

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

Old Series Vol. LXXV

Nashville, Tenn., June 27, 1912

New Series Vol. XXIII, No. 45

—“Now, in order to subtract,” the teacher explained, “things have always to be of the same denomination. For instance, we couldn't take three apples from four pears, nor six horses from nine dogs.” “Teacher,” shouted a small boy, “can't you take four quarts of milk from three cows?”—*Jewish Ledger.*

—The Methodists are publishing their weekly denominational papers at a loss of \$90,000; yet the manager of their publishing house in Cincinnati has this to say of their value: “Our church papers are the most valuable asset in promoting the connec-tional life of our denomination. They promote a solidity of all Methodist interests and Methodist people that could be effected in no other way. They are the most powerful sentiment-makers in behalf of our church building, our missionary and our edu-cational causes.”

—A cabinet minister in the national council of Sweden recently said: “National finances would be far more safely based on the labor of sober people than on the sale of drink.” He declared further that “Society has no worse enemy than alcohol, nor better friend than temperance.” When cabinet min-isters begin to talk this way, then it means that the liquor traffic is doomed. It has been condemned by religion and by business, and has only been saved so far by politics. And when politicians turn against it, as they will and must sooner or later, then it must go.

—“The Home Mission Task.” This is a book re-cently published by the Home Mission Board. It is edited by Dr. Victor I. Masters, Editorial Secretary of the Board. There are fourteen chapters on as many different phases of mission work by Dr. Victor I. Masters, Dr. B. D. Gray, Dr. W. E. Hatcher, Mr. Richard H. Edmonds, Dr. W. M. Vines, Dr. Howard Lee Jones, Dr. J. B. Gambrell, Rev. Louis J. Bris-tow, Dr. John E. White, Rev. Arthur H. Gordon, Dr. J. F. Love, Dr. Weston Bruner, and Dr. Rufus Weaver. The price of the book is, cloth binding, 50 cents, plus 10 cents postage; paper binding, 35 cents, plus 7 cents postage.

—At its recent session the Northern Baptist Con-vention adopted the following resolution: “Resolved, that we urge our pastors and people to co-operate in extending the circulation of our denominational papers, as an indispensable means of disseminating church news and uniting our people in common purposes, plans and work, and that we recommend to the program committee of the next annual Con-vention that an opportunity be given for careful con-sideration of practical methods by which pastors, people and papers can better combine for larger use-fulness.” The Southern Baptist Convention adopted a report on Denominational Literature containing similar recommendations. We hope they will be carried out.

—Standing around the grave of his brother, Robert G. Ingersoll gave utterance to the following sentiments: “And suppose after all that death does end all? Next to eternal joy, next to being forever with those we love and those who have loved us, next to that, is to be wrapped in the dreamless drapery of eternal peace. Next to eternal life is eternal sleep. Upon the shadowy shore of death, the sea of trouble casts no wave. Eyes that have been curtained by the everlasting dark, will never know again the burning touch of tears. Lips touched by eternal silence will never speak again the broken words of grief. Hearts of dust do not break. The dead do not weep. Within the tomb, no velled and weeping sorrow sits, and in the rayless gloom is crouched no shuddering fear.” These words are certainly beautiful, but they are so cold, so lifeless, so hopeless. In what contrast are they with the words of Jesus around the tomb of Lazarus: “I AM THE RESURRECTION AND THE LIFE: HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE: AND WHOSO-EVER LIVETH AND BELIEVETH IN ME, SHALL NEVER DIE.”

PERSONAL AND PRACTICAL

—A special cable dispatch to the New York World says that Professor Mallada, of the Mount Vesuvius Observatory, accompanied by his assistant, Mr. Nar-vazze, descended into the crater of the volcano, be-ing lowered by means of ropes to the depth of 1,000 feet to the bottom of the crevasse, where they re-mained, amid stifling odors, for two hours, making interesting photographs and observations.

—The cigarette is represented as saying: “I am not much of a mathematician, but I can add to a youth's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work and discount his chances for suc-cess.” As some one else has said, “Every cigarette smoked by a boy is a nail driven in his coffin.”

WAVE AND TIDE.

On the far reef the breakers
Recoil in shattered foam,
While still the sea behind them
Urges its forces home;
Its song of triumph surges
O'er all the thunderous din,
The wave may break in failure,
But the tide is sure to win.

The reef is strong and cruel
Upon its jagged wall
One wave, a score, a hundred
Broken and beaten fall;
Yet in defeat they conquer,
The sea comes flooding in,
Wave upon wave is routed,
But the tide is sure to win.

O mighty sea! thy message,
In clanging spray is cast,
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin,
The waves may be defeated,
But the tide is sure to win.

—Selected.

—Says the Baptist Standard: “Two men were convicted at San Marcos for selling intoxicating liquors in local option territory. One of them was fined \$4,000 and sentenced to ninety days' im-prisonment; the other was given five years in the pen-itentary. The court of criminal appeals has af-firmed both cases and over-ruled motions for re-hearing. Prohibition will prohibit at that rate. It does prohibit in Hays county.” Exactly. And would prohibit in Nashville and Memphis and Chat-tanooga and everywhere else if the same effort were made on the part of the officers to enforce the laws as is made in Hays County.

—The Watchman recalls a funny series of typo-graphical blunders in connection with an article written by Dr. J. William Jones after the Civil War for the New York Examiner, there being at the time a rival Baptist in New York called The Watch-tower. Writing of the death of Stonewall Jackson, Dr. Jones referred to him as “a battle-scarred veter-an.” The phrase appeared in the Examiner as a “battle-scarred veteran.” The Watchtower seized the chance to poke a little fun at its rival and at-tempted to simply reproduce the error of the Ex-aminer. But the phrase appeared in the Watch-tower as “a bottle-scarred veteran.” The Ex-aminer thereupon had a chance to make merry at the trial to correct one error by making a worse one. Alas, when the Examiner's triumphant counter ap-peared, it made Stonewall Jackson “a battle sacred veteran!” Whereupon both editors gave it up as a bad job. It was time.

—Prof. George M. Potter, now studying in the University of Chicago, and former Principal of Ce-dar Valley Seminary, of Osage, Iowa, has been unanimously elected President of Shurtleff College, Alton, Ill.

—The News and Courier, S. C., in reporting the commencement sermon of Rev. A. T. Jamison, D.D., before Limestone College, says: “Dr. Jamison's effort was one of the most masterly ever heard in the halls of the institution. He touched the sum-mit of eloquence with ease and the vast audience thrilled to his every word.”

—At the recent Baylor Commencement Pastor J. L. Gross of Houston was honored with the degree of Doctor of Divinity. He was already a “Doctor,” and we cannot see that this extra degree which was so worthily bestowed by Baylor, has affected his preaching any. It was eminently fitting that the same degree should be conferred on Dr. S. M. Pro-vence of Victoria. Dr. Provence is one of the ripest Bible scholars in the South. Others given the same degree were Dr. John E. White of Atlanta and Rev. S. J. Reid of Ireland.—*Baptist Standard.*

—Brother E. C. Routh says in the Baptist Stand-ard: “A pastor should no more wait for an agent of a denominational paper to come his way before getting his members to subscribe for it than he should wait for a representative of the Mission Boards to visit his church before taking any collec-tion for missions. Whenever he gives the attention to the denominational paper that he does to other de-nominational enterprises he will succeed in placing the paper in more homes.” This is both true and timely. We wish every pastor in Tennessee would act upon the suggestion.

—When the mother of Hon. Earl Brewer, Gov-ernor of Mississippi, was asked if the day that her late son was inaugurated governor of the State of Mississippi was not the happiest day of her life, she replied, “I was just as happy when he joined the church.” In commemoration of this noble utter-ance the Legislature of Mississippi adopted the fol-lowing resolution: “Resolved, that the above ex-pression be inscribed in our journal as an example to the mothers of our State, and to show our appre-ciation of this splendid sentiment.” This resolution does as much credit to the Legislature in Mississippi as the utterance in question to the mother of Gov. Brewer.

—The Baptist Record recently presented a cartoon of itself, in which the Baptist Record stands looking toward a house styled Mississippi Mission Pot-entialities, and looking very much like a jail locked. The preachers, the women and the laymen were looking toward that locked house seeking to get into it, and were far closer to it than the Baptist Record and were unhampered, but not one of them had a key to unlock the door. The key was in the Baptist Record's hands; but the Record could not advance with the key and open the door, for it was bound and spiked down. Through one foot was a long spike called Indifference; through the other foot four spikes, Hot, Cold, Wet, and Dry, passed down through the toe, and through the heel went the long spike of Hard Times. Around the left leg, at the knee, was a rope staked down some distance be-hind by Boll Weevil, while another rope was around the right leg. This last was held by a man called “Old Account,” who with his feet set against a post was pulling back with all his might. The Baptist Record, bound thus and spiked down thus, was crying to preachers and W. M. U. and laymen, and saying, “Give me a chance,” and holding out the key, “Information,” that would unlock the house of Mississippi Mission Potentialities, but all were too interested in the problem of opening the house to help the Baptist Record loose so that it might open the door; and yet would not common sense have told every one of them to hustle to the front the Baptist Record, the man with the key? Is there in this parable a lesson for Tennessee Baptists?

OUR CHURCH COVENANT.

BY REV. C. P. RONEY.

"And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and with all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant." (2 Kings 23: 3.)

A covenant is a mutual agreement between two or more persons. There is in the first place in the Scriptures the original covenant between Jehovah and our ancestor, Adam—the covenant of works, of do and live or sin and die. This covenant having been broken by our parents in the Garden of Eden, and in them the whole race having fallen under its curse, we have then in the second place in the Scriptures the covenant of redemption, entered into by the sacred three of the God-head, for the salvation of man, bringing upon all believers in Christ the covenant-head of the redeemed, grace and glory. Now as a result of this second covenant in the Scriptures, we have covenants and the renewing of covenants between Jehovah God and his redeemed people, these covenants often being not only between individuals and Jehovah, but the covenants of communities in the corporate and organized life of his kingdom on earth.

Covenants and the renewing of covenants were frequent under the Old Testament dispensation. They formed an important part in the life of Israel, and held a large place in their history. There was, at the beginning of Israel, a covenant between Jehovah and Abraham made at the time he was called to become the father of a chosen and peculiar people, and frequently renewed in the course of his life. This same covenant was made between God and Isaac, and between God and Jacob, and so on down the line of the early Patriarchs of Israel. Later, when Israel was being brought into national life, we have the covenant which God made with them at Mount Horeb. This was the first great national covenant made between God and Israel, and in it you will find the fundamental laws and principles of all the covenants and the renewals of covenants made between God and his chosen people. The original record of this covenant you will find in Deut. 5: 1-21, with helpful references in Ex. 19: 5-8; 24: 3-8. In the twentieth chapter of Deuteronomy there is the account of the renewal of this covenant, near the close of their forty years' wanderings in the wilderness, shortly before the death of Moses and just before Israel entered the promised land. Many times was this covenant publicly renewed and solemnly ratified in the subsequent history of the chosen people of God. I shall mention a few of the most conspicuous instances as a matter of reference, and that we may lay down a good foundation for our plea for a more consistent observance of our church covenant. Shortly before the death of Joshua the people came together in a public assembly and renewed their covenant with Jehovah. When David was crowned King over Israel there was a solemn renewal of the covenant in the presence of the Lord; and then in the succeeding reign of Solomon, when the temple had been completed and was being dedicated the king and people took occasion to renew their covenant with Jehovah. In 2 Chronicles 15: 8-15 there is the record of the covenant made by the good King Asa and his people, in the fifteenth year of his reign. In 2 Chronicles 23: 16 there is the account of the covenant made by the High Priest Jehoida between the boy king Joash, the people and Jehovah, made in the first year of the young king's reign. In the text at the head of this sermon we had an account of how the good King Josiah gathered all Israel in the temple and after having read to them the words of the book of the covenant, they all united in a public renewal of the covenant and solemnly promised to walk in the commandments and testimonies and statutes of the Lord with all their heart.

It is interesting and instructive to read these covenants and the circumstances under which they were made. Humanity is very much the same now as it has always been, and God's people are very much the same as they were in the days of Israel's history. There is still the need for covenants and the renewing of covenants in the service of God. Under the dispensation of the New Testament there is every evidence that Christians covenant to walk together in obedience to the commandments of Jehovah and in fellowship and love with one another. The early churches were certainly pledged in faith and conduct to walk in the way of the Nazarene. What means the baptism and church affiliation of the three thousand on

THE GREAT GUEST COMES.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—JESUS.

While the cobbler mused there passed his pane
A beggar drenched by the driving rain;
He called him in from the stony street,
And gave him shoes for his bruised feet.
The beggar went, and there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of fagots bowed her back,
And she was spent with the wretch and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild—
In the big, dark world. Catching it up,
He gave it milk in the waiting cup
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed Guest;
And Conrad sighed as the world turned gray;
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then, soft in the silence a voice he heard;
"Lift up your heart, for I kept my word,
Three times I came to your friendly door;
Three times my shadow was on your floor,
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—Edwin Markham.

the day of Pentecost, if there was no covenant? The whole tenor of the epistles addressed to New Testament churches goes to show that those constituting these churches had pledged themselves to a new life in Jesus Christ and his service. Modern church history is filled with records of covenants among God's people. The early reformers found it necessary to band themselves together in solemn covenant with God and one another for safety and for the best service possible. The record of Protestantism in the days of the reformation has in it the accounts of many covenants. Some of them, like the National Covenant of 1580, and like that of an earlier date signed by the Princes of the German States and the leaders of the Huguenots of France, were national covenants, but there were many congregational covenants in those days patterned after the covenants of the New Testament churches.

While Baptists have always eschewed all tendencies toward dead formalism and ritualism, yet Baptists believe in covenants and the renewing of covenants in the church of God. Every Baptist church has a church covenant which stands as a basis of union among its members and as the constitutional law upon which its corporate life is built. Every member of a Baptist church is supposed to subscribe to this covenant when he enters into the fellowship and service of the church. I shall therefore incorporate in this message a copy of the church covenant that is almost universally used by Baptist churches of this country:

"Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and on profession of our faith having been baptized in the name of the Father and of the Son and of the Holy Ghost, we do now, in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

"We promise by the aid of the Holy Spirit to forsake the paths of sin, and to walk in the ways of holiness all the days of our lives. With this view we engage to strive together for the advancement of this church in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of its ministry, the expenses of the church, the relief of the poor, and the spread of the gospel throughout all nations.

"We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings; faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating liquors as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

"We further engage to walk together in Christian

love and watchfulness, giving and receiving admonition with meekness and affection; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Saviour, to secure it without delay.

"We more over engage that when we remove from this place, we will as soon as possible, unite with some other church, where we can carry out the spirit of this covenant, and the principles of God's word."

Now I want to make some general observations, based on the scriptural references to which I have called your attention, and on the church covenant which I have incorporated in this sermon.

In every scriptural reference to which I have called your attention the renewal of the covenant of Israel was public and by all the people, and in every instance it was accompanied by a moral reformation and spiritual revival. Preliminary to any acceptable covenant with God, or a renewal of a former covenant there must be repentance of all known sin. By repentance I mean the abandonment of all known sin, as a result of godly sorrow. Within the heart there must be genuine repentance and in all external matters there must be thorough reparation and reform. Neglected forms of service must be revived, neglected offerings must be restored, there must be the bringing of tithes into the storehouse of the Lord. A renewal of our covenant with God requires a reconsecration of ourselves to the Lord with all that we are, and have. All irregularities in conduct must be corrected and all forms of sin abandoned. Is not such a revival and reformation greatly needed in Baptist churches all over our land, and is not such a blessing devoutly desired? I believe there is no one service that would so conduce toward such a result as a sincere covenant meeting in all our churches.

Man is so constituted and conditions under which we live are so antagonistic to spirituality and righteousness that there is need of frequent revivals in our religious and church life. We have to be reminded often of our obligations to God and his cause in the world. It is so easy for us to forget our covenant and to drift into indifference and neglect and sin. How we need a renewal of our vows with God and with one another. Many of our members are living in positive and flagrant sin, with many their love has waxed cold, and churches in general are indifferent to the claims of our Master and his service in the world. There is a great need that men be brought to a sense of their neglect and apostasy in the service of God, and to a consciousness of their depravity and sinfulness in life. Under such convictions they would surely seek forgiveness and restoration. Certainly the renewal of our covenant with God and with one another should greatly aid in these reforms.

Every covenant has one essential condition or object—the mutual understanding and obligation of those entering it; and is based upon one fundamental conception—a mutual relation and agreement. The object, then, of a renewal of our church covenant is the restoration of broken relations, the reconsecration of ourselves to the worship and service of the Lord, the renewal of our vow to walk in his commandments and his testimonies and his statutes, and the rebinding of ourselves in the bonds of Christian fellowship and brotherly love. These are conditions greatly needed in our churches and are to be devoutly desired by us all. And I believe there is no one service that will be quite so effective in producing these conditions as a well planned, thoroughly spiritual and Spirit-guided Covenant Meeting. Our Church Covenant needs to be publicly recited in all our churches and solemnly entered into by all our people. It should be proclaimed and accepted as the basis of the church life, and as its constitutional law.

Our church covenant should not be regarded as a merely theoretical affair, but should be recognized and accepted as an actual engagement made upon explicit conditions, involving explicit obligations and requiring actual performance. In a religious democracy such as a Baptist church is, it should be clearly understood that each individual member, personally and severally, consents to the terms of the covenant, and agrees to stand by its requirements.

No doubt there are many backslidden members of our churches that might be reclaimed if they were brought to solemnly understand their church vows. To openly and publicly pledge our allegiance to God and our purpose to walk in his ways will fortify and strengthen our own souls and will give strong and practical encouragement to those about us. Following every revival in the church and the restoration

of individual members there should be a solemn and public recitation of the church covenant. New members should always be received with a full knowledge of the covenant and of the solemn obligations which they assume in coming into the fellowship and service of the church of Jesus Christ. I believe Baptists have lost much just here from an unwarranted fear of drifting toward ritualism and into the use of dead forms. We use forms and ceremonies in other forms of service that are much less significant. Why not adopt and use some adequate form in the reception of members that would impress them with the solemnity and meaning of their relation to the church, and that would define the principles of this relation?

My last suggestion: I believe it would be a good investment for our churches to have their Church Covenant printed in large, clear display type on heavy cardboard, suitable for framing, and give a copy to every member of the church, and keep a good supply on hand to be presented to new members in the ceremony of reception. And then at least once or twice a year have a public Covenant meeting in which all the members would publicly renew their pledges of church membership.

Leesville, La.

INFANT BAPTISM—ITS ORIGIN AND EVILS.

By R. S. GAVIN.

No. 12.

6. It is subversive of the doctrine of salvation by grace.

The Baptist position is that baptism can do an infant no good at all. Baptism is a church ordinance, instituted and committed to her by the great head of the church, to be used in a fit way as a symbolic act expressive of the work of grace in regeneration. It is not a channel of grace, through which, as a material conduit, heavenly blessings flow upon mankind, irrespective of any heart-change on their part. God does not bind himself to any fixed methods in his great work of man's complete salvation. On the other hand, his Spirit avails himself of every right method available. Think not that Almighty God has put into mortal hands the means by which or the medium through which, he will quicken the dead in sin!

Baptism can do an infant no good at all for the reason that all children, when they reach the point in life where they become accountable to God on their own account, must repent of their sins and believe on Jesus Christ—the baptized and the unbaptized alike.

This position of the Baptists has occasioned against them two diametrically opposite charges: First, "Baptists believe in the damnation of infants!" This charge originated with the Catholics, who have always maintained that baptism makes the baptized a Christian.

Archbishop Cranmer: "Children, of necessity, must be christened, or else they cannot be purged of their sins, nor yet saved by Christ, and come to life everlasting. Wherefore the Anabaptists that would not have children to be christened, they show themselves that they would not have children to be purged from their sins, and be saved. If they would have children saved, they would not deny them the means whereby Christ purgeth his church from sins, and saveth it, which is baptism."

The word "christen," in its first sense, means "to make a Christian." Hook, in the Church Dictionary, says: "To christen; baptize; because at baptism the person receiving the sacrament is made, as the catechism teaches, a member of Christ."

The other charge is this: "Baptists believe in the salvation of infants without baptism!" This is the charge with which the Lutherans of all the German States have always vilified, reproached and denounced the Baptists.

This charge is entirely correct. It states the Baptist position precisely. It is as true as the Catholic charge is false. However, let it be emphasized, that it has never been the desire of the parties to either charge to do the Baptists justice; but if possible to cover them with reproach, and thereby retard the progress of their principles.

Concerning the salvation of infants, Dr. Howell thus succinctly states the Baptist position: "We believe that all infants are saved unconditionally, through the application to them, by the Holy Spirit, of the redemption of our Lord Jesus Christ. No matter whether they are in the church or out of the church, whether they are baptized or unbaptized,

MAY WE BE GUARDED ON THE WAY.

CHAS. MCGEEHEE FORREST.

Some day our eyes will close in peace;
Some day our throbbing hearts will cease;
Some day beyond the silent sea
A voice will call for you and me,
And we, obeying the behest,
Will lay our bodies down to rest.
We'll pass across the silent bar,
And through the pearly gates ajar—
But hear me, Savior, while I pray,
May we be guarded on the way.

Some day we'll lay aside each fear,
The heavenly vision will draw near.
Some day we'll reach the golden strand,
Where loved ones wait with beck'ning hand.
A call will come to you and me,
Will set our weary spirits free,
And we, obeying the behest,
Will find the haven of sweet rest,
Abiding there around God's throne
To ever know as we are known;
But hear me, Savior, while I pray,
May we be guarded on the way.

Paris, Tenn.

whether they are the children of believers or unbelievers, of heathens, of Mohammedans, or Christians, their everlasting blessedness is equally, in all cases, secure. Every child dying in infancy is saved."

We have already seen how the Catholic doctrine of baptismal salvation, as completely subversive of the doctrine of salvation by grace through faith in Jesus Christ, finds its best encouragement and most wholesome support in the practice of infant baptism.

Now, all the Protestant denominations occupy positions concerning infant baptism somewhere between the positions held respectively by the Baptists and the Catholics. In their creeds and confessions they are more nearly identified with the Catholics than with the Baptists; but in their oral affirmations concerning this practice, they are, at least the more evangelical of them, more nearly with the Baptists than with the Catholics. Still, what they believe and practice from the viewpoint of their creeds and confessions, is what they are; and, hence, their standards, their fathers, and they themselves cherish, more or less explicitly, the same old Popish faith that the water of baptism saves. And if this is not completely subversive of the doctrine of salvation by grace, why not? If baptism saves the babies, then, in the ratio that it does, grace does not.

Huntsville, Ala.

THE TEACHER.

By WM. ASKEW.

(Read before the Fifth Sunday meeting of Central Association.)

The word or name "teacher" comprehends a great deal, being synonymous with or anticipating such words as instructor, enlightenment, educator, to impart knowledge, to inform, to draw out, to train, to develop character, and such like.

The successful teacher must have some, if not all, of these acquirements. Our civil government places so much stress upon the qualifications of those teachers under whom the youths of our land are to be trained, that they are required to pass a satisfactory examination in literature and text-books, and must be of good moral character before he can assume to teach the young.

Since it is through the agency of the teacher that the young are to be taught the duties of life and their responsibility to civil government, the teacher is not only required to have literary qualifications but must have moral qualifications also. To sum up, the teacher in the literary school must have, first, preparation; second, tact; third, study of human nature; fourth, power to draw out by arousing the dormant intellect within.

Now I contend that if so much is required of a literary teacher before he is allowed to attempt to teach the young idea how to shoot and grapple with the problems of this life, how much greater is the responsibility of the Sunday school teacher in teaching the way of eternal life.

In addition to the above prerequisites to successful teaching, the Sunday school teacher should have been born again, born of the blood of the Lamb, should be humble, a lover of men's souls, prepared to declare

and defend the cardinal doctrines of our Lord and Master Jesus Christ, who has commanded us to be as wise as serpents, as harmless as doves. The teacher should try to follow the Great Teacher, who said he came to do the Father's will. The teacher should impress upon his class that where inspiration speaks, we should be silent, and that Paul said (2 Tim. 3:16, 17), that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, etc., and he further charges to be instant in season and out of season, with all long-suffering and doctrine.

He must teach that there are no non-essentials in God's word; that God has said of Christ, "This is my beloved Son in whom I am well pleased: hear ye him;" that the Saviour never commanded us to do anything except he set the example.

The primary teacher should be of deep piety, an ardent lover of children and very tactful. She should study human nature closely, that she may have such an influence with those under her charge that as they arrive at the age of accountability, the gentle wooings of the Holy Spirit may lead them through faith to accept Christ as their Saviour. This is a glorious work, the leading of lost souls to accept the Christ. The other teachers should have all the qualifications of the primary, and no one should be allowed to teach who has not been cleansed by the washing of the regeneration. They should be approved of God, that he may realize the worth of immortal souls. He should study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.) "Speaking the truth in love," he should not fail to declare the whole counsel of God. He should be bold to teach that Christ was the fulfillment of prophecy and the end of law for righteousness, that during his ministry on earth he established his church, that through it the gospel of the kingdom might be preached to every creature, and to perpetuate the memory of his death and suffering till he come again without sin unto salvation, he placed the ordinance of baptism and the Lord's Supper within its pales, for as we go down into the liquid grave and come up we declare our faith in his death, burial and resurrection; and in the Supper we set forth our belief in the suffering, broken body and spilt blood of the crucified and risen Saviour; and that this salvation is eternal and is by grace, through faith, and not of works, it is the gift of God (Eph. 2:8, 9; and 2 Tim. 1:9); for in John 10:28 the Saviour said: "I give unto them eternal life, and they shall never perish."

In conclusion, let me say that the teacher's life should be exemplary of his profession and teaching, and he should be ready always to give to every man that asketh him a reason of the hope that is in him with meekness and faith.

Medina, Tenn.

BOOKS FOR BOYS.

Dr. Frank Crane, the prominent clergyman and writer, has been publishing a series of articles advising boys how to succeed in the world and become useful and honorable citizens.

In one of his articles he advised boys strongly against the reading of current literature to the exclusion of masterpieces which have stood the test of time. Here is a list of books which Dr. Crane urges every boy to buy and make the nucleus of his library:

Homer's "Iliad" and "Odyssey," Dante's "Divine Comedy," Moliere's Plays, Shakespeare's Plays, Wordsworth's Poems, Dickens' Novels, Emerson's Essays, Gibbons' "Rome," "The Arabian Nights," Virgil's "Aeneid," "Wilhelm Meister," "Les Miserables," "Tennyson's Poems, Scott's Novels, Bacon's Essays, the Bible, "Pilgrim's Progress."

For lighter reading Dr. Crane offers the following list of novels which he regards as worthy of any boy's time:

Stevenson's "Treasure Island," "John Halifax, Gentleman," Samuel Johnson's "Rasselas," Dumas' "Count of Monte Cristo," "Moonstone," "A Bow of Orange Ribbon," "Uncle Tom's Cabin," Poe's Tales, "Quo Vadis," "Ben Hur," "Vathek," "Marble Farm," "Fool of Quality," "Cloister and Hearth," "White Company," McDonald's Novels, "The Fair God," "Hypatia," Ebers' Novels, Mark Twain's Books.—Nashville Tennessee and American.

May God bless the Baptist and Reflector. I began reading the Baptist, edited by J. R. Graves, in 1846. I was then 22 years old. Three years later I was licensed to preach by Dumpling Creek Baptist Church. Am now supplying a pastorless church in this city.

J. A. SLOVER.

Berkely, California.

HALL-MOODY INSTITUTE NOTES.

The commencement exercises of Hall-Moody Institute this year were among the most interesting and successful in our history. We issued forty diplomas. Dr. J. W. Gillon preached a sermon which was timely and helpful. The great audience was delighted with it, and we still hear echoes from it. Dr. Henson preached the sermon for the J. N. Hall Society, and it was full of good things for the preacher boys. It was a sermon with the old-time ring. The literary address was delivered by Dr. A. U. Boone, of Memphis, on Wednesday evening, and was a very able effort. It was received with much applause by our people.

The annual contests for medals were unusually interesting. Rev. H. H. Drake captured the Farmer's Temperance Medal; Rev. C. Bowles the Alexandrian Medal; N. M. Stigler the Booth Extemporaneous Medal; Miss Fannie Long Woman's Influence Medal; J. A. Witherspoon the Junior Medal, and Robert Atkins the J. C. Young Medal.

The attendance this year again passed the five hundred mark. The outlook for next year is very encouraging.

The contract will be let in a few days for a modern front for our building which will greatly increase our capacity and improve the appearance of our main building one hundred per cent.

Mr. J. S. Parker, a splendid Baptist layman who has recently moved to our town, made a handsome contribution to our Library, which will enable us to add about twenty-five hundred volumes this summer. Our Library at present consists of about twenty-six hundred carefully selected volumes, so that with the splendid contribution from Mr. Parker, we will open our next school with a Library of five thousand volumes. These volumes are not remnants of old, dead libraries, but carefully selected for our school, giving really a very fine working college library.

We will also in the new addition equip a modern laboratory, which will enable us to do real college work in all the sciences.

The new addition will also enable us to move the business college from downtown, and it is our purpose to fit up this department with the very latest appliances, in fact, we hope to make such additions and equipments as will prepare us to do the very highest grade of work in everything we undertake.

Three of our teachers, Mr. J. T. Warren, Miss Mattie Vincent and Miss Elva Perry, will spend the summer at Columbia University, New York City. Prof. Oren Stigler, who will have charge of the Business Department, will spend the summer in Chicago. It is the purpose of these teachers to thoroughly prepare themselves in their special lines of work. We have recently strengthened our curriculum, and are rapidly bringing it up to the highest college standard.

Dr. J. H. Anderson, whom Dr. Moody nominated as his successor in our Theological Department, has planned for a great year's work. We hope to give young preachers a splendid course in practical theology, and the indications are that we will have a very large body in attendance.

We are now in the midst of a great Teachers' Institute, of which the writer is conductor, in our building. We have four hundred and fifty in attendance, which is the largest State Institute ever held in Tennessee, the one here last year being second, having enrolled four hundred and twenty.

Martin, Tenn. H. E. WATTERS.

MEMPHIS UNION.

The City Sunday School Union met Sunday, June 23, at 3:30 p. m., with McLemore church. Rain fell during the entire afternoon, but in spite of this a good crowd assembled in the new church, which has been opened only a short while.

President E. L. Bass was in the chair, and called the meeting to order. The McLemore choir rendered some special music, after which the audience joined in singing "More Like the Master." Brother Thompson, pastor of McLemore, offered prayer. At the close of the earnest prayer, all joined in singing, "Just When I Need Him Most."

Roll call by Secretary Leatherwood was responded to as follows:

Bellevue	12
Temple	16
Boulevard	3
Calvary	8
Central	1
First	4
LaBelle	50
McLemore	83

Rowan	1
Seventh Street	10
Union Ave.	1

After roll call two resolutions were offered by the Secretary of the Superintendents' Union, the first of which was with reference to the 1912 Institute. The Institute adopted the report, which outlined no Institute for 1913, but that owing to circumstances we wait till 1914.

The second resolution suggested that the schools insist on as many of their teachers completing the courses given by the Southern Baptist Convention as possible, and each school maintain a class in behalf of the course. Both subjects were well discussed by the President, Brethren Roper, Hurt, Jones, Powell and others.

The Union meets next month with Rowan.

McLemore kept the banner, which was taken out there by LaBelle. F. G. FETTER.

NEWPORT, TENN.

Sunday was Children's Day and graduation exercises in our Sunday school. In the Sunday school session there were 287 pupils. At the Children's Day exercises in addition to a large and attentive audience, there were 39 graduates from Cradle Roll, Beginners, Primary and Junior Departments. Each child showed efficient and excellent training.

Mrs. Jno. M. Stokely, the superintendent of the Primary Department, was presented with the Blue Seal Diploma.

Plans are now practically complete for finishing up the basement of our present Sunday school room for a larger Primary Department, and other conveniences. More than \$525 is now in hand in cash and good pledges for the work and the remainder will soon be gotten.

We begin our Baptist rallies July 1, seven in number, in which Dr. Gillon, Bro. Hudgins, Dr. Bostick, Dr. Burnett and the writer participate.

The colporters of our Association, Roy Brooks and Raleigh Garland, are doing good work and meeting with favor among the people.

J. W. O'HARA.

My interest in Fifth Sunday meetings is not diminishing. The importance of these meetings is too great for them to be neglected by those of us who love the cause of Christ. I have engagements Friday night and Saturday at Chewalla and Sunday at Fruitland. Two fifth Sunday meetings and an ordination service at Humboldt Sunday night is all that I can do at one return of a fifth Sunday. I wish I could attend all of them. What splendid meetings we used to have in Concord Association when Brother J. E. Bailey was conductor. If you want to do a thing that will bring you pleasure twenty-five years hence, attend a spiritual Fifth Sunday meeting. Let us keep looking forward. G. M. S.

I was very sorry when your brother, Humphrey, resigned his charge and left Alabama. I hope his leaving will only be for a season, and that some good Alabama church will persuade him to come back. He was one of our very best men. He combines both preaching and pastoral ability. He supplied for me a couple of Sundays two years ago, and our people were delighted with him both as a man and as a preacher. Equipped for the work as he is in personality, culture and grace, any church would be fortunate to secure him as pastor.

PRESTON BLAKE.

Pastor Southside Baptist Church, Birmingham, Ala.

About two years ago I ordered one of your books, entitled "Baptist Principles," which I liked very much. I have passed it around among my church members, and they all think we should study it more and more. So for a specific, or rather a special, reason, we have decided to take up the book as a whole and study it, and let it be the greater part of our prayer service every Thursday night until we are through with it in order that our church and its members may become more familiar with our Baptist doctrine. G. W. TAYLOR, M.D. Decherd, Tenn.

The committee appointed by the Stanton church to find homes for the delegates and visitors to Big Hatchie Association requests that each church in the Association send in not only the number, but also the names of all coming from that church. Address, T. H. Hicks, Jr., Stanton, Tenn. Our new church building will be completed by them. Hope to have you with us, Doctor Folk. E. H. MORRIS.

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
- T. Riley Davis, Iron City
- W. D. Watkins, Cleveland, Tenn.
- R. Choate, McEwen, Tenn.
- S. H. Johnstone, Coal Creek, Tenn.....

-As many as possible
- James Davenport, Dowelltown, 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
- Rev. S. G. Grubb, Sweetwater, Tenn. Some

Your letter of the 23rd just received, and I take pleasure in replying at once.

Your first question is, "Do you find the Baptist & Reflector helpful to you in your work?" Answer: I certainly do. I think there is no denominational enterprise of any kind in the State that does not find it helpful.

You ask, second, if I will help the Baptist & Reflector and how. I have in the past helped it in any way that I knew, and I propose to do so in the future. I seldom make a speech of any sort on any subject in the various churches which I visit without mentioning the Baptist & Reflector and urging those who do not take it to do so. It is true I have not sent in many subscriptions, but I hope to do better in the future along this line.

You ask me to give you the names of persons who are not now taking the paper, who probably could and would take it. Just off-hand I do not know that I could make a list that would be worthy, but I shall take pains in the future to get the names, so far as possible, of those in the different churches where I go who are not taking it and send a list to you. This might be a good suggestion for others to follow.

You ask me to write an expression on the postal card which you enclose, and I take great pleasure in doing so. J. HENRY BURNETT.

Murfreesboro, Tenn.

McLEMORE AVENUE MEETING.

God has manifested his power in a very gracious meeting held in our church by Dr. J. L. White, of the Central church, this city. He is a man of God with a charming message. Our people have been delighted with his preaching. He holds an audience with a fine grip by his personality and the tenderness of his appeal. We received fourteen for baptism and five by letter, with others to follow. And what seems best of all, the church is helped to a better understanding of her relation to God and to her fellows. We thank God and take courage. Memphis, Tenn. T. T. THOMPSON.

PASTORS' CONFERENCE.

NASHVILLE.

First—Pastor preached at both hours to large congregations. B. Y. P. U. addressed forcefully by Mr. Louis Entzinger of Kentucky; great service. Fine spirit throughout the day. Pastor and Rev. Charles Butler, gospel singer, in a meeting at Brownsville, Tenn.

Third—Pastor Robert L. Lemons preached in the morning on "Penitence and Pardon." A delightful service. Subject at night, "Praying." It was an enjoyable day in all the services. A beautiful spirit prevails in all departments.

Seventh—Pastor Wright preached on "The Christian," and "The Straight Gate and the Narrow Way." Good interest.

Edgefield—Pastor Lunsford preached on "Elijah's Education" (No. 2), and "Beginning Over Again." Good congregations and good day.

North Edgefield—Pastor Kuykendall preached on "Jesus Findeth Phillip," and "The Three Good Cheers of Jesus." Good B. Y. P. U. Congregations fine. Much interest in prayer meeting service.

Howell Memorial—Pastor Cox preached on "Seeing the Glory of God in the Face of Jesus Christ," and "A Proud Man Humbled and Healed." Good services; one by letter and one by experience.

Grace—Pastor Creasman spoke on "Justification Through Redemption," and "The Gain of Godliness." 124 in S. S. Splendid congregations and B. Y. P. U.

Belmont—Pastor M. E. Ward preached at both hours. One saved at night. 42 in B. Y. P. U. Splendid meeting.

Gethsemane—M. E. Ward and Dr. G. C. Savage went out to this place and took part in the organization of a Sunday school in this new church at 2 o'clock. 74 in the organization. M. E. Ward preached at 3 o'clock. One saved and received for baptism; one re-enrolled that was in the old church; 5 deacons elected; will be ordained next Sunday afternoon at 3 o'clock. Church also elected clerk and treasurer.

Lockeland—Pastor C. L. Skinner preached on "Enoch's Faith," and "Doubting Thomas." Three additions; one conversion. Good S. S. and B. Y. P. U.

Rust Memorial—Rev. Arthur Foster preached on "Is There a Future Life," and "Conviction, Conversion, Confession." One for baptism, one by letter.

South Side—Pastor J. F. Savell preached on "If You Are Honored You Must Pay the Price," and "A Father's Anxiety About a Boy." Good services during the day.

Eastland—Pastor H. G. Eaton preached on "Choosing the Best," and "Two Lives—Two Destinies." B. Y. P. U. was organized. A good number present. Very good Sunday school.

Mt. Juliet—Pastor J. H. Padfield preached at both hours. Good congregations. Good S. S. Church taking on new life and interest.

Gallatin—Pastor Woodcock preached on "The Holy Spirit and Us," and "A Peculiar Man." Two received by letter and one by relation. 70 in S. S. Good B. Y. P. U.

KNOXVILLE.

First—Pastor Taylor preached on "God's Claims on Men," and "Trading for Jesus." 341 in S. S.

Bell Ave.—Rev. J. C. Davis preached on "What a Church Did Without a Pastor," and "The Treasurer's Report." 456 in S. S. Church still without a house and pastor.

Broadway—Pastor Risner preached on "First Great Thing in Life—For Me to Live is Christ," and "Stairsteps to Royalty." 425 in S. S.; two baptized; one received by letter; one for baptism. Great congregations and spiritual uplift.

Deaderick Ave.—Pastor Hening preached at both hours. 587 in S. S. 47 in Dale Ave. Mission; 48 in Lawrence Ave. Mission.

Immanuel—Pastor Jones preached on "What Catholics Learn from Protestants," and "The Man Knew Too Much for His Good." 155 in S. S. Children's Day June 30.

Oakwood—Pastor Edens preached on "Privileges and Duties of Church Members." No preaching at night. Children rendered a very interesting program. 175 in S. S. Bro. Kendrick will begin a series of meetings next Sunday.

Mountain View—Pastor Wells preached on "A Model Sunday School," and "The Wonderful Christ." 248 in S. S.

Island Home—Pastor Dance preached on "The Graces of Human Nature," and "The Same." 275 in S. S.

Valley Grove—Pastor Wolfenbarger preached on "Paths of Righteousness," and "Open Thine Eyes and See." 57 in S. S. Large congregations and

Centennial—Rev. P. E. Burroughs preached in the morning on "Teaching." Pastor Poe preached at night on "Sin and Its Punishment."

Mt. View—Pastor Fitzpatrick preached on "Children of God," and "Remember God." Good S. S.; 127 enrolled.

Mt. Olivet—This church gave a fine Jersey cow to the Orphanage last Sunday.

Euclid Ave.—C. G. Sellars preached in the morning. Pastor Green preached at night on "A Man Who Has Strayed Away Coming Back to God." 151 in S. S. Good day.

Lincoln Park—S. P. Hennard preached on "The Love of God," and Luke 6:46. 126 in S. S.

Fountain City—The pastor preached on "Life's Purpose and Plan," and "Christ Brings Light." 138 in S. S.

Calvary—Pastor Cate preached on "Lord, if Thou Wilt Thou Canst," and "Safety in Jesus." 87 in S. S.

Gillespie Ave.—Pastor Webster preached on "Helpers to the Truth," and "God's Choice in Saving Men." 141 in S. S. One approved for baptism.

Mt. Olive—Pastor Shippe preached on Psalm 148: 12-13. B. Y. P. U. service at night. 158 in S. S.

Smithwood—Pastor Shippe preached on "The Doctrine of Perfection," and "The Last Year of Life." 84 in S. S.

Harriman—Pastor Mahon preached on "Jesus All and In All," and "Faithfulness." Good S. S.

Mt. Harmony—Pastor Webb preached on "Standing for Our Proper Choice," and "Weighed in the Balances and Found Wanting." 105 in S. S.; one received by letter. Good day.

Grove City—Pastor King preached on "Honor for Service," and "The Cleansing Virtue of Christ's Blood." 128 in S. S.; ten baptized; one received by letter. Revival closed with 18 conversions; eleven additions, more to follow.

Lonsdale—W. E. Parry preached on "God's Un-speakable Gift," and "Deciding for Christ."

Beaumont Ave.—Rev. A. L. Barrett preached in the morning and Rev. Edmund Hill at night. 159 in S. S. Pastor sick.

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MEMPHIS.

First—Pastor Boone preached at both hours. One received by letter.

Central—Pastor White preached on "The Mystery of the Seven Stars," and "Casting Your Care Upon Him."

Bellevue—Pastor Hurt preached at both hours. Two received for baptism, and two by letter.

Seventh Street—Lee McBride White preached at both hours to good congregations.

Rowan—Pastor Utley preached on "Lord, It Is Good for Us to Be Here," and "A Man's Life Consisteth not in the Abundance of the Things which He Possesseth." Pastor returned from vacation Friday. Had a great time and good rest. One baptized at the evening hour.

McLemore Ave.—Pastor Thompson preached at both hours. Three baptized.

Temple—Pastor Bearden preached on "Our Obligation to God and the World," and "A Family Talk." 162 in S. S. State Mission collection.

LaBelle Place—Pastor Ellis preached at both services. Two additions by letter.

Calvary—Pastor Moore preached on "The Joy of Suffering for Christ," and "Self-denial."

Binghamton—Morning subject, "Things to Keep." Pastor Bell preached at night on "The Call of the Master." Five additions; four by letter; one for baptism. Meeting continues.

Boulevard—Pastor Couch away. W. R. Poindexter preached at both hours. The pastor has offered his resignation in order to attend school.

Union Ave.—Pastor Watson preached in the evening. Sunday school observed Children's Day in the morning.

Central Avenue—Pastor Roswell preached at 11 a.m. on "The Power of the Gospel." Revival meeting to begin the first Sunday in July.

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CHATTANOOGA.

First—Pastor Masee preached on "The Sin of the Question Mark," and "David and the Greater David." Three additions; one baptized.

Hill City—Pastor Hoppe preached on "Gehazi, the Man Who Lied," and "The Principles of Christian Living." 103 in S. S.

East Lake—Pastor O'Bryant preached at both services to large congregations. Good S. S.

St. Elmo—Pastor Vesey preached on "Spirit Filled," and "The Great Destroyer." Large congregations. Good day generally.

Highland Park—Rev. R. W. Simpson supplied in the morning and Rev. E. E. George in the evening. Good congregations. One addition. 146 in S. S.; \$5.21 offering.

Alton Park—Pastor Rose preached on "The Old Paths," and "The Darkest Hour." Bro. Montgomery was ordained a deacon, Revs. E. E. George, R. J. O'Bryant, R. W. Simpson and Swafford assisting. Large attendance at night and fine interest. Five for prayer. 96 in S. S. Collection for City Missions.

East Chattanooga—Pastor Baldwin preached on "Following Christ Afar Off," and "The Desperate Effort." Preached funeral of Bro. Cookson in afternoon. 130 in Bible school. Fine B. Y. P. U. Good day.

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ETOWAH.

Pastor Singleton preached on "Leaning on Christ," and "The Sword of the Lord." Seven additions since last report. Good S. S.

On next Sunday, June 30th, at Mt. Moriah Baptist Church, five miles from Whiteville, the Fifth Sunday meeting of Little Hatchie Association will meet. There will be just one day of the meeting. A Sunday school rally will take place at 9:30. At 11 a. m., Rev. R. A. Kimbrough of Jackson will deliver the sermon. Dinner on the ground. In the afternoon there will be special music and readings, after which thirty minutes will be given to the answering of doctrinal questions. At 2:30 several addresses from various preachers and public speakers on missions and other important subjects. We are believing that this will be a great day for the people who attend. You are invited. Come and be with us.

Whiteville, Tenn. JAS. H. OAKLEY.

We had Dr. E. E. Folk with us Sunday, June 2, at Bethel Church. He preached two fine sermons on "The Church," and "The Plan of Salvation." These sermons were greatly enjoyed by most of the people present, though some of other denominations did not digest all of them. It is a pity that some good people are blind on these two great Bible doctrines. We are glad that Dr. Folk came to Bethel, and we think great good was done. We are also glad that he secured a good list of subscribers for the Baptist and Reflector. Every Baptist in the State ought to take the Baptist and Reflector. It is the best paper in the South. Come again, Dr. Folk. You are welcome. F. M. ROBERTSON.

Goodlettsville, Tenn.

The Robertson County Division of Cumberland Association will hold a fifth Sunday meeting with White House Church beginning Friday night. We cordially invite the Editor and all the Nashville pastors to come out. If you come, write to Brother A. A. Estes, White House, Tenn. Conveyances will meet you at Goodlettsville, if you will notify Bro. Estes. Brethren of Robertson County, please attend.

L. S. EWTON,
L. C. KELLY,
P. W. CARNEY,
Committee.

The prospects for the coming year are bright. I feel more encouraged than at any time in the history of the college. We wish to thank you for the great help that you have given in the past through the columns of the Baptist and Reflector. I read the article of Brother Hobbs with interest. It seems to me that some such plan is the salvation of our denominational questions. If we can get our people to read the denominational paper, we will be assured of their interest in denominational institutions. God's blessings upon you.

Murfreesboro, Ten. GEORGE J. BURNETT.

I want to express my gratitude to you for making such a great paper for the Baptists of our State and the South, and I long to see the day when it will be found in every Baptist home in the State. Your efforts undoubtedly should be more appreciated by the brotherhood of the State than they are at present. Wishing you much success in your labors for the Lord I am, Very respectfully,
Murfreesboro, Tenn. J. T. SAUNDERS.

I, personally, am very fond of the Baptist and Reflector, and greatly appreciate its valuable service in connection with my work here at the college. I sincerely hope that you will be able to make the paper more valuable, yea, indispensable to Tennessee Baptists as the years come and go.

Murfreesboro, Tenn. H. H. HIBBS.

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.; Rev. W. H. Major, Covington, Tenn., Vice-President for Tennessee.

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

SUNDAY SCHOOL BOARD—J. M. Frost, D.D., Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., Vice-President for Tennessee.

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

ORPHANS' HOME—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. W. J. Stewart, Nashville, Tenn., Secretary, to whom all communications should be addressed.

MINISTERIAL EDUCATION—For Union University, address 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. E. Watters, Martin, Tenn.

MINISTERIAL RELIEF—Carey A. Folk, Chairman, Nashville; Geo. L. Stewart, Secretary and Treasurer, 1000 Broadway, Nashville.

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

THE HOME MISSION \$1,000,000 BUILDING FUND.

By J. W. GILLON, Cor. Sec.

When we count money in seven figures, we generally count it on paper and not in fact. We are apt to be staggered by a million dollar task. This is, however, no task for 2,500,000 people, whose annual income is \$500,000,000. Some people will be disposed to say at once we can't get the sum we are asked to raise for church building. Others will ask with anxiety, "Can we raise it?" The very fact that some such feeling as this indicated is in the atmosphere about us would indicate that there are some hindrances to our getting such a fund; at least some of our constituency think that there are hindrances. This being true, it is well enough for us to face some of the things that seem to be in the way of our securing this so much needed fund.

The first hindrance is a lack of scriptural system for getting finances. We have for long years assumed that God has no plan of his own for getting money for his kingdom purposes. The result is that every man who has undertaken to get money has found that, while the constituency would admit the cause to be good and worthy, individually they would not admit their consciousness of any personal responsibility for the support of the cause. In many cases we have found the plea of a worthy cause totally inadequate to reach the pocketbook, because we have not presented God's claim upon the pocketbook without regard to the cause to be supported. *No cause, however worthy, is or can be a mightier, or even so mighty an appeal to men to give up their money as is God's rights in men's money and his claims for the right to use a definite part of it.* This divine claim is of the utmost importance when we approach Baptists for money. Surely a people who profess to have a "thus saith the Lord" for their practices, will be much easier moved to do their duty with their money when they are shown God's claim than when we undertake to get the money by the might of the plea of

a cause, however worthy the cause. For many years now we have been working with a crippled plea, and we have gotten very inadequate results. We have had a plea and have gotten some results when we have gone after money for the causes which we foster. We have had a plea with a part of the divine command in it, and with a part of the divine command left out. A command to make disciples of all the nations is weak unless we have divine authority for the amount of the money to be used in meeting the expenses of advancing the work of making disciples. It is not nearly so difficult to find the man who is willing to do the work of discipling as it is to get the money in sufficient quantity to take care of the man while he does the work. This lack of financial system with divine authority behind it is in the way of our getting the million dollar building fund for which we ask.

Our second difficulty is that our form of church government is against our general denominational system of finances when we undertake to create large permanent funds. Our church government is purely democratic, while our general denominational system of finances seems to be centralization. In our churches every man has influence, at least to the extent of his vote, when any issue is to be determined; while in our general work all money must be handled and all issues determined by a centralized committee. The chasm between the two systems is so great as that many of our constituency cannot span it. Many of us cross the chasm with ease, *for we have come to see that the two systems are closer together than they seem.* We have learned that the one system can create the other without doing any real violence to itself. This seeming inconsistency makes a great barrier, however, when we undertake to raise great permanent funds for our denominational work. Our Baptist democrats do not want to turn over such large sums to the management of others as the sum we are asked to raise as a permanent fund for church building. They want to retain some real hold upon the fund if it is raised. The hold they have through our far removed boards seems inadequate and unreal to many of them. This accounts for much of the past indifference shown toward our Church Extension Fund.

Our third difficulty in the way of securing this fund is the lack of concrete, specific, exact information. We have only a general vague kind of information. We are dealing always with general conditions rather than specific conditions. We are dealing with scattered conditions rather than localized conditions. We are in dire need of the facts about our territory. Information, real information, is the thing we need. This no one has as it ought to be had and as it may be had. Few, if any, of our pastors know the facts about their local fields, and far less do they know about the outlying territory, whether their church be in town, country or city. The secretaries know great principles and general facts, but even they know all too few specific facts. Other people may work up to their best in the dark and without information, but Baptists will not. Most other people will not either. We are dragging in our work today for the want of the inspiration found in facts, such facts as our territory furnishes us if only we will take the pains to lay hold on them.

With these difficulties before us, which are the difficulties that are felt and realized by all the brotherhood who have any doubts about our ability to get the million dollars, the question will naturally arise, "Can the task be

done?"

It can be done. Yes, unquestionably it can be done in either of two ways.

First, if we can get our people to adopt and practice God's financial plan, we will turn over to him for his cause \$50,000,000 within each twelve months. Ten million dollars of this can be set apart for home church expenses, and this is at present almost equal to our gifts to all causes, and we would yet have left \$40,000,000 to spend on the general causes fostered by the denomination. Many will cry: "This is not possible. It is only a dream." Yes, it is a dream, based upon a divine plan and upon divine claims. Why could not it come to be realized in one twelve months? Surely God's people can be induced to do what is reasonable and right. Whatever God demands of us is reasonable and right for every one of us. If God's preachers, his chief chance to reach the great laymen body in our churches and educate them with reference to God's claim upon their pocketbooks, would do their duty in teaching God's financial plan to the people instead of fighting God's will and plan, as many of them now do, much would be accomplished toward the desired end. But without the adoption of God's financial plan, without the ideal—for God's plan is confessedly the ideal plan—we can get the million dollars if only we will go at it in a business like way. We cannot get it in our old way of trying to raise money for church building. We have proven beyond a question, by our past failures, that our people will not give to church building like they will to other causes fostered by the denomination. It seems most difficult to make real to our people the need for buildings. We are not, however, behind other people in modern, up-to-date houses in the places where we have well organized and healthy churches. Our people will put their money into church buildings at home, and they want the best as they understand the best. This being true, unquestionably the task we face first is to make the church building task a home task to the people from whom we expect to get the money. This, to some, may seem impossible; to others it seems altogether possible. Some of us, at least, think we see how it may be done. It cannot be done with one great centralized fund, but it can be done by a great distributed fund. In order to get what is here called a distributed fund, a number of things must be done.

First, the work must be made local to the folks who furnish the money for building purposes. This can easily be done. Most of our building done by our Home Mission Board is done in town and city. This is true, because, as a rule, our country churches are able to build such houses as they need with little or no help from any outside sources, while our towns and cities often grow in need faster than the Baptist element in the community grows in ability to meet the need. Since it is true that our building work has been largely confined to towns and cities and seems destined to be so confined for the future, the problem of localizing the need is an easy one. In most of our Southern States we may narrow the work down to our cities. The Home Board has done very little work in church building anywhere else. There is evident reason for this. This century, so far, and the last half of the last century has been a time of city building. In the process of city building the church element has been swamped in one way or the other. Sometimes it has been done by the non-church element growing to so exceed in numbers the church element

as to make the church element a weak and insufficient force. Sometimes it has been done by the church element becoming so commercialized as to be of little force in the matters pertaining to the kingdom, even though it had great commercial strength. The fact is that, for one cause or another, every city in the South grows faster than our Baptist constituency grows. This being true, it is inevitable that our Home Board should be called upon to do much church building in the cities. So, in the main, the church building problem is a city problem, so far as our Home Board work is concerned. While, in a sense because the Baptists seem never to have solved the city problems, this means that the church building problem is one of the most difficult of the problems faced by Baptists; in a very important sense it simplifies the problem by narrowing it down to the city. In our cities there are always to be found some men of large means who are not doing their best for the kingdom in anything. If these can be enlisted, it will mean many thousands of dollars for the kingdom. They can be enlisted. This is said in spite of the fact that many efforts to enlist them have failed. Every saved man can be interested in the kingdom work if approached from the right angle. You cannot reach and enlist every man with the highest appeal, but you can reach every man with some appeal.

The first thing to be done is to make the laymen of the city thoroughly acquainted with their city, its outlook, its needs and its merits. This is a big task, but it can be done by first thoroughly enlisting the pastors in an effort to enlighten the laymen about the conditions of their city. The pastors must be induced to study their cities thoroughly and to get exact facts. After this is done, it will be their duty to deliver a series of messages to their congregations, laying before them the facts gathered about their city. After this is done, choice laymen must be taken on a tour of the city and be allowed to see at first hand the conditions the pastor had described in his addresses. This must be followed up by a wide distribution of previously prepared literature giving exact information about the city. When the laymen have thus been informed, a mass meeting of the Baptists of the city can be called and the reasons for aggressive work to save the city can be set before this mass meeting in an intelligent manner. The ability and duty of the people can be pressed home and the plan for city church extension can be presented.

This is the plan that some of us would present:

First, we would insist that the city have a City Mission Board composed of the strongest men possible, selected from the several organized churches of the city. We would ask the churches to determine for themselves the basis of their representation in this Board. When they form the Board, we would put into the hands of each of them all of the information to be had with reference to the city's needs and its ability to meet its own needs. This being done, we would ask the City Mission Board to seek co-operation with the State Mission Board to supply needy, weak and worthy churches and fields with pastors. We would then make it the task of the City Mission Board and the Home Board, in conjunction with the churches of the city, to look after the need of house building in the city. In order to do this, so far as we were able, we would find out how much the mission churches that were in need of

houses ought to be reasonably expected to do toward the building of their own houses. We would then determine how much money it would take to properly take care of the church building problem in that city if the city kept up a normal growth. We would then add to this sum, which we had estimated it would take, 20 per cent of the sum itself and make this the sum we would undertake to secure for church building in that city. This fund we would seek to make a permanent fund for church extension. To secure this, we would first determine, as near as possible, the financial strength of the churches in the city and thus determine how much they could be reasonably expected to give toward the permanent fund. After this was determined, we would have the Home Mission Board to offer the remaining amount as an inducement to the churches to do their part in raising the total fund we had estimated it would take to take care of church building within the city. In other words, we would give the City Mission Board and the pastors of the churches a talking proposition with which to approach the churches of the city. As a further inducement to the churches to raise a great building fund for their city, we would give the City Mission Board, in conjunction with certain selected members of the Home Board, control over this fund. We would allow this fund to be held in the city in which it is raised and to be invested in this city. We would make it a fund inviolate so that it could not be spent and thus lost to service. To do this, we would make it a loan fund rather than a gift fund. The conditions of the loan would be, no interest for the years of struggle and permanent organization of the church; when permanent organization should be effected we would require three per cent interest, with one-fifth of the total sum loaned until the original amount with the interest had been returned to the City Mission Board. By this means, we would keep the fund always as large as it was when we started, and we would add to the fund its earnings each year, thus keeping our building fund for the years equal to the necessities of the city. In the judgment of some of us, at least, by this means we can easily raise in the several cities of the South for church building within the cities alone the million dollars the Home Board has been instructed to raise as a permanent church building fund. Of course, this plan would require a study of our cities' resources, conditions and needs such as we have never given them. To do this as it ought to be done, we would be compelled to employ a Building Secretary who could go into the cities, organize the forces and gather the information, who, after the information was gathered, could organize the City Board needed on the proper basis and get set on foot the movement to get the fund necessary to take care of the particular city dealt with. Such a man as the one suggested can be secured and can easily become one of the mighty factors in Baptist kingdom building.

But some will say: "This only cares for the cities." Even so it does. This can be said in justification of getting the cities out of the way after this fashion, the cities are our points of congested need, and they have ever proven themselves growing points of destitution and great consumers of funds as well. When they are thoroughly out of the way by being so cared for as to become assets rather than liabilities, we can take care of house destitution in other points in other ways. The fact is it is doubtful

if the Home Board ought not to confine its help in building country and village meeting houses to indirect help. What is meant by indirect help is the payment of the salary of a capable pastor while he leads the church and community to erect the right kind of house.

In the main, however, the church building problem of the country and village church is a problem of the State Mission Boards of the several States co-operating with the Home Board, and it ought to be turned over to them while the Home Board shall give its attention to the things too big for the State Boards to deal with. Or if this is not deemed expedient, some adjustment of the general plan for raising funds for the cities can be made so as to make it meet the conditions and needs of the town, village and country churches.

A HOPEFUL OUTLOOK FOR A LARGER WORK.

We have launched out on the new year with high hopes of greater attainments in the Lord's work than ever in the past. Our experiences of the last Convention year have shown us again the increased possibilities of our people, and the manifold blessings of God on our work calls us to higher service. While we were not able to send out as many new missionaries as we had hoped to send, yet quite a large number of native workers were appointed on the foreign field, so that our force at the front now numbers in missionaries and native workers, 848. The baptisms on the field were 4,300. This is about 700 more than we have ever had in one year, and is really more than we had in our total membership after we had been working as a Convention for fifty years. A little comparison which we give below of our statistics for 1902 and 1912 will help our people to see the glorious advance which under the blessings of God has been made by us in the last decade:

- 1902—Missionaries, 115; native workers, 171; churches, 139; out-stations, 171; baptisms, 1,439; members, 7,821; Sunday schools, 65; scholars, 2,512; schools, 41; students, 1,012; receipts, \$173,849.
- 1912—Missionaries, 271; native workers, 577; churches, 342; out-stations, 826; baptisms, 4,300; members, 24,689; Sunday schools, 422; scholars, 14,562; schools, 227; students, 6,156; receipts, \$580,408.

FINANCIAL OUTLOOK.

Some of our people at the Convention in Oklahoma City asked if all of the indebtedness of the Board had been paid by the amounts which had come in between the last of April and the 15th of May, when the Convention met. They did not realize that the receipts of the first few months of the Convention year are very small, while the outgo is just the same as at any other time of the year. We began the year with a deficit of \$56,000. Running expenses are about \$46,000 a month, so that up to the 13th of June, when this is written, our expenditures on this year have been about \$68,000. Our receipts for the same period have been \$19,605.09. Here is a clear call to our people to make their contributions for world-wide missions earlier in the Convention year. We hear much about getting rid of the interest account. The best way to do that is for our people to adopt a regular, systematic plan of weekly or monthly giving, and to see that the contributions are sent forward promptly. We have an urgent call for better business plans in our work for the Lord. What churches will set the example among their sister churches? Actions in this case will be the best talk for a better system.

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OPEN DOORS.

Never before in the history of the world have the nations been so open for the gospel message as today. Not only are the countries in which we are working, calling loudly to us for more laborers and better equipment, but appeals are coming from other lands pleading with us to send out men and women to enter into open doors. Besides this we have many applications from men and women who are pleased to be sent. God has given us wonderful opportunities. Who can devise plans now to get our people to see and give that we may enter into these fields white to harvest.

ADDITIONAL SECRETARIES.

The Board has recently elected two brethren as Field Secretaries, and hopes to select another one soon. Further announcement will be made in reference to these brethren and their work. They can bring things to pass only as our churches, pastors and people will assist them. We commend them to the hearty co-operation of the people.

JUDSON CENTENNIAL.

Our papers have given accounts of the great enterprise of celebrating the Judson Centennial by raising one and a quarter million dollars. The committee who had this matter in charge, brought in a report which was unanimously and heartily approved by the Convention. After surveying the whole field of operations, the brethren recommended that one and a quarter million be raised. Of this amount a million is to be known as the educational fund—\$800,000 for schools, colleges, etc., and \$200,000 for publications. The brethren rightly decided that we ought to better provide for our publication plants in which God's Word and millions of pages of religious tracts and books are to be printed. The \$800,000 includes our seminaries and training schools in which institutions hundreds of young men and women are being prepared for the great work of evangelization among their own people. Two hundred and fifty thousand of the Centennial fund is to provide for needed chapels, homes for our missionaries and hospitals among the suffering millions in the lands of darkness. Our missionaries as they hear about this movement, among our people are rejoicing. Some of them have been pleading for homes for their families, some for God's Word printed without being marred in the translation. Others of them have been pleading for schools and equipment for seminaries. Let our people take hold vigorously of this great movement. It is not necessary to feel discouraged with the idea that a million and a quarter is more than we can raise. It is not planned to raise it all this year. The proposed plan is for it to be raised

in the next few years. Many of our people are making vast sums of money, and as their attention is turned to the great work of God, they will be glad to give in large amounts.

APPORTIONMENT.

The Convention has asked the States this year to raise for foreign missions, \$618,000. This ought to be done without any trouble. Last year we went up \$70,000 on the record of any previous year, and if this year we go up from \$580,000 to \$618,000, it is really an advance of only \$38,000. We surely ought to do that well. If we will come up to the apportionments in the various States, we can meet the expenses for the year, and besides meet all of our old obligations and report in 1913 in our Convention in St. Louis that every obligation has been paid. Let us now at the beginning of the year set our hearts to do this thing for the glory of the Lord. We ask the prayers and the hearty co-operation of all of the Lord's hosts. The work is His. Let us press forward in it for His glory.

Yours fraternally,

R. J. WILLINGHAM.

Richmond, Va., June 13, 1912.

FOUR NATIONAL DRINKS.

It is a significant fact that man, in his search for wholesome beverages, should have hit upon four different materials, all of which owe their virtues to the presence of the same active principle, namely, caffeine. These are tea, coffee, cocoa and Coca-Cola. These four may be properly described as "the cup that cheers but does not inebriate." By instinct or by ingenuity man seems to have searched out and pressed into service every available caffeine containing plant.

Dr. Oscar Schmeideberg of Strassburg, Germany, recognized as the leading pharmacologist of the world, describes caffeine as "a means of refreshing bodily and mental activity." He says, "This character of caffeine action makes plain that these food materials do not injure the organism by the caffeine content, and especially do not by continued use cause any chronic form of illness."

To users of coffee, tea, cocoa and Coca-Cola this authoritative testimony will prove reassuring, for it is conclusive evidence that the caffeine beverages are not only not harmful but are positively beneficial. They act, as it were, as a lubricant for the nervous system, and enable the nerves to do their work more easily.

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Published Weekly by the

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C. A. FOLK *Secretary*

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

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

Entered at the post office at Nashville, Tenn., at second-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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THE JULY INCLINE.

Well, we managed to get up the "June Hill" pretty well, thanks to the help of many friends. But the "July incline" is just before us, and that is, if anything, steeper than the June Hill. Give us a lift up that, will you not?

DR. SUN YAT SEN'S APPEAL.

The following comes to us through the mail:

"An Appeal to the British Nation.

"By the First President of the Republic of China.

"Opium has been a great curse to China. It has destroyed more of our people than war, pestilence or famine. Under a Republican form of government it is our earnest desire to thoroughly stamp out this evil, and to complete the work that has already been done in the opium reform. Since retiring from the office of Provisional President of the Republic I have given much thought to this question. While I realize that the most important thing is to stamp out the cultivation of opium in China, yet this is a very difficult task to do without at the same time prohibiting the sale and trade in the drug. With an opportunity to sell at high prices, the temptation to plant is very strong, and in such a large country, and under present conditions, it is almost impossible to stop it while permitting the sale of opium. We must make its sale and traffic illegal and we can then stop its cultivation. At present we are hindered in this because of a treaty with your country. Remembering with grateful appreciation what you have done for me, and for my country in the past, I appeal to you for further help to stop this sinful traffic now at the beginning of our new national life. We ask you in the name of Humanity, and in the name of Righteousness, to grant us the right to prohibit, within our own land, the sale of this fearful poison, both the foreign and the native drug. We believe with the sale made illegal, we can soon put an end to the cultivation. I make this appeal to you, the British People on behalf of my fellow countrymen.

"Sent out, by the authority of Dr. Sun Yat Sen, at Shanghai, China, May 4th, 1912.

"(Signed) SUN YAT SEN."

To us this is very pathetic. To think that a man, who, while himself now a Christian, was born in a heathen country and reared among heathen surroundings, except during the period of his education, should now have to issue an appeal on behalf of his people to a Christian nation to discontinue a traffic which, while it means money to the Christian nation, means death and desolation to the heathen nation—what could be more pathetic? Will not our English friends heed this call? It seems to us that if they have hearts of men in them, to say nothing of hearts of Christian men, they must do so. To fail is to stamp themselves not as Christian, but as heathen.

THE PASSING OF THE AMERICAN.

In a recent book entitled "The Passing of the American," by Monroe Royce, the author says that the native-born American is becoming inefficient, and his standards of life and conduct are becoming lower all round. This is the effect, in the main, of the vast immigration into the United States of "foreign hordes" from every country under heaven. Anglo-Saxon America can no longer digest and assimilate the "conglomerate mass" that is "placed upon her national board." New York is only one-fifth American, and the same fate is rushing hourly upon the whole United States. Nearly all the manual work is done by the foreigner, for the born American does not like work; he prefers to live "by adventure, invention and speculation." But the "Dago" is showing his masters that he is the better man at earning a living. He is ousting the active American from the shop, the factory, and the farm. In the South the negro is "taking the bread out of the white man's mouth," and Mr. Royce declares that "there is not in the whole of Europe, so far as I know, so low a form of Christian civilization as presents itself to the observer" in some districts of the South. So far the alien has confined his conquests to the winning of a living, but when he has completed his victory there he will enter the domain of politics, religion and social affairs, and he will do just the same there. It is the women who are really to blame for this national decadence. Men are what the women make them. Women who are frivolous and recklessly, senselessly and heartlessly extravagant cannot make a race of earnest, serious, God-fearing men. One sentence in the book throws a flood of light on fashionable life in the States. "A birth in Fifth avenue, New York, is now a very rare event."

ITS REPRESENTATIVE CHARACTER.

The Religious Herald says: "By way of showing how meeting on the edge of its territory destroys the representative character of the Convention, take this: Georgia, North Carolina, Tennessee, Mississippi, Maryland, District of Columbia, Kentucky and Virginia, entitled to 2,808 representatives, had present a total of 431; Texas, entitled to 638, had present 421, or just ten fewer than the seven States named and the District of Columbia all put together."

Well, yes. But last year, when the Convention met in Jacksonville there were a great many present from the Southeast, and not so many from the West. The previous year, when it met in Baltimore, there was a large attendance from the Northeast. The year before that, when it met in Louisville, there was a large attendance from the Northwest. And so on. That is to say, people attend the Convention when it comes within their range, when otherwise they could not do so. Instead of destroying the representative character of the Convention, therefore, its meeting in different parts of the territory, as a matter of fact, adds to its representative character year in and year out.

In the course of the past four years, for instance,

there were a great many more people who attended the Convention when it met in Louisville, Baltimore, Jacksonville and Oklahoma City than would have attended it in all probability had it met during those four years in Nashville, Asheville, Atlanta and Birmingham, as suggested by the Herald, and certainly many more than would have attended it had it met in only one of these cities all four times, as advocated by some. We do not believe at all in Mohammedanism, and not much in anything ever said or done by Mohammed, but there was one remark attributed to him which we have always thought very wise, "If the mountain will not come to Mohammed, Mohammed must go to the mountain."

DR. BUCKLEY.

Soon after Dr. J. M. Buckley became editor of the Christian Advocate of New York City, he was asked the following question:

"My wife, who has lately been converted, desires to be immersed. Our minister keeps putting her off from time to time, and eighteen months have now passed. It is with difficulty that I can keep her attending the church under such delay. Is this proper treatment?"

To this Dr. Buckley gave the response:

"It is not. It is most outrageous treatment. The minister himself violates the rules of the church. Complain of the case to the presiding elder, and if he will give you no redress, secure as many men as you can in the church to unite with you in making a complaint against both the minister and the presiding elder for maladministration. Hundreds, if not thousands, of converts have been alienated from our church by the attempts of pastors to argue or badger or delay them out of a plain right given to them by the discipline. By his course upon this subject one minister, wherever he went, built up the church of another denomination more than he did his own. Twenty-three persons who had no interest in any other denomination than ours, but believed that immersion was the only form of baptism, tried to get him to immerse them, but he delayed, and, one by one, they went to another church."

Dr. Buckley now says: "That answer was true when it was written and it is true now."

Dr. Buckley quotes a Baptist preacher, however, as saying recently:

"Editor Buckley some years ago said: 'Five hundred thousand people have left us for the Baptists because our discipline was too illiberal as to immersion.'"

Dr. Buckley thinks that this remark is a mutilation of what he said sometime ago.

MRS. McCORMICK.

Mrs. Harold McCormick, daughter of Mr. John D. Rockefeller, recently stated publicly that the use of liquors in clubs where the sexes meet is wrong. She said: "I do not exclude the Saddle and Cycle Club, of which I am a member. If I had my way there would be no public drinking on the part of women. I do not approve of it at all. In a private home it is not so bad. I would not say that anything actually improper has been indulged in at any of the club dances and parties, but I think a few of the conventionalities have been forgotten."

This certainly was putting it very mildly, and yet it is said that even this statement from Mrs. McCormick aroused the ire of the very exclusive members of the Saddle and Cycle Club, and they determined to snub Mrs. McCormick at the first opportunity, which they proceeded to do on the day of the formal opening of the club, at which time the name of Mrs. McCormick, for the first time in years, was not on the receiving list. For our part, we want to say bravo for Mrs. McCormick. That she was right goes without question by every right thinking man, and certainly by every right thinking woman. In their attitude those society women in Chicago have simply disgraced themselves. It is such instances as the above that lead to Socialism. Mrs. McCormick, by the way, is a Baptist, and evidently

has a Baptist conscience. We hope that she will also display Baptist backbone in standing up to these women.

HALL OR CHURCH?

Shall the Convention meet in a hall or a church house? The Southern Baptist Convention met in a church. Not all could get in, though all who got in could hear. There was much complaint.

The Northern Baptist Convention met in a hall. All could get in, but not all who got in could hear. In fact, comparatively few could hear. The Southern Baptist Convention had the same experience at Richmond and at Louisville. There was great complaint.

Which is better—for all to get in and few hear, or for few to get in and all who get in to hear?

The best solution of the problem is to meet in a city which has an auditorium like that of Nashville, for instance, where all can get in and all who get in can hear. Chattanooga has an auditorium of that kind, though not so good. So we understand has New Orleans. But as we have said before, we do not think it best for the Convention to meet in just a few cities. It seems to us best for it to go to different parts of its territory, so as to come in contact with as much of its constituency as possible.

At any rate, it ought to be understood before the Convention accepts an invitation to any city that the city must furnish a hall large enough for all, both messengers and visitors, to get in, and with acoustic properties such that all can hear after they get in. And, as we understand, it is the business of the committee of which Dr. S. A. Smith is Chairman to see that these two seemingly irreconcilable ends shall be attained.

LEXINGTON.

We ran down to Lexington last Friday night to lecture. Bro. Fleetwood Ball, the Corresponding Editor of the Baptist and Reflector, is bishop of Lexington. He told us that Lexington has grown more since the abolition of saloons some ten years ago, than it had grown for fifty years before.

New business houses and new residences are going up on every hand. Electric lights and water works are now being put in, and altogether the town wears quite an air of prosperity.

The Baptist cause has kept pace with the growth of the town. Since Bro. Ball became pastor, about ten years ago, the Baptist membership has nearly doubled, despite losses by death and removal. A handsome house of worship is now nearing completion. It will cost some \$10,000, and will be paid for when completed. Besides the main auditorium it will have a number of Sunday school rooms, ladies' parlor and dressing rooms.

Bro. Ball has done and is doing a great work in Lexington. Numerous efforts have been made to induce him to leave, but he has, wisely, we believe, turned a deaf ear to all of them.

McMINNVILLE.

We had a very delightful visit last Sunday to McMinnville. Some years ago we supplied the church for several months, and learned to love the members very much. The church has never been strong, either numerically or financially. But it has been growing gradually and it is stronger now in both respects than ever. Bro. S. A. Owen is the present pastor. He is an earnest, thoughtful preacher. His health has not been good of late. But we hope it will soon be restored. The congregations both morning and night were very good, despite some special attractions, and we enjoyed very much preaching to them. It is the same old story, McMinnville, like Lexington and like many other towns in Tennessee, has grown greatly since the abolition of saloons. We noted many improvements on every hand. The Baptist cause is bound to grow

with the growth of the town. It was quite a pleasure to meet a number of old friends, though we could not help missing others.

We enjoyed the hospitality of Bro. and Sister Owen and Bro. and Sister M. T. Bass. Perhaps not the least part of the enjoyment of our visit was the fact that with the aid of Pastor Owen we received ten new subscribers to the Baptist and Reflector, which added to the number already taking it, make a fine list for McMinnville.

RECENT EVENTS

We should be glad to have some of our readers send us a copy of the issue of Sept. 14, 1911. We find that we need some copies of that issue to complete our files.

Dr. O. P. Gifford said: "I have great respect for and pride in my Puritan ancestors, but I thank God I was not born when they were. I would rather brag about them than live with them."

The trustees of Mercer University, at their recent meeting conferred the degree of Doctor of Divinity upon the following brethren: C. W. Durden, A. J. Moncrief, A. Chamlee and H. W. Williams.

Rev. A. C. Hutson, of Barbourville, Ky., proposes to spend the summer studying at the University of Chicago. His church gave him a vacation for the purpose, with salary continued.

Mrs. Fannie G. Hamilton, of this city, died last week. She was a noble Christian woman and a good Baptist. In her will she left \$1,000 to Union University, which we are sure will be very much appreciated.

At the meeting at Moultrie, Ga., being conducted by Dr. M. A. Jenkins, it is said the crowds were unprecedented. Dr. A. C. Cree, formerly pastor of the Edgefield Baptist Church, this city, is pastor at Moultrie.

We mentioned recently that Rev. Charles Anderson had resigned the pastorate of the church at Russellville, Ky., and that his plans for the future were not known. We learn that he has been called to the pastorate of the church at Statesville, N. C.

This is Fifth Sunday meeting week. A number of Fifth Sunday meetings are being held all over the State. The editor wishes he could attend them all, but that, of course, is impossible. We should be glad to have some one represent the Baptist and Reflector at each meeting.

We learned with much regret of the recent death in a hospital in St. Louis of Rev. J. B. Benton. He was formerly pastor of the church at Smith's Grove, Ky., and his body was brought there for burial. He was a fine man. High tributes are paid to him by the St. Louis pastors in the Central Baptist.

At the recent meeting of the Board of Trustees of Union University the title of Doctor of Divinity was conferred upon three well-known ministers: C. B. Waller, Asheville, N. C.; J. H. Dew, Liberty, Mo.; Hardy L. Winburn, Arkadelphia, Ark. The honor was worthily bestowed in each case.

"Pastor J. D. Adcock, Tallahassee, is bringing things to pass in his field. While in the city we heard frequently that the Baptists had the largest congregations and the best preacher in the capital city. Adcock is a live wire."—Florida Baptist Witness. Yes, he was educated at Union University.

At the recent commencement of Baylor University, the honorary degree of D.D. was conferred upon Rev. Leonard Gross, Rev. Samuel Moore Provence, Rev. S. J. Reed, all of Texas; and Rev. John Ellington White, of Atlanta. The honorary degree of LL. D. was conferred upon Emanuel Train Dutton, James Marion Frost, and Henry Clay Mable.

"Dear Friends—We are trying to pull the 'June Hill,' and are finding the burden very heavy. Will you, whose subscriptions have expired, be so kind as to send down 'The Helper'—just a check or money order for your renewal? Do not forget us, but respond to this invitation to assist the old Recorder."—Biblical Recorder. Substitute Baptist and Reflector for Recorder, and read the paragraph over again.

And so it seems that Rev. W. M. Stallings, of Lebanon, has decided after all to return to his old church in Smith Grove, Ky. Strong pressure was brought to bear on him to remain in Lebanon, but it seems that stronger pressure was brought to bear to induce him to return. We regret very much to lose him from Tennessee. He was doing a noble work here.

During the time Dr. G. W. Perryman has been pastor of the First Baptist Church, Norfolk, Va., the membership of the church has nearly doubled and the congregations have trebled. Two years ago the church entered its beautiful granite building. His hosts of friends in Tennessee will be delighted to know that Dr. Perryman is so happily situated in Virginia.

We spent a day of two at Monteagle last week resting after a little spell of sickness. Already there is a large number of people on the grounds. It is expected that there will be a very large attendance this year. An attractive program has been prepared. There is no more delightful place than Monteagle to spend the summer. The physical, mental and moral atmosphere is bracing and uplifting.

Dr. J. A. Chambliss, late pastor of the First church of Plainfield, N. J., has accepted a call to the presidency of the College for Women at Anderson, S. C. Dr. Chambliss was formerly pastor of the Second Baptist Church, Richmond, Va., the Citadel Square Church, Charleston, S. C., and the East Orange Church, N. J. He is the father of Messrs. A. W. and S. M. Chambliss, of Chattanooga, and R. M. Chambliss, of Brownsville. We welcome him back to Tennessee.

That was quite an interesting item in our news columns last week, that Rev. W. C. Boone had preached his first sermon at the First Baptist Church, Memphis, on the previous Sunday night for his father, Dr. A. U. Boone. And it was still more interesting taken in connection with the announcement only a few weeks ago that Rev. Lee McBride White, son of Dr. J. L. White, pastor of the Central Baptist Church, had preached what we believe was his first sermon in Memphis. God bless the two young men. May they both prove worthy sons of such worthy sires.

Mr. Wm. Judson Harwood died at the home of his brother, Mr. W. E. Harwood, at Grandview, a suburb of this city, on last Sunday afternoon. His funeral was held on Tuesday morning, conducted by Rev. J. H. Wright. He was the son of Bro. C. B. Harwood, and was an excellent young man. For some time he had been in failing health. He went to Colorado with the hope of its restoration, but disappointed he returned home a short while ago to die among his friends. We tender to the bereaved our deep sympathy.

It is with deep regret that we record the death on June 14 of Miss Lallie Gardner, of this city. She was a sister of Dr. C. S. Gardner, Professor in the Southern Baptist Theological Seminary, and a sister-in-law of Brother C. B. Harwood. She was a remarkably beautiful Christian character, quiet and unassuming, but thoroughly consecrated. To her perhaps more than any other one person was due the Baptist church at Una. She collected the first one hundred dollars for the erection of the building. While living in Grandview Heights, she was, we believe, still a member of the Una church. We counted her as one of our best friends. We tender to the bereaved ones our deep sympathy in their sorrow.

It is announced that Rev. Wm. M. Stallings has resigned at Lebanon as pastor of the Baptist Church, the resignation to take effect in a few weeks. The church with many expressions of regret accepted it. He returns to his old field in Kentucky. The Lebanon paper says: "Under his pastorate great prosperity has come to the church. All indebtedness was paid off, fifty new members received, the old building remodeled at a cost of several thousand dollars, the congregations have grown and the future is bright for a great and successful work. Elder S. P. Martin of Kentucky, has been called to succeed him. He is one of the most successful ministers in the State, and his work both as pastor and evangelist has challenged the admiration of the brotherhood. He preaches here the first Sunday in July."

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The
Home Page
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INTO THE MAELSTROM.
 FOR WEAL OR WOE.

BY E. E. ELLIOTT,
 Author of "The Pool of Politics," Etc.

CHAPTER XII.

ALL SORTS OF THINGS.

"I hope you will not think I do this merely to gain your approval and place you under obligation to me. More than anything do I esteem your good wishes, but I do not desire to win them by favors rendered. There is both justice and principle in this matter. A great wrong has been done, and, in mild phraseology, it needs to be righted. I'm not a knight-errant, but I do believe in the fundamental principle of right."

"I understand and admire you now the more. This whole affair has terminated in a low religious persecution," observed Mr. Garnett, rising and walking round his chair and sitting down again. "Let me ask you, True: Would it be wise to communicate this whole affair to Dean Richmond, of the M. E. Church? It cannot be kept a secret. I'm inclined to stir it now to the dregs."

"On the spur of the moment, I approve of that idea," said True reflectively.

"No doubt Rose has been spirited away, and publicity will make the foul deed odious," remarked Mr. Garnett.

"No doubt," assented True.

"This is terrible," ejaculated Mure.

"May God give us strength to bear it as we should," said Mrs. Garnett.

Mure went with True to the gate that opened upon the public thoroughfare, and held a momentary conversation. "Do you think she will ever come back again?" inquired Mure, a look of terror expressing her hopelessness.

"She'll be back when she gets homesick, and she'll get homesick."

"O, I hope she'll come back." She looked after him till he disappeared.

True first met Capito Rawlins. He had heard the news, and disapproved. He knew nothing about it except what he had heard coursing on the wings of unreliable rumor. "I'm inclined to think," he said, "that all things considered, the young lady had assistance to escape."

"Her father, mother and sister think the same," declared True. "Her father thinks she is now within the walls of the nunnery here."

"That I can ascertain for you, perhaps today, as I have matters with Sister Rene de Magnus and the Superioress."

"It will be a great relief to the parents to know where she is," said True.

"I will find out," said the polite young priest.

"Thank you," said True, and they went their separate ways.

Mr. November Study had heard all about it, and he had an "idea" about it. "I believe poor Joe Purcell knows all about it," said Mr. Study, "and I believe he has been a tool in the affair. For late last night, just as the train had passed on the way to the city, I found Joe alone on the platform at the depot. I suspected something up then, and he at length acknowledged that he was out of town as far as Garnett's. That was all I could

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



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

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

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

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

J. ROSS & Co.

get out of him."

"There's something in that, coming from Joe," observed True.

"Of course there is. We'll see," said Mr. Study in his oracular way.

The people were moved over the story of Rose's escape. Bramble indeed the last few days was full of romantic and startling affairs. To cap it all came the "abduction" of Rose Garnett. It was a real event, and the local press had at length taken it up. There were those who, in general conversation, said Rose was at the bottom of it; others said it was the girl's perverseness that brought her into such questionable prominence and established her in the ways of sorrow. She was a girl, they said, who resisted authority in obedience to her nature, and longed for personal freedom from every form of control, since

"More liberty begets desire for more; The hunger still increases with the store;"

And taking "private conscience for her guide," she was led into "bye and forbidden paths" and into the wolds of desolation and nothing. Some believe through fear, some through interest, or as Dryden puts it:

"Thus fear and interest will prevail with some,

For all have not the gift of martyrdom."

Rose could not be thus classified, for she had the courage of her convictions. And with all this, she was a "lovely girl," and with her excesses of emotion she was kind and considerate and true, as she saw the true.

That same evening Capito Rawlins sought True, and related what he discovered at the nunnery.

"You are a friend," he said, "in whom I have the utmost confidence. I am sure you regard confidence not only as a cardinal principle but as a sacred obligation. So I may trust you to take care of me and my honor in all that I may now or hereafter communicate to you. Now, as to Rose: She is not at St. Margurite's. Mother Regina, I am quite satisfied, knows where she is, but she would not volunteer the information to me and I dared not, for good and sufficient reasons, ask her where she is. My belief

is that she is in the city, for Mother Regina said Sister Rene de Magnus went there last night and would be absent a few days. That is the extent of my information. Remember—me."

"I am proud of the confidence you repose in me, and I shall never betray it, I solemnly vow. What you have told me, or shall in the future tell me, my dear friend, I shall hold in sacred trust. No traitor so great as he who betrays a trust. You have done us a service in this already that demands our gratitude and our concern for your honor and welfare."

"I knew you to be too much of a man, in the broadest sense of the word, to be guilty of a petty wrong, much less a great one," said the courteous young curate.

"I am now pretty confident that Rose has been spirited away," said True.

"I as yet have no conclusions," said Capito, but his manner implied that he would have some day. Having ended the communication, he proceeded down the street, his intellectual excellence apparent in his bearing. He was very kind-hearted and broadly charitable, in the sense of forgiving. He repelled none, and made many warm attachments that endured for life, chiefly, however, with those of his own superior mold of nature.

He tipped his hat to Mure Garnett at the post office, and said he was pained to know of her great sorrow.

"O, thank you," Mure half smiled. "It is a great grief that has fallen on us."

"Look up, not down," he said cheerily. "There is one who sees with an ever-watchful eye, and he has given a house to the sparrow and a nest for the swallow, and knows every sparrow that falls to the ground, and the very hairs of our heads."

"I know this is true, but to hear it is quite encouraging. Our sorrow is so great for the loss of Rose," said Mure, almost disposed to cry.

"I know you are in deep sorrow," he said like a brother, "and if my sympathy is worth anything you have it."

"That is an easy and polite thing to say; how good in you," she re-

turned, looking up into his manly, confident young face; "but I feel in my heart you mean what you say. It is comfort and encouragement both."

He looked deeper into her sweet, sensitive face than a mere passing glance. She was lovely and intelligent and good.

True Holmes and Mure walked home together. At her gate they met Mr. Garnett, and True told them there that Rose was not in the "female religious infirmary."

"I think she has been spirited away to the city, for Sister Rene de Magnus has gone there."

"Now I will write to Dean Richmond. I understand the situation, and can write intelligently," said Mr. Garnett.

Mrs. Martha came out from the house, now so empty, so forlorn, and she heard the news that Rose was not at St. Margurite's.

A letter was sent to the Dean forthwith. The whole story was narrated to him in simple terms and with clear continuity, except the part Mr. Garnett himself played in it.

(To be continued.)

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 GEORGE J. BURNETT, President,
 E. Main Street

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 June, "Mountain Missions."

The mountain girls need our help especially. Their brothers can push out and find their way or make it in the world. The mountain girls need to learn much in these schools the Convention is establishing. Their homes will derive great benefit. Let us help them.—L. D. E.

CORRESPONDENCE.

June is nearly over. What have we done? Rested on our arms mostly while we rejoiced over last year. Let us mind that we don't sit still too long. Let us "up and at" it from this time on.

I fear the "Sunday eggs" have been forgotten, and those "missionary chickens," have they been sold and the money sent in? Japan needs it very much.

Who saw the new Orphans' Home dedicated? I did hope somebody would write us about it. Miss Birdie Stapp has sent in the "drops" of the "linen shower" from the Sunday school of the First Baptist Church here in Chattanooga, and I hope the other schools in this city at the foot of the mountain have done likewise.

I want to get my table scarf done this week. I work a little on it every day. I think though it will be some days before the home is ready for the final touches. If Della Miller will see that it is laundered properly and ironed with a heavy iron, it will look well on the library table or the serving table in the dining room.

Will Della also write us of the "shower" she suggested? I think now she hopes for BOOKS. Let all who can spare good books send them on, addressing them to Rev. W. J. Stewart, Franklin, Tenn., R. R. 5. Let those empty shelves be filled up at once. Money is always welcomed, as 100 mouths must be filled day by day. As the summer progresses, the children will be helping themselves. They have already begun big market gardens, and Nashville will give them a good market. I am so glad they will stay in the home, and be prepared to meet life's duties instead of being sent from place to place, as heretofore. Keep the home in your minds, and continue to help all you can, for this home, remember, belongs to the Baptists of Tennessee, and is open to all who need its protection.

From the Primary S. S. class of Macedonia came to us this morning \$1.56 for the Baby Cottage. The following little ones and their teacher give what is opposite their names:
Courtney Baird, 25 cents.
Alton Bradford, 5 cents.
Georgie Lee, 5 cents.
Albert Lee, 1 cent.
Cordell Baker, 10 cents.
Lucile Crockett, 10 cents.
Francis Crockett, 10 cents.

- Weadell Christian, 10 cents.
- Alvin Mannering, 10 cents.
- Edna Mannering, 10 cents.
- J. W. Minton, 10 cents.
- Neal Scudders, 5 cents.
- Banks Scudders, 5 cents.
- Roberta Williams, 10 cents.
- John Dillon, 10 cents.
- Mrs. Donie Bruce, Teacher, 25 cents.

We are so glad to have this \$1.56 from these children at Macedonia. Will Mrs. Bruce thank them sincerely and they will have the sincere appreciation of the children in the home and Mr. Stewart also. Money may always be sent in stamps or checks, or if not more than half a dollar in coin, or in a post-office order, or bills, addressed to Mrs. L. D. Eakin, 309 W. 7th St., Chattanooga, Tenn.

We are hoping the little Macedonians will take up our missionary next. Constant, steady work for a special object will accomplish a great deal. Dr. Willingham has given the Young South Mrs. P. P. Medling at Kagoshima, Japan, for our own missionary. She has three little children and formerly lived in Middle Tennessee. We want so much to give her full salary this year. So if your little ones will hear her letters as they come, and give their nickels and pennies, Sunday by Sunday, they will be doing God good service. I am sure we shall have a letter from her soon. Be sure you take your Baptist and Reflector to Sunday school, and let the children hear it.

Our Jewish orphan girl in New York has received the last \$2 sent to her. She says:

"God bless you. It is all I can say in words. He knows my heart and how very much I need the \$2 just now. I will pray for all who remember the orphan girl."—Esther Levy.

Bluff City comes next:
"Please find enclosed \$3 to be sent to help feed the poor starving people in China. Mrs. B. P. Allen sends \$1, Mrs. W. S. Sproles \$1, and Mrs. E. A. Hohlz \$1, all from Bluff City. I pray God to put it in the hearts of his people to send these poor people food for the body and soul."—Mrs. E. A. Hohlz.

As I do, not know the address of the Red Cross Society, I am sending this to Dr. Willingham to send it to the nearest missionary where the famine is worst, who will see that it is wisely distributed. Will that do, Mrs. Hohlz? Thanks to the givers.

Miss Eva Davis sends thanks for our suggestions about decorating that old, old church and promises to write an account of the event when it occurs. I hope she will not forget it.

We are so grateful to Toone for the next letter. Most of all things now, we wish help for Japan. Read what Mrs. Tate tells us:

"With thanks I enclose \$3.50 for Mrs. Medling, sent by the Woman's Missionary Society of the Toone Baptist Church."—Ida Tate, Secretary and Treasurer.

And listen now to dear old Shelbyville:

"Enclosed you will find \$2.70. Please give the orphans \$1, the proceeds of the Sunday eggs, and \$1.70, collected at the dinner-table on my 70th birthday. I wish the Young South many years of usefulness."—Mrs. E. E. Campbell.

May I give the \$1.70 to Japan? Thank you so much. May God send you many more such happy birthdays.



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Always in the sanitary package.
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Use 1/4 less

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I enclose the tops cut from 6 Eagle-Thistle packages, also Money Order (or stamps) for 58c. Please send me, all charges prepaid, one set (6) Rogers' Guaranteed Genuine Silver Plated Teaspoons. These spoons bear no advertising and their retail value is \$2 per doz.

Miss (or) Mrs.

P. O.

County State.....

Rev. W. J. Stewart writes us:

"Please find a receipt for the \$9, contributed by the Young South to the orphans since May 1. Accept our sincere thanks. I greatly appreciate the noble support the Young South is giving the institution financially and otherwise. The linen shower will be gladly and gratefully received.—W. J. Stewart, Secretary.

We hope to have more for you, Mr. Stewart, soon.

Now, take up July's burden joyfully. Let our postman bring more and more, even if the days are long and hot.

Good-bye. Yours expectantly,
LAURA DAYTON EAKIN.

Chattanooga.

Receipts—

Received since May 1, 1912....	\$114 80
For third week in June, 1912:	
For Foreign Board—	
Macedonians in Mrs. Bruce's class	1 56
Miss. Soc., by Mrs. Tate.....	3 50
Mrs. E. E. Campbell, Shelbyville	1 70
For Starving Chinese—	
Friends in Bluff City	3 00
For Baby Cottage—	
Macedonians in Mrs. Bruce's class	1 00
Mrs. Campbell, Shelbyville	1 00
For postage	05
Total	\$126 61
For Foreign Board	\$ 60 26
" Home Board	34 03
" S. S. Board	15
" Baby Cottage	13 00
" Foreign Journal	2 25

" Home Field	25
" W. M. U. Lit.	1 40
" Margaret Home	1 15
" Baptist and Reflector	2 00
" Jewish Mission	9 00
" Jewish Girl	2 00
" Ministerial Relief	1 50
" Ministerial Education	1 00
" Training School	20
" Starving Chinese	3 00
" Postage	42
Total	\$126 61

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FROM CHEROKEE NATION.

No. 1.

It was my privilege to labor for a while as missionary among the full-blood Cherokees. I held my commission from the Home Mission Society of New York. Some time ago I decided to write Rev. Daniel Bird, one of their faithful young preachers, and find out how the work was progressing since Oklahoma had become a State, and find out about the workers, all of them full-blood Indians, who were alive and at work when I was there only a few short years ago.

Preserve this article. I may write some more, if the columns of the Baptist and Reflector are not crowded with matters of more importance.

The Cherokee Indians used to live in East Tennessee and North Carolina. Some of them are still in the Old North State.

There is one other man in Tennessee who has labored among the Cherokees, Dr. W. P. King, of Savannah, Tenn. He and I made some investigations into the history of the work among them. Our assistance enabled Dr. W. N. Wyeth, of Philadelphia, to write two excellent little volumes on Indian missions. But I must give your readers the result of my letter.

"Dear Bro. Stamps: I will try to answer the card that you wrote to my dear deceased husband, although I am not equal to write a letter like he could. God saw fit to take him from us on the 4th of January, 1911. It is very lonely without him; but I know all is well with him. His father, Rev. William Bird, was called to his reward on the 31st of January, 1911. He could not live after his son was gone. Daniel left five little ones with me: Nathaniel, aged 11; Levi, 8; Florence, 6; Annie, 3; Baby Mary, a year old. From the time he was ordained to the full ministry of the gospel he was employed as missionary to the Cherokees. When he was called away he was under the employment of the Oklahoma Baptist Convention. As to the other brothers you wrote of, Moses Ridge and his son John Ridge, Benjamin and Moses O'Field are all living. Adam Lacie, Adam Couseen, Sam Smith and Wolf Coon are dead. I don't know who is pastor at Tahlequah. I think his name is Gambrell. The Cherokee Baptist Academy was discontinued some years ago, and was transferred to Bacone. The buildings and grounds were sold, and proceeds to be used to educate Cherokee students, those who are preparing themselves for the ministry. I have my two boys at the Cherokee Training School. I'd rather have them in some Baptist school, if I was able to pay for their expenses. Perhaps when they are farther advanced in their studies, I may be able to place them in some such school. My only ambition for them is that they follow in the footsteps of their father. May the Lord bless you in his service.

MRS. NANCY BIRD.

"Gideon, Okla., 2-12-12."

The foregoing letter is reproduced almost verbatim. In my next I propose to say something of some of the departed ones. B. F. STAMPS. Dover, Tenn.

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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.

DAVIS.—On April 21, at 6 o'clock a.m., the silent messenger, death, visited the home of Brother J. Manly Davis and took him home to his reward. He contracted a severe cold about a week before, when he went to Birmingham, Ala., to be at the funeral of his brother, and this developed into pneumonia. He professed faith in our Christ early in life, and remained a true, loyal and self-sacrificing soldier of the cross. As I sat beside him on Saturday his whole thought was concerning the affairs of his church and condition of our Mission Boards, and he asked many questions about them. For many years he has been a well-known character at all the near-by Associations, and they will miss him. He was the pillar of his church, and the pastor and people miss him. He was a good, true friend and neighbor, and the community will miss him. But O, how the family misses him! His brother has lost his advisor and best earthly friend, and the dear ones at home have lost their sole support and protector.

In our sorrow for the family and our own grief, we can only turn to Jesus and ask him for grace to bear our sad loss. So much better off is he than we, for if ever there lived a man ready to meet his Saviour, we believe it was Brother Davis. To Jesus, the crown of his hope, His soul was in haste to be gone. The cherubim gathered his spirit up And bore it away to the throne.

Weep not, dear sisters and brother; He suffered; now joy takes its place. He has left this world for another, Where he'll worship God face to face. HIS PASTOR.

BILLINGSLEY.—Elder John Mitchell Billingsley was born September 17, 1825, in Warren County, Ky.; died March 21, 1912, at Ewing, Ill. He was married to Miss Ally M. Lambert November 14, 1848. To this union were born four children. Two died in early life. Mrs. Mary Whitlock departed this life in 1887, and one daughter, Mrs. Arethuse Booth, of Maury, Tenn., survives him. Mrs. Billingsley died March 4, 1885, at Ewing, Ill.

On March 11, 1890, he was married to Miss Sue Green, of Virginia, Ill., who tenderly cared for him in his old age. He leaves, besides a wife and daughter, four grandchildren and two great-grandchildren, and a host of relatives and friends.

Elder Billingsley was converted in his youth and united with Union Baptist Church, Warren County, Ky. By this church he was licensed to preach in 1848, and by the same church was ordained November 18, 1851, Elder J. M. Pendleton and M. F. Ham, with others, forming the council. His early pastorates were in Western Kentucky and Tennessee. During the Civil War he enlisted in the 52nd Mounted Infantry and rose to the rank of captain. He removed from Bowling Green, Ky., to Salem, Ill., in 1869, and his work from that time until old age came upon him was in Central and Southern Illinois. Elder J. M. Billingsley was a strong, forceful preacher of the gospel, and with all his heart he gave loyalty to his Master. Strong in his convictions and fearless in his expression, the ministry has lost a strong preacher of the word.

TIME AND PLACE OF MEETING OF THE ASSOCIATIONS.

Table with columns: ASSOCIATION, PLACE, TIME. Includes sections for JULY, AUGUST, SEPTEMBER, and OCTOBER with various church associations and their meeting dates.

The funeral was held at the home in Ewing at 10 a.m., Sunday, March 24, 1912. Elder Sanford Gee, D.D., of Chillicothe, Mo., a nephew of the deceased, led in the services, and short talks made by Elder M. E. Wise, of Greenville, Ill., and Elder J. Carroll Harris, of DuQuoin, Ill., after which the body was laid to rest in Ewing cemetery. A. FRIEND.

BOYETT.—Death has again visited our community and claimed one among our noblest and best, Mrs. Mary Elizabeth Boyett, aged 61 years, 4 months. In her girlhood days she was converted and joined the Baptist Church at Pleasant Hill, Tenn., in which she lived a consistent member until the Lord said, "It is enough; come up higher." She leaves a husband and five children, two sisters and three brothers to mourn their loss, one daughter having gone before to the home above. In all the relations of life she was faithful. She was a kind neighbor, a loving wife and mother, striving ever to make home happy for those dear to

her. Their loss is irreparable. But we would say, Weep not, dear friends, only be faithful, and you shall meet her again, yes, meet her in heaven, the home of the soul. Her pastor conducted the funeral, after which her body was laid to rest in the family burying ground.

"A precious one from us is gone; A voice we loved is still. A place is vacant in our home Which never can be filled." May the Lord bless and comfort you is the prayer of your aunt. MARY HILL.

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Rev. L. P. Royer, of New Decatur, Ala., becomes pastor at Bridgeport, Ala., where a splendid work awaits him.

FIFTH SUNDAY MEETING OF THE WILLIAM CAREY ASSOCIATION, TO BE HELD AT ELKTON, TENN., JUNE 28, 29, 30, 1912.

Friday Night.

Sermon—D. T. Foust.

Saturday.

9:30 a.m.—Devotional, H. C. Smith. 10 a.m.—Organization.

10:30 a.m.—"The Great Uncultivated Territory Within the Bounds of Our Association, and How to Reach It," Prof. J. T. Reynolds and Horace Whitt.

11 a.m.—"Systematic Giving," L. M. Laten, E. J. Cambron and J. Laten. 11:30 a.m.—"Country Pastorates and the Better Support of Our Country Pastors," J. V. Kirkland, Bunyan Smith, Goodlow Jones.

12 m.—Noon Recess. 1 p.m.—"Importance of Regular Attendance at Church," W. J. Malone and H. C. Smith.

1:30 p.m.—"Importance of a Sincere Spiritual Ministration of the Word," F. M. Yeager and F. M. Jackson.

2 p.m.—"The Need of Apostolic Zeal in the Church," J. I. Stockton, M. D. Mansfield.

2:30 p.m.—"The Scriptural Appellation for Ministers of the Gospel," W. J. Cambron, N. B. Cobb.

Saturday Night.

8 p.m.—Sermon, W. J. Malone; alternate, H. F. Merrill.

Sunday.

9:30 a.m.—Devotional, H. F. Merrill. 10 a.m.—"Sunday School Leakage," J. T. Reynolds, Ollie Hall, L. M. Shofner.

10:30 a.m.—"How to Make the Sunday School a Success," Bunyan Smith, Grover Owens.

11 a.m.—Sermon, to be supplied. The church will protract the meeting the week following. Services conducted by Evangelist J. V. Kirkland.

J. T. LATEN, Chairman; L. M. SHOFNER, Clerk; JOHN W. WILLIAMS.

CUMBERLAND ASSOCIATION.

Program of fifth Sunday meeting to be held with Alva Church, at Southside, Tenn., Saturday and Sunday, June 29 and 30.

Saturday.

10 a.m.—Devotional Service. 10:20 a.m.—"Pastoral Visiting in the Country—How Much and When," Rev. F. P. Dodson and Rev. L. S. Ewton.

11 a.m.—"Value of the Sunday School to the Kingdom of God," R. B. Rossington, Rev. J. R. Hunt, Rev. C. D. Graves.

1:30 p.m.—"Tithing for the Lord," Rev. W. H. Vaughan.

2 p.m.—"Duty of a Church to Their Pastor," Rev. A. G. Williams, J. W. Pruitt.

8 p.m.—Sermon, Rev. J. W. Pruitt.

Sunday.

10 a.m.—Sunday School Mass Meeting.

11 a.m.—Sermon, Rev. W. H. Vaughan.

1:30 p.m.—"Duty of the Pastor to His Church," Rev. S. B. Ogle.

2 p.m.—"Why Should We Give the Gospel to the Heathen?" Rev. J. R. Hunt, Rev. W. H. Vaughan.

8 p.m.—Sermon, Rev. F. P. Dodson.

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J. M. FROST, Secretary.

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TENNESSEE COLLEGE COMMENCEMENT.

The fifth and greatest commencement of Tennessee College has just closed. This school is known far and wide for the splendid home and religious influences and thorough work. When its doors were opened five years ago the most sanguine could not hope or even predict that what has been accomplished up to the present could be accomplished in less than ten years.

There are many things that go to make the year just closed the greatest and best and to justify the claim for the greatest commencement. The enrollment was 250 girls and young women from fourteen States. Of this number 76 were college students who presented ten standard units or more. Early in September the Trustees secured Dr. H. H. Hibbs of Kentucky to go in the field to raise \$200,000, this amount to be used to pay off all indebtedness, to erect some new buildings and have some left for endowment. Dr. Hibbs has met with great encouragement and more than \$45,000 has been secured. This year for the first time the college has had a senior class, being content to do honest, thorough work and not granting degrees until in a position to give the senior work of a standard college, and then grant the A. B. degree, which will be recognized as standard.

Amid stirring scenes last year, the announcement was made that in 1912 the A. B. degree would be granted. In the graduating class this year the following young ladies were honored by receiving the first A. B. degrees from this college: Miss Ophelia Selph, Kentucky; Miss Louise Hibbs, Murfreesboro; Miss Julia Brown, Tennessee; Miss Alice Eaton Burnett, Kentucky.

Commencement proper began on Friday, May 31, when the pupils in Elocution gave an excellent program which reflected much credit upon the teacher, Miss Floyd Crutchfield. The Art Reception on Saturday, June 1, 4 to 6 p.m., was unique and well attended. Miss Weesie Griffith and her class presented a feast for the eyes and for the inner man. June 1, at 8 p.m., the Ruskin and Lanier Literary Societies were in charge, and after a delightful musical program they presented, through President Burnett, the speaker of the evening, Dr. G. W. Dyer, of Vanderbilt University, who delivered a most interesting and timely address on "The City a Menace to the Home." This powerful address set a high note for those who were to follow.

Through the kindness of the members of the Presbyterian Church, their large and commodious house of worship was tendered the college for the first baccalaureate sermon. The church was packed. The college chorus and their teacher, Miss Mary Belle Judson, had charge of the song service, which was great. Dr. Nast presided at the organ. This was an unusual occasion because of the fact that it was the first real baccalaureate sermon. The audience was held spellbound by the eloquent and powerful appeal of Dr. H. W. Virgin, of Jackson, Tenn., on the subject of "Fellowship." At night the missionary sermon was preached at the Baptist church by Dr. Virgin. The college, in addition to the four full years of standard college work, offers four years of standard preparatory work at the close of which a diploma is given which admits the holder to the freshman class of Tennessee or any other standard college in the land.

The commencement exercises of the Preparatory Department were held at

10:30 a.m. on Monday, June 3, at which time the address was delivered by Dr. G. A. Lofton of Nashville on "The Ideal of Perfection." Dr. Lofton in every way sustained his splendid reputation as a thinker and as a speaker. On this occasion the following young ladies received honors as indicated:

Miss Ruth Alexander, of Murfreesboro, the scholarship for the highest grade in the Preparatory Department for the entire year.

From the Preparatory School—Diploma: Miss Mae Allan Batey, Miss Sarah Ruth Batey, Miss Bertha Bourne, Miss Ione Jordan, Miss Janie E. Hurt, Miss Eula Josephine Maxwell, Miss Annie Vera Maxwell, Miss Marguerite Montgomery. Certificate in Piano: Miss Jamie Arnold, Miss Ione Jordan Butler, Miss Helen Maurine Hillsman, Miss Jessie Josephine Prince, Miss Lois B. Sasser, Miss Sara Louise Willson.

At 3 p.m. on this same day the annual meeting of the Board of Trustees was held, and it was decidedly the best and most enthusiastic meeting that the trustees have ever had.

In the evening the pupils of piano and voice gave a most interesting recital, after which the President gave his annual reception, which was a brilliant event.

Tuesday, June 4, was the great day of the year and the one for which trustees, faculty and students have been looking forward. The day was great in every way for Tennessee College. On this day at 10:30 a.m. the friends of the college assembled in the chapel to see and hear, and they were amply rewarded for their coming. The music was unusual, and every one seemed to be at her best. The four dignified seniors were ushered to their seats of honor by the royal juniors.

The address of the occasion was delivered by Dr. J. W. Porter, of Kentucky, editor of the Western Recorder and pastor of the First Baptist Church, Lexington. Dr. Porter delivered a magnificent address on "The Century's Call to Culture." Dr. Porter endeared himself to all his hearers and did a truly great service.

President Burnett made a timely speech to this the first senior class. The college scholarship was awarded to Miss Elizabeth Lytle, of Murfreesboro, who had the highest grade in the college for the year. The following diplomas and certificates were awarded:

From the College: Bachelor of Arts: Miss Julia Elizabeth Brown, Tennessee; Miss Alice Eaton Burnett, Kentucky; Miss Louise Hunter Hibbs, Murfreesboro; Miss Ophelia Arterburn Selph, Kentucky.

Associate in Arts: Miss Nannie Reeves Patrick, Tennessee.

Diploma in Piano: Miss Susie Margaret Lockette, Illinois.

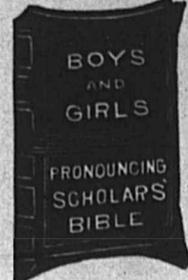
Certificate in Voice: Miss Katherine Holladay, Kansas.

Miss Burnett, a sister of President Burnett, has been in Tennessee College since the founding. Misses Brown and Selph have been in Tennessee College four years and Miss Hibbs one year. After the conferring of the honors, President C. H. Byrn of the Board of Trustees on behalf of the Board presented in his own happy way a handsome Bible to each of the four A. B. graduates. This is to be a permanent custom of the Board, and is a new departure for the Christian College. In the afternoon the Tennessee College Alumnae met in business session. Along with other business, the following officers were elected. Miss Julia Brown, President; Miss Ophelia Selph, Vice-President; Miss Lucy Al-

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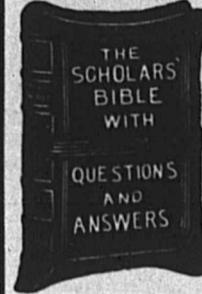
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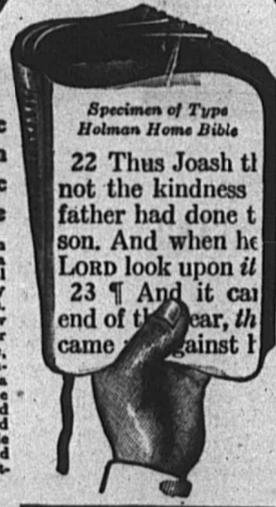
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FOR OLD FOLKS



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the priests, the Levites, the singers, the Neth'anim, they that had separated then

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exander, Treasurer, Miss Alice Eaton Burnett, Secretary.

At 8 p.m. the alumnae closed the commencement with an elegant banquet. Miss Judson, the retiring president, presided as toast mistress, with great grace and dignity. This was an occasion of more than ordinary interest and not the least important was the launching of a movement to raise \$5,000 to endow a scholarship. Two gentlemen present each pledged \$100 on the fund. The last and most interesting speech of the evening was made by Dr. J. W. Porter. In conclusion "Blest be the tie that binds" was sung and the benediction pronounced.

Thus closed the greatest year in the brief history of this splendid college, which stands four square for honest and thorough standards and work. The prospects for the coming year are splendid.

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FIFTH COMMENCEMENT OF THE BAPTIST W. M. U. TRAINING SCHOOL.

A very successful year was crowned by the beautiful closing exercises of the W. M. U. Training School, Monday evening, May 27th, at Broadway Baptist Church, Louisville, Ky.

The spacious auditorium was prettily decorated with palms and flowers. Promptly at 8 o'clock the organ pealed forth its full notes and was answered by the sweet tones of the processional from the "Pageant of Darkness and Light" song by the Training School as they marched down the church aisle led by Mrs. McLure, whom God has endowed with a wonderfully sweet and rich voice. The large audience was thrilled by the beauty and appropriateness of words and music.

Dr. W. W. Landrum, the pastor of the Broadway Baptist Church, invoked God's blessing upon the exercises of the evening upon each member of the Training School, faculty and students.

Dr. W. J. McGlothlin, of the Seminary, presided, introducing the speaker of the evening, Dr. A. Paul Bagby, pastor of the Highland Baptist Church, of Louisville, Ky., who spoke in earnest words of the "Personal Equation in Religion." "God is working His Purpose Out" was then sung by the chorus of voices from the Training School.

And now the assurance of work well done in the form of a diploma was given to eleven young ladies. Eleven, who represent seven different States, who go out to take part in different forms of Christian work at home and abroad—the foreign field, the home field, the church, the Sunday school. Not alone the degrees and diplomas tell of efficient work, but the very faces of the graduates show a rounded life of preparation, a devotion to the Master's work. Surely the Southern States are sending some of the best and brightest to gather the harvest.

I should like to tell of each one of these eleven, of their excellent classroom work, the fine record in the practical and personal work, of the home life—but space will not permit.

The graduates assembled on the platform in a semi-circle as Dr. McGlothlin presented each one with the diploma with degree of Bachelor of Missionary Training, which represented the successful completion of the two years of prescribed work. With their class motto in their hearts, "That in all things He might have the pre-eminence," they go forth to answer the call to service. The graduates are:

- Mrs. Maude Melton Abner.
 - Miss Frances Elizabeth Black.
 - Miss Mary Lucile Burnette.
 - Miss Lila Lee Griffeth.
 - Miss Bessie Gay Hamner.
 - Miss Ruth Jinks.
 - Miss Florence Coker Lide.
 - Miss Pauline Lide.
 - Miss Bertha Lee Mitchell.
 - Mrs. J. G. Oster.
 - Miss Marietta Register.
- Seventeen young ladies received certificates for one year's work. Many of this number will return for the second year. They are a body of fine young women living their class motto, "Not I, but Christ." These young ladies are:
- Miss Jeanette Beall.
 - Miss Nobie Theodosia Beall.
 - Miss Carrie Hooker Chiles.
 - Miss Alice Ballenger Clement.
 - Miss Addie Estelle Cox.
 - Miss Bessie Mae Dumas.
 - Miss Sarah Funderburk.
 - Miss Ora May Howerton.
 - Miss Parolee Livesay.
 - Miss Ethel Major.
 - Miss Pauline Olive.
 - Miss Carrie Parks.
 - Mrs. Guy Prather.
 - Miss Rutherford Meredith Randall.
 - Miss Mildred Thorne.



Miss Emeline Thornhill.
Miss Moy Swann.
Rev. S. J. Cannon, of the Third Ave. Baptist Church, Louisville, Ky., on behalf of the local Board, presented each senior with a Bible, "her guide Book for life." Dr. Landrum pronounced the benediction.

Thus closed the program of the Fifth Commencement of the Baptist W. M. U. Training School.

The Lord has indeed blessed the school in bringing Mrs. Maud Reynolds McLure to fill the position as superintendent. She is one of God's gifted hand-maidens. Personal contact in the homes with such a character adds a new stimulus for better living, a nearer walk with God. One of the graduates said as she was leaving the church, "O, we have had such a happy year I hate to part, but I am eager to go where He wants me to go." The value of serving God with song is felt very deeply in the Training School; both instrumental and vocal music are studied and dedicated to the Master's work. Mrs. McLure, the friend and ideal of every student under her watch and care, has given each one an opportunity to train her voice in singing His praise. The Fifth Commencement was marked by the healthful music; the selections were most fitting and were sung with earnestness and sincerity.

An Alumnae Association was organized in the afternoon; the senior class planted a vine to keep fresh in the memory of the school the class of 1912. It was their good fortune to have Miss Heck, the honored President of Woman's Missionary Union, present and share in their enthusiasm and joy. Indeed, her presence at the Commencement was the notable event of the year.

MRS. W. J. MCGLOTHLIN.

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State Organizations—Showing, in colors, the form of government of each country and colony.

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

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

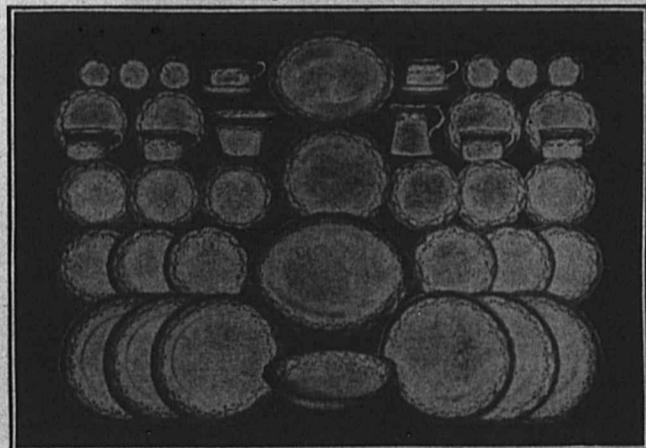
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WE have made arrangements with one of the largest manufacturers of Pottery to furnish us with a very HANDSOME DINNER SET, either of 42 pieces or 31 pieces, at a price that permits our offering them on very inducing terms.

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- 6 fruit saucers.
- 6 individual butters.
- 1 meat platter.
- 1 sugar and cover.
- 1 cream pitcher.
- 1 bowl.

The 31-piece set consists of:

- 6 lunch plates.
- 8 tea cups and saucers.
- 6 fruit saucers.
- 6 individual butters.
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THE 42-piece set will be given for FIVE (5) NEW YEARLY CASH SUBSCRIPTIONS TO THE BAPTIST AND REFLECTOR at \$2.00 each.

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Nashville, Tenn.

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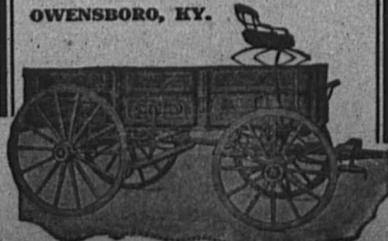
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AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. J. G. Gentry of the Seminary at Louisville, Ky., has been chosen one of the Sunday school field workers for Kentucky, covering the central part of the State.

Rev. John Frank Lee of Paris, Tenn., to whom the writer's soul has been knit in the very closest bonds of affection, passed to his heavenly reward last week. He was not conspicuous in pulpit work, but was a good, true man, the friend of young preachers.

The trustees of Georgetown College, Georgetown, Ky., conferred the degree of Doctor of Laws on James Marion Frost, of Nashville, and Zachariah Thornton Cody, of Greenville, S. C.; and Doctor of Divinity on William Owen Carver of Louisville, Ky. The Western Recorder erroneously refers to Dr. Cody as editor of the Baptist Chronicle.

The Baptist World says: "We are through with the doleful, teeth-grinding, fist-doubled, destructive denominational paper." Will the World have the temerity to point out a Baptist paper it considers of that type?

Rev. Z. J. Edge has resigned the care of the church at Summerville, Ga. He is a sharp Edge.

Baylor University, Waco, Texas, conferred the degree of Doctor of Divinity on Revs. J. Leonard Gross of Houston, Texas, Samuel Moore Provence, S. J. Reed and John Ellington White.

Dr. L. R. Curstie, on account of numerous other duties, has resigned as Superintendent of Instruction for the Georgia Baptist Assembly of Blue Ridge, Ga., and Geo. W. Andrews has been chosen his successor.

Evangelist Millard A. Jenkins is aiding Rev. A. C. Cree in a most gracious revival with the First Church, Moultrie, Ga. Dr. Jenkins will render his decision about the call to Twenty-Second and Walnut Street Church at an early date.

Rev. J. W. Ham, of Atlanta, Ga., has aided Rev. A. A. Lyon in a revival at Alken, S. C., which resulted in 51 additions. The meeting was conducted against great odds.

If you want to have your people hear one of the most instructive and thoroughly wholesome lectures of the kind that can be heard, invite Dr. E. E. Folk of Nashville to deliver his stereopticon lecture on "The Land of the Lord and the Lord of the Land." He recently delivered it at Lexington, Tenn. It was a treat.

The church at Blackwell, Okla., has called Rev. J. J. Griffin of Newton, Kans., and he has accepted.

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.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

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

Rev. H. B. Taylor of Murray, Ky., in his lively paper, News and Truths, announces himself a pre-Millennialist. As usual, his arguments are clear.

Rev. M. E. Wooldridge of Rutherford, Tenn., preached last Sunday with great acceptance at Linden, Tenn. He is in charge of the Perry County Teachers' Institute at Linden, by direction of the State Superintendent. He is principal of the Rutherford High School.

Chapel Hill Church, near Lexington, Tenn., had a great day Sunday. An audience twice as large as the house would hold assembled. Rev. T. M. Newman preached in the morning and the writer in the afternoon. The Lord's Supper was celebrated and a splendid collection for missions taken up. There was manifest evidence of the Lord's presence.

The new Church at Whiteville, Tenn., is going rapidly up, and when finished will be the pride and joy of the liberal Baptists of that church. Rev. J. H. Oakley, the wide-awake pastor, is being greatly blessed in his labors.

Rev. A. L. Bray of Pinson, Tenn., will be aided in a meeting at Friendship Church, near Henderson, Tenn., by Rev. T. F. Moore of Fulton, Ky., beginning the first Sunday in August.

The death of Rev. J. B. Benton of Compton Heights Church, St. Louis, Mo., has removed from earthly labors one of the Lord's truest and best.

Our deep sympathies go out to Rev. Andrew Potter of Paris, Tenn., whose father, Sam Potter, a good man, passed into eternity lately. Rev. D. T. Spaulding preached the funeral. Brother Andrew Potter is with the church at Lexington, Tenn., in a revival at present.

Rev. R. N. Pratt has resigned the care of the Second Church, Columbia, S. C., and becomes pastor at Hendersonville, N. C. He begins work July 1.

The First Church, Laurens, S. C., is being aided in a meeting by Evangelist W. L. Walker and singer, E. L. Wolslagle. Rev. W. E. Thayer is the happy, hopeful pastor.

Chancellor Lloyd-George of England, about whose identity as a Baptist there has been much discussion, is reported to have said in a speech made in the House of Commons, "I am a Baptist." The Baptist Courier says this only means that Lloyd-George looks on himself as a Baptist. He might not know what a simon-pure Baptist is.

Rev. T. R. Stroup of Caruth, Mo., has been called to the care of Shady Grove Church, near Kennett, Mo., as pastor.

Evangelist H. C. Buchholz and singer, Jesse T. Williams, lately assisted Rev. W. M. Sentell in a revival at Gordon Street Church, Atlanta, Ga., resulting in 49 additions.

President R. A. Kimbrough of Union University, Jackson, Tenn., preached in the First Church, Jackson, Tenn., at both hours last Sunday, and his administration of the word was much enjoyed.

A sprightly little publication is

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CRACK, FALL OFF



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called The Little Visitor, issued semi-monthly and edited by Rev. R. B. Butler, of Tonkawa, Okla.

Rev. G. M. Workman, of Martin, Tenn., is holding a revival in the Second Church, Jonesboro, Ark., assisting Rev. E. M. Calhoun, and there have already been 16 professions and 15 additions. It is said to be the best meeting the church has had in 11 years.

Evangelist T. O. Reese of Birmingham, Ala., lately closed a revival at Enterprise, Ala., which resulted in 46 additions.

Dr. Robert Perry Mahon, of Morelia, Mexico, declines the position of Vice-President of Union University, Jackson, Tenn., to which he was elected. It is a matter of no small regret that he could not see his way clear to accept the work.

The First Church, Huntsville, Ala., is in the midst of a revival under a large tent in which Evangelist T. T. Martin of Blue Mountain, Miss., is doing the preaching.

Rev. C. T. Rogers has gone from Newton, Ala., to Kevil, Ky., where a great work awaits him. He is destined to accomplish great things.

July 1 Rev. Charles Anderson, of Russellville, Ky., becomes pastor of the First Church, Statesville, N. C., and deserves a hearty welcome because he is of the salt of the earth.

Prof. Wade R. Brown has resigned as Dean of the School of Music in Meredith College to accept a similar position in the State Normal College at Greensboro, N. C. Prof. Gustav Hagedorn has been chosen to succeed him in Meredith College.

I have just re-read Mr. C. T. Russell's book, volume 1, "Millennial Dawn, the Plan of the Ages." I will give your readers some of the things taught in this book.

1. No one saved until after death and in the Millennial Dawn. (Page 130.)

2. No second chance for but one man. I here give Russell's words: "It must certainly be Adam's second chance, but it will be the first individual opportunity of his descendants." (Page 144.) Thus all must have at least one hundred years of trial.

4. Then the world of men, restored to perfection of being, like the head of the human race, Adam, before he sinned. This restoration will be accomplished gradually, during the Millennial age. (Page 241.)

5. Then Mr. Russell says nations will be lost. The conclusion of the world's coming judgment is clearly shown in the parable of the sheep and the goats. (Matt. 25: 31-46.) These and other Scripture show at its close the two classes will have been completely separated. (Page 144.)

The reader will remember that Mr.

Russell admits these goats (sinner nations) were lost in the beginning of the Millennial, and were lost at the close of the judgment; then what becomes of Russell's restitution of the race to original perfection? Does he not contradict himself?

These false doctrines of Russell are damning more souls than all false doctrines I know anything about.

D. L. MANIS.

Witt's Foundry, Tenn.

I have before me the Baptist and Reflector, my first copy. I am glad indeed to read a paper from my mother State. It is like a letter from home. I was born in Hardeman County. My father moved to Texas when I was a boy, and not until last August did I enjoy the sceneries of my childhood home. I had the sweet pleasure of assisting by father's pastor, Brother N. A. West, in three meetings, which were a heavenly benediction to me.

I have many relatives and acquaintances in old Tennessee.

Since I entered the ministry I have labored in Texas. I claim to be a Baylor boy, so far as school is concerned. I moved to Kansas for three years, then back to Oklahoma. I have been in Hydro 18 months. I have had 140 additions to my work. I baptized 80 of these. To God be the glory.

I will spend the month of August in Tennessee, and if I should be needed by any brother or church I would be pleased to help in revivals. I shall hold a meeting near Middleton in August, beginning the 18th. I should like to hold at least two or three meetings while there. Those desiring my help may address me at Hydro, Okla., Lock Box 278. Success to the Reflector.

Hydro, Okla. T. H. SOUTHALL.

PHILLIPS.—On April 16, 1912, death, the golden key, unlocked the gate of eternity, and the spirit of Mrs. Carrie Phillips, a beloved member of Ridgedale Baptist Church and the wife of Deacon J. E. Phillips, winged its flight to the God who gave it.

Therefore be it resolved, first, That while we are grieved over our loss, we believe our loss is her eternal gain, and bow in humility to him that doeth all things well.

Second, That the community has lost a good neighbor, the family a loving and faithful wife and devoted mother, and this church a good member.

Third, That the church extend to the bereaved family its sincere sympathy, and that a copy of these resolutions be sent to the family and a copy to the Baptist and Reflector for publication.

MRS. W. C. RICHARDSON,
MRS. CARL WOOD,

Committee.