C. Pugh of Austin, Texas, is on the field as pastor of the church at Hazlehurst, Miss., which he considers one of the best pastorates in that State.

Rev. J. N. Binford accepts the care of Immanuel church, Louisville, Ky.

In the revival at Russellville, Ky., in which Dr. W. W. Landrum of Louisville assisted Rev. Chas. Anderson, there were 47 conversions.

Rev. T. S. Hubert resigns at Douglas, Ga., to accept a hearty call to East Side church, Macon, Ga.

The First church, Pine Bluff, Ark., and the pastor, Rev. C. D. Wood, are being assisted in a revival by Rev. I. N. Penick, of Martin, Tenn.

Rev. R. L. Bell of Campbell, Mo., a

son of Tennessee soil, goes to assist Rev. T. F. Lowry in a revival at Senath, Mo., where a great work is needed.

Dr. Fred D. Hale of the First church, Joplin, Mo., says: "I attended the Penick-Giddens (Baptist-Disciple) debate at Cartersville last week, and as it was my first, so it shall be my last religious debate as between these two denominations."

Rev. G. W. Hatcher of Columbia, Mo., succeeds Rev. H. N. Quisenberry as financial secretary and agent of Stephens College.

Rev. Alonzo Nunnery, editor of the Baptist Worker, Granite, Okla., has recently bought three cows for the Orphans' Home at Oklahoma City for \$160, made up in one dollar subscriptions. It is Nunnery's habit to work everlastingly.

Rev. A. Terry has resigned as pastor at Brinkley, Ark., and will return to his native State, Louisiana. He has done a great work in Brinkley.