

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

DEVOTED TO THE SPREAD OF BAPTIST PRINCIPLES AND THE ADVANCEMENT OF THE REDEEMER'S KINGDOM

Old Series Vol. 76)

NASHVILLE, TENN., APRIL 17, 1913

(New Series Vol. 24, No. 35

"I would not enter upon my list of friends,
Though graced with polished manners and
fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."

—Cowper.

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—Dr. A. T. Pierson once told a story of a marble cutter with chisel and hammer working a block of stone into a statue. A preacher who was looking on said: "I wish I could, on heart of stone, deal such transforming blows!" "Perhaps you might," was the workman's quiet answer, "if, like me, you worked on your knees."

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—Rev. F. M. Jackson has changed his address from Rover, Tenn., to Shelbyville, R. 7. His correspondents will please take note of the change. He now lives a mile and a half from Shelbyville. His work is at Elbethel, half time, and Hannah's Gap, half time. This is a fine field and gives him a great opportunity for good. Brother Jackson writes: "The good Lord knows just the field for us. The work is prospering. To Him all the praise shall be."

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—The Religious Herald says that up to April 1st Treasurer E. W. Stephens has received \$348,890.04 for the European University Fund. Some of the States are considerably behind. Among these the Herald mentions Texas, Pennsylvania, Virginia, Mississippi, Missouri, Georgia and Kentucky. We have the impression that Tennessee belongs in that list, but we are not sure. We should be glad to have Treasurer Stephens inform us how Tennessee stands.

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—The Southern Presbyterian Church, during the past thirty-five years, has increased in membership 150 per cent; in contributions to all purposes, 316 per cent; in contributions to foreign missions, 467 per cent. That Church last year paid \$1.70 per member for foreign missions, as compared with 30 cents per member thirty-five years ago. For support of pastors, however, the *per capita* contribution in 1878 was \$4.65, while in 1912 it was \$4.50. Why? We have not the figures before us. We wonder if there has been a similar decrease in the salaries of the Southern Baptist preachers.

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—It is announced from Madrid that some old ledgers have been unearthed at Palos, Spain, which contains information of the most interesting character of the cost of discovering America. From these it would appear that the total first cost of finding the Western world by Christopher Columbus was 38,000 pesetas, or about \$7,000. This amount was distributed in the following way: 14,000 pesetas for armament; 2,000 pesetas for the personal expenses of Columbus and his officers and crew; 22,000 pesetas for general expenses during the eight months which the voyage consumed. It should be remembered, though, that \$7,000 in 1492 would probably be equal to about \$70,000 at present.

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—The Baptist Times and Freeman states on the authority of a recent book entitled, "The Latter Day Saints," by Mr. and Mrs. Kauffman, that in England alone there are, at the present time, 1,000 Mormon missionaries. They have numerous Churches and a membership of 80,000. In 1910 these missionaries visited more than 60,000 houses, distributed tracts in millions, baptized nearly 1,000 women, and persuaded 553 of them to emigrate to Utah. The missionaries are paid by results, and the scale of commissions shows very plainly what is the real object of the Mormon missionary campaign. For a man and his wife, Mr. and Mrs. Kauffman tell us, the missionary receives a commission of 16s.; for a girl over sixteen he gets £1; but for a "placed" girl, that is one sent out to Utah and married, he receives from £8 to £12. Some of the missionaries, it is said, make as much as £500 a year out of these capitulation fees. Let those who think that Mormonism does not amount to much read these facts and figures. Let them remember, too, that since 1890 Mormonism has grown from about 140,000 to 400,000.

—Those who wish to be appointed delegates to the Southern Baptist Convention at St. Louis, will please send their names to Dr. J. W. Gillon, Secretary of the State Mission Board, Nashville, Tenn. It is probable that there will be room for appointment as delegates for all who wish to go from Tennessee, but the names should be sent in advance.

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OUR STANDING IN HOME AND FOREIGN MISSIONS.

OUR EXPECTATION.

Foreign Missions\$37,600.00
Home Missions 25,000.00

COLLECTED UP TO SATURDAY, APRIL 12, 1913.

Foreign Missions\$15,174.11
Home Missions 9,150.63

AMOUNT TO BE RAISED BY APRIL 30.

Foreign Missions\$22,425.89
Home Missions 15,849.37

AMOUNT REQUIRED EACH DAY UNTIL APRIL 30, 1913.

Foreign Missions\$892.59
Home Missions 538.27

Surely Tennessee will not fail to do her part for our great mission interests. Every pastor in the State will be certain to take a collection in the next few weeks, and send the money in at once to this office. If this is done we will most certainly come to the end of the Southern Baptist Convention year with every dollar raised for which we have been asked.

J. W. GILLON,

Corresponding Secretary and Treasurer.

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—It will be gratifying to the many friends of Dr. R. W. Weaver and of Dr. and Mrs. J. W. Gillon, all of whom were recently compelled to undergo operations at the St. Thomas Hospital in this city, of which we made mention at the time, to know that they are all out of the hospital and doing nicely. Dr. Weaver has gone on a visit to friends in Kentucky to recuperate. Dr. Gillon is again at his office. Mrs. Gillon is up. We trust that they may all be fully restored to health and strength.

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—On April 9th Mr. William H. Keller, of Stanton, Va., and Miss Edna Bucknau were united in marriage at the First Baptist Church, Columbia. In the absence of a pastor the editor had the pleasure of performing the ceremony, assisted by Rev. W. T. Ussery. Mr. Keller is a prominent young business man of Stanton. His bride is an accomplished and consecrated Christian woman. For some years she has been an efficient teacher in the Sunday School of the Columbia Baptist Church. We extend to them our most cordial congratulations, with our best wishes for a long life of happiness and usefulness.

"May their lives forever be
Radiant as the summer sea,
Fringed with dewy flowers,
May no sorrow on them rest,
May their souls be deeply blessed;
Through all coming hours."

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—The Baptist Times and Freeman tells the following interesting story about "Miss Booth-Tucker, the grand-daughter of the late General Booth, and now at the Training Home at Clapton. With the other cadets she took her turn in the streets with her collection box, and had an adventure with a well-dressed man, who swore at her in no measured terms when she jingled her box in front of him. In reply to his coarse and bitter language she simply said: 'God bless you, sir.' Apparently the girl's words stuck to him, and at the end of the week he was inquiring from the other cadets where he could find Miss Tucker, whose name he did not know. He associated her with the red jersey, which she wore under her jacket in the manner adopted by her mother. At length she was located, and the man made his apologies for his language, and in recognition of his penitence, put a sovereign in her box. It is interesting to add that he confessed that Miss Booth-Tucker's 'God bless you, sir,' had clung to him all the week, and he could not forget it."

—In New York City recently a suffragette store was opened, the purpose of which is said to be to aid in the movement to reduce the cost of living and at the same time furnish funds to aid the equal suffrage cause. If the first purpose is carried out, we hope that other stores of the kind will be opened in cities all over the country.

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—Two of the greatest events in the history of England, and consequently of English speaking people, occurred on nearly the same day of the same year in the century, through six centuries apart—the Magna Charta on June 15, 1215, and the Battle of Waterloo on June 18, 1815. They were 600 years apart in time, but they were closely connected in fact. Without the Magna Charta of 1215, the Waterloo of 1815 would hardly have been possible.

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—The following story recently came from Los Angeles, Cal.: A baby was suddenly attacked with croup at midnight. As the mother went out the front door to hasten for a doctor she was met by the burglar, who ordered her to be quiet on pain of death. She cried out, "My baby is dying and I must go for the doctor." The burglar's heart was softened. He said, "Let me help you." He put his revolver in his pocket, went with the mother to the baby's cradle, called for vinegar, sugar and water, forced it down the baby's throat, rubbed olive oil on the child's chest for an hour until the spasm had passed. "You must have a baby at home," said the mother. "I have five," was the reply. "That's why I am here." No wonder the mother refused to prosecute the burglar. Would you have done so? No, indeed. The story showed that there is something good even in the worst of us, and proved the community of human nature.

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—The following paragraph is credited to Harper's Weekly: "The Englishman in easy circumstances, on rising in the morning shaves himself with American soap, with a safety razor of Yankee make. He puts on North Carolina stockings and shoes from Boston, and throws over his shoulders suspenders from Connecticut. He puts into his pockets a Waltham or Waterbury watch, and sits down to his dejeuner. He congratulates his wife on a corset from Illinois and a bodice that comes from Massachusetts. He eats bread made from the flour ground in the mills on the Great Lakes. He eats his bacon from Kansas City and oysters from Baltimore, while his wife cuts a beef tongue from Chicago. And while eating his luncheon he reads his paper printed by an American machine on American paper with American ink, and edited by some lively journalist from New York." It makes the blood of an American run quicker to read such things, and makes him feel like saying, "America always ahead. Hurrah for America."

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—It is announced that the Fifth Avenue Baptist Church New York City has united with Calvary Church. Dr. Cornelius Woelfkin, pastor of the Fifth Ave. Church is to be pastor of the combined churches which is to occupy the house of worship of the Calvary Church. The Calvary Church is the one of which Dr. R. S. MacArthur was pastor for 40 years, and which he resigned only about two years ago. Dr. Thomas Armitage was for a number of years pastor of the Fifth Avenue Church. The last pastor of this church was Dr. C. F. Aked, now pastor of a Congregational Church in California. During his pastorate plans were drawn for a new building several stories in height, but business so rapidly encroaching on the territory that it was thought unwise to rebuild in that locality. Calvary Church has a modern house a hundred and fifty feet in width on Fifty-Seventh Street, between Fifth Avenue and Broadway. The united church will, of course, be much stronger than either church separately and will furnish a magnificent opportunity. It seems to us a pity, however, that it should become necessary for the two strongest Baptist churches in New York to unite in one. In that great city we need, not fewer, but more Baptist churches. We regret also to see our Baptist churches abandoning the down-town districts.

BACKSLIDDEN.

I've turned my back upon the church,
And I have ceased to pray;
I've laid my Bible on the shelf.
I want to have my way.

But then my way doesn't please the Lord;
Indeed, it doesn't please me.
I wish that I were in the work,
Just as I used to be.

If all the members of the church
Should do as I have done,
There'd be no church of God today
Beneath the shining sun.

It's true, I should go back to church,
And try to do my part;
But how can I, when stubborn pride
Is ruling in my heart?

Dear Lord, do thou in mercy help
This erring child of thine;
Anoint me with thy grace afresh,
And bring me into line. Amen.

—W. M. Rudolph.

THE SUNDAY SCHOOL MISSION DAY.

By J. J. Taylor, LL.D.

Now that it is past and gone, we may well pause,
and make some devout and honest enquiries about it.

WHO ORIGINATED IT?

We are continually reminded that the pastor is the key to the situation in all the interests and enterprises of the kingdom, and the truth of the reminder is apparent to every intelligent person. The pastor, a teacher divinely commissioned to shepherd the flock over which the Holy Ghost hath made him overseer, holds his place by divine right. "He gave some to be pastors, even teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." In his exalted place the pastor watches for souls, as one that must give account. But he is not the author of the Sunday school mission day. The thing has been thrust into his school by some outsider, who has not even asked his consent, but has worked through other channels to reach his people, and divert their attention. If the pastor is the key, why not allow him to open in his own way?

WHY THE DIVERSION?

By its very name the school is an organization of teachers and pupils associated together for purposes of instruction, and it is in no sense a money-grubbing institution. Its text-book is the Bible, and whenever the Bible speaks of missions or of giving money, the school unfolds the truth on these great themes; but they are not the only themes. The supreme theme of the gospel is salvation through the redemption that is in Christ Jesus, and the Sunday school has to deal largely with the unsaved. The unconverted children in the homes of the church members are there in proportion as the school is doing its work.

These unconverted people, while remaining unconverted, have no mission obligation whatever. According to apostolic order they must "first give their own selves." There is real pathos in seeing them bring a copper, when God asks for their hearts. To one who expected to get the Holy Spirit by giving money Peter says: "Thy money perish with thee; thy heart is not right in the sight of God." In his view money and giver are both doomed to destruction. Until the Sunday school has succeeded in leading the children to Christ, it is a reflection on the cause to turn to the little sinners for coppers to carry on the Lord's work.

As for the officers and teachers and such pupils as have given themselves, they are all members of the church. What reason is there in the heavens above or the earth beneath for having these church members split up their offerings, a part here and a part there? If there is never to be any principle in our giving, and the whole thing is to be a mere tapping the till, getting a copper here, a nickel there, a quarter somewhere, why the oftener the till is tapped the better; but if there is to be any system and dignity in our giving, and many of us pastors are devoutly laboring to this end, the splitting up business does more harm than good by keeping the givers always in the litters.

A TYPICAL CASE.

A godly pastor reports that his little girl belongs to the church, the school, the sunbeams, the junior band, and the young people's union. Recently he found that these meddlers from without had sent in apportionments for money through each of these subsidiary organizations. In order to keep his child content in her work he had to explain that some one was perverting the uses of these organizations, each

one of which is designed to develop the individual Christian, and not to get money. Other children, who are not blessed with so wise a counselor, are discouraged in the things they might do by these outside bosses who try to turn everything in the kingdom into a money-getting agency.

THE FINANCIAL RETURN.

Well, no one can tell what it is. A few coppers and nickels come in from the unconverted people in the school, and the aggregate may count up somewhat; but in the nature of the case large contributions never come from this source, and are not expected. There is no way of computing how many church-members contribute a dime or even a quarter through the school, regard the whole vast enterprise as a child's game, and fail to put in the dollars and tens which they otherwise would have been constrained to cast into the treasury of the Lord.

WHAT'S THE GOOD?

In a current issue of one of our denominational papers a prominent brother defends himself against a charge of pessimism, because he has questioned whether the mission board of his State is whipped. He explains the trouble as lying in the ceaseless talk about the needs of this and that and the other, and the everlasting stress and strain arising out of fancied crises and emergencies, as if the kingdom of God had gone bankrupt.

PLENTY OF MONEY.

God is not a beggar. He owns the earth, and the fulness thereof. As his people, whether old or young, apprehend the glory of his service, they will bring enough for everything that ought to be done, and there will be no need to embarrass little children and others who have no religion and no income, by urgent calls for coppers and nickels to keep the gospel ship afloat. No wonder so many of them seem to shun the church!

Knoxville, Tenn.

FALLOW GROUND.

(A Page Out of My Experience.)

By C. C. Brown.

It is common to read about "breaking up fallow ground." It was a long time before I knew what it implied. I just took for granted that I understood it, and was too careless or too lazy to investigate the thing. I found, too, that this bad habit hung to me in connection with other matters. For years I continued to read my Bible in the same way. In my early ministry, I foolishly gave much time to unraveling Bible mysteries—like the "falling away" in Heb. vi.—while I took for granted that I understood a multitude of Bible phrases, about which I was deceiving myself. In later years I turned away from the problems and proceeded to learn the things that were learnable. It is my rule now never to pass over a Bible phrase which is not clear to me without trying to ascertain what it means. Now, in the end of my ministry, I find myself in possession of a great multitude of facts which would have been possible to me in my younger days, and which would have been taken away, in larger measure, the crudeness of my preaching. In illustration of my point, let me ask a question or two. We often hear the expression, "A fly in the ointment." What does it mean? Did you ever take time to try to find out? Or, again, "Spots in your feasts of charity." How can there be a spot in a feast? Was it a spot on the tablecloth? Did Jude ever see a tablecloth? Hundreds of such phrases are found lying about all over the Bible, and the average man—preacher as well as layman—simply takes for granted that he understands them, without ever trying to do so with proper help.

We all need to cultivate the habit of reading thoughtfully. The man who does not read will never accomplish much as a preacher. He may have a variety of texts, but never more than one or two sermons. Start where he may, he will come back to that old sermon, like a hound dog with which I once had an acquaintance, whose bad habit was to take the back track always.

Well, fallow ground is a piece of land ready for the plow, but which has not been plowed. The farmer has cut away the trees and bushes, and then left it. It has been lying there by the wayside for a year or two, and each passerby wonders why the farmer does not break it up.

There is much fallow ground in the churches. If you will follow me through this brush and tangle of my ideas, I'll take you out where you can see a fallow field—a large one, at that.

I refer to the fact that the people in our

churches do not read. A great many preachers do not read. And they can never be masters and teachers of reading as long as this is true.

Our religious papers are of great value to us. Zion would sorely languish without them. Of course, the editor would be glad to know that his paper is read; but inasmuch as he and his paper must live upon the money received from subscriptions, his chief aim must be to secure as many subscribers as possible. Having secured them, his obligation is virtually at an end, and he simply goes on issuing the paper weekly, and making it the best he knows how to make it. To induce the people to read the denominational paper belongs to another department of labor—not to the editorial. Time after time, it is stated that on an average five persons read each paper that is sent out. A paper with five thousand subscribers is therefore supposed to have twenty-five thousand readers. My observation runs counter to this. Instead of multiplying the five thousand by five, I'd divide it by five. The result then would be that a paper with five thousand subscribers has one thousand readers, and this would be nearer to the truth. I had a friend who edited the Methodist paper in this State. After he had been at the work for a number of years, he visited the home of a brother, whose name had long been on his subscription list. The Advocate lay on the center-table unopened. The company was genial and pleasant, and not below the average in culture. At the dinner table the wife asked: "Where are you stationed now, Bro. Kirkland?"

Souls of the righteous and spirits of just men made perfect! It chanced that just as the good woman asked the question, there was a clatter of crockery, and the editor did not get the import of it. But the husband did. He made faces at his wife, and tried to kick her shins under the table so as to call her off; but his short legs failed to reach, and so the question came a second time: "Where are you stationed now, Bro. Kirkland?" And he had been editor for six years of the paper that was lying there on the table. There are possibly forty thousand Baptists in South Carolina, who, if they think of Dr. Cody at all, think of him as pastor of the First Church at Greenville; and perhaps just as many in Tennessee who are sure Dr. Folk is getting rich in a Nashville pastorate. Meanwhile, the editors are asking for more subscribers, and the Home Field and the Foreign Mission Journal people seem to feel sure the kingdom would come at once if they could get people to take their periodicals by the ten thousand.

This is the fallow ground into which the preachers must sink the plow. The trees are down, the bushes have been cut away, the ground is ready. The people can read and the great work of the preacher lies in inducing them to do so. It is marvelous that the average man or woman should give money to a missionary enterprise about which he knows nothing, and in which he can take but little interest as long as his ignorance fetters him.

A man can fortify himself behind his ignorance. The pastors make the mistake of never preaching mission sermons except when money is asked for. The result is that many non-readers in the churches have gotten money and missions badly mixed up. They think that to preach missions is merely an excuse for begging for money. For this reason many stay at home on mission Sunday. It is folly to seek to educate a man into giving by preaching a great missionary sermon once a year.

Most of our denominational papers are good papers. Some of them are better than others. Editors sometimes get tired and do slack work just like preachers do. It is mighty hard for a man to keep up to his best all the time. Some issues are barely worth the having. Now and then the print is poor and the proof-reading poorer. Unpardonable misprints blink at you in every column, and the whole thing seems to be out of joint. Be this as it may, to read any one of them will greatly help the reader. This is the fallow ground, on whose outer edge the preachers stand. Into this they must go with the sub-soiling plow. All our former work—the cutting down of trees—and all our present work—the weeding out of bushes—and all our future work—the piling up of rocks—will avail nothing until we break up the fallow ground, and induce the masses to read the religious papers. How to do this is a problem which each pastor must solve for himself. The Lord pity us! The man who can't run a plow among stumps is going to have a hard time in this fallow ground.

Sumter, S. C.

MEMPHIS UNION.

The City Sunday School Union met Sunday 23rd at 3:00 p.m. with the McLeMore Ave. Church, and the attendance was good. The day was windy and somewhat threatening, which caused many to stay away.

President Edward L. Bass occupied the chair, calling the meeting to order after which the audience joined the choir in singing "The King's Business." Pastor Ellis of LaBelle, offered prayer. Then all sang "More Like the Master." The LaBelle Male Quartette gave a special number, "The Ninety and Nine," which was enjoyed.

Roll call showed up as follows:

Bellevue	19
Boulevard	5
Calvary	52
Central	3
First	9
LaBelle	53
McLeMore	71
Seventh St.	11
Temple	10
Union Ave.	9

The Calvary School brought the Banner along, and loaned it to the Union to look at while the meeting was in session, and immediately took it away with them the session being over. One Nat R. Jones is at present connected with Calvary church, and this gives rise to thoughts that the Banner will be retained for some time by the school. Bro. Jones has been the Superintendent of LaBelle for some years, and his going with Calvary is strength for the young church.

Dr. H. W. Virgin of Jackson, Tenn., was the speaker of the day, and his remarks were based upon "The Pottery and the Potter." Brother Virgin's talk was very interesting, and the best of attention was awarded him. A beautiful picture was drawn by the speaker, in which figured the potter as the Sunday school teacher, and the pottery as the material manufactured by the teacher. Dr. Virgin is welcome always in Memphis, and everyone hopes that it shall be our pleasure to hear him again on a like occasion.

Some interesting figures were given out by Secretary Martin, which follow:

Of ten schools reported the average enrollment for the month of March was 2,702. The average attendance 1,993, and the average offering \$67.26. This shows that 74 per cent of the enrollment is present every Sunday, and the offering to be almost 3½ cents per pupil. Many of the Sunday School workers would like to see comparative statement with other cities in the State along this line.

It was announced that the Union would meet with Seventh St. in April.

F. G. FETZER.

Find enclosed check to renew my subscription to the Baptist and Reflector, and please allow me to say a word through your paper to my many brethren in Tennessee. As I spent 23 years of my life in Tennessee, I feel that I am almost a son of your State. I am located in Ocala, Fla., a beautiful town of 6,500 population. Myself and family are well and happy, and satisfied with our move, and feel that the Lord's hand was in our coming to Florida. While we regretted very much to leave the Lonsdale church at Knoxville, and the many friends there, we would not now be willing to leave Florida. We have been enjoying here, all the time since we came on February 18, what we would call in Tennessee midsummer. I have just closed my first meeting in Florida, which was at Fort McCoy, Fla. Had a great meeting on last Sunday afternoon. I baptized seven in a beautiful lake near the church. The church was one of the run-down churches and without a pastor, and the results of our meeting were 14 conversions, seven additions by baptism, and eight by letter, while a large number were reclaimed and the church greatly revived. At the close of the meeting the church called a pastor, and it looks like there is going to be a good work done in Baptist circles at that place. Florida is a neglected field, and there is a great opportunity for Baptists here now. I believe they are taking a firm hold on the work, and in the near future Florida will be one of our great Baptist States. The great need here now is preachers. Brother Folk, can't you send us a car load of good preachers down here? We will promise them plenty of work and the most generous, good-hearted people to work with in the world. They appreciate help. I enjoy reading the Baptist and Reflector more than ever now. As read it, I can imagine myself listening to the dear brethren in Tennessee talk and some of them preach. So let the paper come on.

J. M. LEWIS.
Ocala, Fla.

"REGULATION" IN BIRMINGHAM.

The following correspondence will explain itself:
Nashville, Tenn., March 15, 1913.

Rev. Brooks Lawrence, Supt. Anti-Saloon League,
Birmingham, Ala.

Some prominent citizens of Nashville are advocating license saloons for the large cities under regulation similar to Alabama law. Furnish us the latest information with reference to conditions under the system that we may be thoroughly equipped to refute the arguments of the advocates of such a bill.

(Signed),

W. R. HAMILTON.

Birmingham, Ala., March 20th 1913.

Please pardon delay in answering your telegram, but it was unavoidable. I give you the following facts: The first year of re-open saloons Birmingham had a total of 17,412 arrests—this is official police court report. In 1907, the last year of licensed saloons, there was a total of 11,812 arrests. In 1908, the first year of prohibition, there were 7,333 arrests. In 1907 there were 5,323 arrests for drunkenness, disorderly conduct, and assault and battery; in 1908, prohibition, there were 2,416 for these three offenses; in 1912, re-open saloons, the total was 8,984. In 1912 there were 427 blind tiger arrests in Birmingham alongside of open saloons.

Here is the most favorable feature of our argument. In 1909, under prohibition, there were 130 murders in Jefferson County; in 1910, prohibition, 138 murders; in 1911, 9 months of prohibition, 3 months open saloons, there were 88 murders; in 1912, the first full year of re-open saloons, the murders in Jefferson County totaled 306, within 50 of the total for the preceding three years.

Our streets in Birmingham are a disgrace from public drunkenness. Sentiment is decidedly our way. Hope these facts will be helpful to you. Let me know if there is anything further I can give you in the way of information.

We will go back to State-wide prohibition in 1915.
Cordially yours,

(Signed), BROOKS LAWRENCE,
Supt.

The Fifth Sunday meeting of the Cumberland Association, which met at Oakland, was in every way interesting and successful. Just with our home force of speakers and workers, the services were heavily charged with rich and uplifting things that made for the glory of God. Bro. Kelly's sermon Friday night set the keynote for a high-grade service, and speeches which were maintained throughout—L. S. Ewton on "A Long Pastorate;" O. P. Maddox on "Will the Heathen Be Saved Without the Gospel?" and "Soul Winning," by Bro. Kelly; and a paper read by Bro. Dodson on "Why Am I Baptist?" were all pronounced very fine. And then Sunday the speech by Prof. M. M. Phillips in the Sunday school mass meeting was spicy, pointed and rich; and the sermon by Brother Carney at 11:00 and the sermon in the evening by Brother Ewton were above an average. It was good to be in this meeting. Oakland Sunday school gave \$20 for Home and Foreign missions, and the news came this morning that Springfield gave \$50; Hope-well \$50; Orlinda making us all feel good with \$200. You know Orlinda leads this country in big things. Leaving our interest at Oakland, of which I am pastor, in the hands of Brethren Ewton and Carney, I ran down to Kirkwood Sunday and preached to a full house. A good service indeed. The Sunday school gave \$10 for our mission work.

G. A. OGLE.
Springfield, Tenn.

I'm sure you will rejoice with me in the glorious meeting we have just closed. The revival was held in connection with a City-wide Campaign, engaged in by all our Baptist churches and mission stations in the city, under the direction of Dr. Weston Bruner, and others of our Home Board Evangelists. We have received in all our churches to date, with two others yet to close, 485, nearly all of whom were for baptism. Of the 59 that united with us at Palm Ave., 51 were for baptism. We had with us Brother H. R. Holcomb, Evangelist, and Brother J. L. Blankenship and wife, Singers. Truly, they are Gods "Workmen that need not to be ashamed." Such a campaign, with such preachers and singers, preaching and singing the "Everlasting Gospel" will stir any city on earth. We have received since I came to Tampa 181.

J. E. SKINNER.

Tampa, Fla.

I cannot do without the Baptist and Reflector. God bless you, Dr. Folk. Your paper gets better all the time. I have a great work at East Florence. There were 171 in Sunday School last Sunday.

T. M. BYROM.

Florence, Ala.

The Church at this place now has Reverend T. L. Cate as pastor and at home in an elegant and new parsonage. The pastor is not hesitating to preach the Truth as it is found in the Word of God, and his preaching is not without effect. Notwithstanding the fact that the Presbyterians and Methodists have more than double the strength of the Baptists and the Disciples also are stronger in point of numbers, Pastor Cate has almost twice the number in his service as that found in any of the other congregations. Also the Sunday School has had the banner attendance over all the Sunday Schools for the entire winter. On last Sunday morning the usual class offering was taken for our Orphanage, resulting in class contributions to an amount of \$12.31. Drs. Tindell and Motley were with us, recently, in a Kingdom-Come Campaign which is being held in every Church throughout the Holston Association under the direction of Dr. Tindell. The meeting was a great inspiration to the Church. To hear Dr. Motley tell of the great things being done by the Baptists throughout the world and to hear him preach the vital doctrines of the Baptist Church as he did by every word, chart, figure and map that he used, was enough to thrill and fire Baptists and to make the other fellow wish himself one of them.

T. A. STANTON, Supt. Sunday School.

Blountville, Tenn., March 6, 1913.

I enjoy reading your paper so much. It is full of good things, and I enjoy its news from the churches and brethren. After a long, hard struggle we are going to dedicate our new church on the 27th of April. It will cost over \$30,000. We broke dirt last July and had a most impressive service by having each member of the church and Sunday school shovel a shovelfull of dirt. In September we had the cornerstone laying exercises, which were very impressive and interesting. Our Sunday school pledged \$1,000 per year for three years on the first Sunday in April last year, and on January 1 they had paid \$1,200 dollars into the building fund by the Sunday collections of nine months. In the month of December we averaged 273 in attendance, and \$63.15 collections per Sunday. We had 72 additions last year, 52 by baptism; averaged for the year in the Sunday school 265, and raised over \$6,000 for regular expenses and missions. In spite of the burden of building, we raised \$1,230 for all missions.

Jellico, Tenn.

J. E. MARTIN.

I have been a subscriber to the Baptist and Reflector for over 40 years—since 1870—except 1 year when I did not have the money to pay for it, and I am 69 years old. I do not want to miss a copy. I had to sell my little farm. I was not able to work. I expect to make my home here in Halls. Come and see us, if you can. You are giving us the best paper now in the land, and every year it gets better. May God spare you long as a watchman on the wall.

J. A. MITCHELL.

Halls, Tenn.

Next to my Bible I love the Baptist and Reflector. I read everything in it. Every week it is well worth reading. I am a Missionary Baptist. I believe in missions first, last and all the time. The Baptist and Reflector teaches me all about missions, and many other good things. With best wishes for the paper, I remain a true friend.

MRS. J. P. HOLLINGSWORTH.

Henderson, Tenn.

I consider myself a life-time subscriber. Do not think because I am no longer a citizen of Tennessee that my love for the Baptist and Reflector and Tennessee Baptists is any less. I appreciate the great good of our denominational weeklies.

LeGRAND W. JONES.

Texarkana, Ark.

Please change address of my paper from Jackson, Tenn., to Abilene, Tex. We reached here Saturday. I began Sunday as pastor. All indications are good for a great work here.

Abilene, Tex.

R. A. KIMBROUGH.

Please change the address of my paper from White Pine to Athens. I have been called to the care of the First Baptist Church at Athens. We enjoy very much the weekly visits of the Baptist and Reflector.

R. A. HALE.

White Pine, Tenn.

My church is doing well. I have the happiest pastorate in many respects of my life.

B. McNATT.

New Providence, Tenn.

ANNOUNCEMENT OF THE ACCEPTANCE OF THE PRESIDENCY OF UNION UNIVERSITY, JACKSON, TENNESSEE.

As chairman of the Executive Committee of the University, it gives me very great pleasure to announce the official acceptance of the Presidency of this old and noted school by Dr. Richard Morehead Inlow, who will assume executive control of the school on the first day of May. The Trustees of the University are enthusiastic over the coming of Dr. Inlow to preside over the destinies of this splendid institution. What, with one of the most magnificent administration buildings recently erected on the campus, an enthusiastic faculty and student body, and now the leadership of this distinguished christian minister, we feel that the greatest days for the University are just before us.

Dr. Inlow was born at Palmyra, Mo., in 1867, entered the public schools, and afterwards William Jewell College, graduating in the Class of '90. After his graduation he immediately went to the Seminary, taking the full course at the Southern Baptist Theological Seminary, graduating in the Class of '96. After leaving the seminary Dr. Inlow became pastor at Harrisonville, Mo. From there he went to Nevada, Mo., where he did a very noble work at the First Church, of Nevada. So great was the development of the Sunday school work in connection with that church, that Dr. J. M. Frost invited Dr. Inlow to become Western Secretary for the Sunday School Board of the Southern Baptist Convention. During the years Dr. Inlow was the Western Secretary for Sunday school work he made a profound impression upon the State of Missouri, and what was then Indian Territory and Oklahoma, his influence reaching down into Louisiana and Texas. He heard the call to the pastorate again, and accepted the important field of the First Baptist Church at Joplin, Mo. At once that great church felt the thrill of his splendid leadership, and had the most prosperous years of its life during his ministry there. From Joplin he went to the First Baptist Church in Nashville, Tenn.

The brotherhood knows what magnificent work was accomplished under his leadership in connection with that great church. The splendid membership of that church, under the impulse of his Western push and enthusiasm, responded heartily to every call he made, and never did that church do more nobly than during the years of his ministry there.

Two years ago we cast hungry eyes in his direction, and invited him to accept the presidency of our school but he declined.

As soon as Dr. Kimbrough resigned, the Trustees had only one man in mind as his successor, and after urgently laying before Dr. Inlow both the responsibilities and opportunities of this great school, we have now to announce his hearty acceptance and rejoice in this announcement. We are quite sure that the greatest days in the history of this institution are before it, and anticipate under the splendid leadership of Dr. Inlow remarkable progress along all lines.

Of course this announcement would not be complete did we not mention something of the one who has been the inspiration of Dr. Inlow's life throughout his ministry. We are rejoicing in the coming to Jackson of the sweet christian spirit who has been the joy and support of Dr. Inlow's life, Mrs. Fannie Inlow, his loyal wife. We are anticipating Mrs. Inlow's entering not only into all phases of the college life, but having a great part in the church life of Jackson. We count the coming of this splendid handmaiden of our Lord and their splendid children as a great acquisition to the christian forces of Jackson.

Very cordially,

HERBERT W. VIRGIN,

Chairman of the Executive Committee.

CARSON AND NEWMAN COLLEGE.

It was a great pleasure to have with us a number of the members of the Board of Trustees at their annual business session April 3. It was especially gratifying to have words of cheer and devotional exercises conducted in chapel by Drs. Taylor, Powers and Booth. Dr. J. J. Taylor is not only a great preacher, but also one of the finest readers it has ever been our privilege to hear. He read from Kings the chapter narrating the separation of Elisha, the pupil, and Elijah the teacher, Elijah going up in his chariot of fire and Elisha returning with the prophet's spirit. The reading made this Old Testament narrative so real and vivid that you just looked on and saw the things enacted over again.

Dr. Powers gave us a most splendid, edifying and unctuous talk on Jesus' words of commendation of Mary: "She hath done what she could." Dr. Powers said let us live so as to be worthy of the Mas-

ter's commendation. Dr. Booth closed the services with prayer.

In addition to electing a faculty for the incoming year, the Board provided for raising \$12,500 by commencement so as to secure the Swann gift of \$12,500 more. This being done the additional endowment will be \$50,000. Also, a financial agent is to be secured as soon as possible to raise \$100,000 more at the earliest moment. We believe this can be done if only the right man can be found to do the work. Why not? Carson and Newman is doing a great work. If our position and work and needs were as well known as some other colleges of less note, friends would be made both North and South, who would come to the rescue with their thousands.

The work will be well manned for next year. Some additional teaching force will be added. Athletics is receiving considerable attention, and the interest is increasing it seems along all lines.

We are hoping to have a great commencement. Some notables will be on hand to inspire and edify. Will give commencement program later.

S. E. JONES.

DOYLE COLLEGE.

It was a great pleasure after more than twenty-five years, to be privileged to return to Doyle and spend eight days in special meetings with the good people there. We were greeted by splendid congregations morning and night. Several times the house was crowded to its utmost capacity during the meetings.

We have seldom met a finer or more appreciative congregation than greeted us each day. The first one to make profession of faith was the son of one of our old classmates.

There was a very marked interest on the part of the student body. We were privileged to address the school at the college three times. At one of these services every boy and girl not already professing Christians, responded to the invitation to "lay hold on eternal life," with the exception of perhaps not more than a half dozen. Then we all stood together on the college stage and sang the Doxology.

Doyle College is the nearest to being a Christian school we have ever known. Prof. Jamison has built up a very fine school indeed. There are many good and true things we could say of him and what he has accomplished at Doyle. Many of those in school there now are the sons and daughters of students who were schoolmates of ours twenty-five years ago.

The church is badly in need of a pastor, and would do the right thing for the right man. We are confident that the effort put forth in the meetings will tell in eternity.

WILLIAM J. CAMBRON.

WHITEVILLE 1914.

The Sunday School of Whiteville invited the West Tennessee Sunday School Convention to meet with them in 1914, and we are asking the convention or committee to give our invitation a prayerful consideration. We hope you will accept and come, for many reasons: First, because we need your inspiration just at this period when we are beginning to grow, so that we may catch a larger vision and that our city may be moved to do greater things for the Lord. Second, it has been ten years since the convention met here, and we are believing it is our time for the convention. Third, Whiteville is on the N. C. & St. L. R. R. and is located in Hardeman county, twenty miles west of Jackson and about fifty-two miles east of Memphis, so every West Tennesseean can easily reach the place, as well as all others. In the fourth place, we want you to come to us and see our new church, town, people. We want you to come badly. Such places as Memphis and Jackson call have the State Convention and the smaller places which cannot take care of the State Convention should have the W. T. S. S. Convention. Please accept our invitation and meet with us.

JAS. H. OAKLEY.

Whiteville, Tenn.

Dr. Folk was with us last Saturday and Sunday and delivered two of his travel lectures—one on "The Land of the Lord and the Lord of the Land," and the other on "The Holy City." Both were greatly enjoyed by the large audiences that were present, especially the lecture on Jerusalem. The children and young people of our Sunday School were present in large numbers and gave attention that indicated that they were instructed and entertained. We regretted that there were not more of the brethren from the other churches of the Association with us to enjoy the treat.

ROBERT CLEMENTS, Supt. of Baptist S. S.
Dickson, Tenn., April 5, 1913.

AN EXPLANATION.

I think it is justice to the church at McKenzie as well as to myself that I give a word of explanation as to why I am leaving McKenzie to go to Trenton so soon after having entered upon my work here. The change is due to what easily and often happens when a preacher attempts to correlate two or more churches to constitute his pastorate. Giving up one of them of necessity means to give up all when another combination can't be effected. This is my situation. My recent efforts to bring McKenzie church to full time preaching failed for the present. Consequently having severed my connection with Gibson as pastor, only half of my time was occupied. This I could not afford. The Trenton Church extended her call, hence my acceptance.

I have only the very kindest things to say with reference to this blessed little band of Baptist at McKenzie. It is my prayer that some Brother who can, will come and lead this people into what is so much needed here.

I enter upon my work at Trenton the first Sunday in May. May I have the prayers of my brethren.

J. A. CARMACK.

McKenzie, Tenn.

THE BAPTIST COLLEGE IN RUSSIA.

We are officially informed that the British Baptists have paid for out of their own funds and secured title to the excellent college campus in St. Petersburg, about which information was given several months ago. The British executive committee of the Baptist World Alliance assures the American executive committee that it could not come to pass that the Russian government would confiscate property belonging to any British or American citizens. The property is entirely safe. The question is to secure the government's consent for the school, and of that the British leaders are confident. They ask for a little time and believe their report will give every assurance desired. The American money already paid in is safely in bank, bearing interest, under the care of Hon. E. W. Stephens, treasurer, Columbia, Mo. There will be no paying over of the American funds until the American executive is completely satisfied after every possible assurance.

A LINE-UP!

The call rings round the world for help in heathen lands.

Our forces on the foreign fields give glowing reports of the great work.

Let all hearts be lifted in prayer to God for guidance, and all hands help to lift the load upon us.

Our Boards have planned well, and our secretaries have worked unceasingly; our God is watching the scene!

Let every church in Holsten Association, under the direction of pastor, deacon, or some one interested, make a contribution to Home and Foreign Missions during the month of April. For the Saviour's sake, let not one church fail! Let every church line up before God and the world and do her duty.

A. J. WATKINS.

MESSENGERS TO THE SOUTHERN BAPTIST CONVENTION.

The time has arrived for the appointment of delegates to the Southern Baptist Convention and it will be greatly appreciated if those who wish to be appointed will send in their names at once to me.

J. W. GILLON, Cor. Sec.

My husband was a life-long subscriber and dear lover of the Baptist and Reflector. He loved to hear it read during his last sickness, which lasted from September 7 until November 24. He was 78 years old. He made mention of his departure, often assuring us that he was ready to go. He provided for his beloved pastor to receive the amount which he was paying him monthly as long as he serves the church.

F. R. FRESHOUR.

Townsend, Tenn.

(We knew Brother Jacob Freshour. We have had the pleasure of being entertained in his home. He was a noble, generous Christian man. We had not heard of his death. We regret very much to learn of it.—Ed.)

The Clinton Baptist church has called me for half time. I moved into the parsonage last week. Clinton is a great field with a great people. The Lord gave us a glorious revival here in February. The church was greatly awakened, and many souls were born into the Kingdom. The other two Sundays will be given to Bethel and Briceville churches.

D. W. LINDSAY.

Clinton, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

Cookville.—Pastor preached at both hours. Large congregation at night. 75 in S. S.

Rust Memorial.—Pastor A. I. Foster preached at both hours. Morning, "The Lord's Second Coming;" evening, "Jesus at Bethesda." Good B. Y. P. U. and S. S.

Lockeland.—Pastor Skinner preached in the morning on "The Guidance of the Holy Spirit." Rev. J. W. Linkous preached at night. Pastor preached at Calvary Church. Three forward for prayer. Eight conversions. Meeting continues. Good congregations.

Fellowship.—Pastor Bragg preached in the morning. Prayer and song service at night. Fine S. S. Pastor preached at C. P. Church at Sugg's Creek in afternoon.

Belmont.—Pastor preached at the morning hour. Old-time experience meeting at night. 138 in Sunday School, 22 in B. Y. P. U. Two requested prayer at night. Pastor M. E. Ward accepts with great appreciation the library of Dr. A. Owen through his daughter, Mrs. C. C. Phillips, given him on account of many kindnesses shown her father by Dr. G. C. Savage.

Grace.—Bro. J. S. Pardue preached at the morning hour on "God's Power Swaying a Man." Pastor Creasman spoke at night on "The Road to Manhood." 128 in S. S.

Howell Memorial.—Pastor Cox preached at both hours. Morning theme, "Saving the Homeland;" evening theme, "The Man Who Was Too Busy."

Centennial.—The pastor, C. H. Bell, preached at both hours. Subjects, "The Work of Holy Spirit" and "Jesus the Wonderful."

Grand View.—J. T. Upton, pastor. Good S. S. Good B. Y. P. U. Pastor preached at 11 a. m. on "Man Filled With His Own Ways;" at 7:30 p. m., Bro. J. T. Ratcliff preached to the delight of all present, subject: "Christ Knocking at a Closed Door."

Eastland.—Pastor W. T. Ward preached at both hours. One addition by letter. Bro. Fetzer, from Belmont Baptist Church, spoke to our B. Y. P. U. greatly to the delight of our people. Baptized one at the evening service. Preached at Donelson Baptist Church at 3 p. m. One conversion.

Calvary.—Pastor J. W. Linkous preached in the morning on "The Sorrows and Disappointments of Old Age Without Religion." Rev. C. L. Skinner preached at night. Seven conversions and five additions. The meeting will continue this week. 77 in S. S.

North Edgefield.—Pastor preached at both hours, subjects: Morning, "Power Given;" at night, "Christ the Pardon Bringer." Good congregations and S. S. Good B. Y. P. U.

Third.—Pastor Robert L. Lemons preached at 11 a. m. on "The Child and the Church," and on "Ways and the Way." Two received, but not reported last week.

Seventh.—Pastor Wright preached in the morning on "God's Willingness to Forgive Sins." Dr. Hibbs preached at night on "Paul's Call to Macedonia." One forward for prayer.

Edgefield.—Pastor Lunsford preached at both hours. Morning to Baracas, "A Man's Religious Financial Duty;" night, "Winning and Holding the Attention." Splendid day.

MEMPHIS.

First.—Pastor Boone preached to good congregations. Subjects, "The Reason Why" and "Bethel."

Binghamton.—Pastor Roswell Davis preached at both hours; morning, "The Need of a Revival;" evening, "Wise Things and Foolish Things." Four additions by experience and baptism.

Central Ave.—Pastor Cornelius preached at both hours. Subjects, "Salvation Restored," and "The Mystery of Peace." Two good services.

Central.—Pastor Cox preached at 11 a. m. and 8 p. m. Four received by letter. 209 in S. S. B. Y. P. U. was organized at 7 p. m.

Calvary.—W. L. Norris of Milan preached at night on "Though He slay me, yet will I trust Him." Large crowd, good interest. Observed Lord's Supper. Took collection for the poor.

Bellevue.—Pastor Hurt preached at both hours. Seventh Street.—Pastor Strother preached on "Harmony of the Law and the Gospel" and "Indifference to Spiritual Matters."

Temple.—Pastor Bearden preached at both hours. Morning subject, "Our Present Opportunities;" evening, "Happiness." Rainy day. 150 in S. S.

Union Ave.—Pastor E. L. Watson preached at

both hours to large audiences. 190 in S. S. 88 in B. Y. P. U.

Boulevard.—Pastor R. Burk preached at both hours. Very good attendance.

LaBelle Place.—Pastor D. A. Ellis preached both morning and evening. Four additions. Two by letter; two for baptism. 229 in Sunday School. Rain, but a good day.

Rowan.—Pastor O. A. Utley preached at 11 a. m. and 7:30 p. m. Splendid crowd at night. On account of the disturbance of the flood, the meeting is postponed until the fourth Sunday in this month.

KNOXVILLE.

First.—Pastor Taylor preached in the morning on "Winning by Loss," and in the evening on "Saving Faith." Two received by letter. Received three others for baptism.

Deadrick Ave.—B. C. Hening, pastor. Geo. W. Edens preached in the morning on "The Meaning of the Gospel Message to the Individual," and in the evening on "Knowing God." 630 in S. S. 52 in Lawrence Ave. Mission. 38 Dale Ave. Mission. Pastor in Richmond, Va., in revival.

Broadway.—Dr. Risner, pastor, preached in the morning on "The Evolution of Excellence," and in the evening on "Be Not Weary in Well Doing." 440 in Sunday School. Ten received by letter. Great missionary move.

Bell Ave.—Pastor Wm. J. Mahoney preached in the morning on "Bright Sorrow," and in the evening on "Will All Men Be Saved?" 594 in Sunday School. Four received by letter.

South Knoxville.—Pastor W. J. Bolin preached in the morning on "The Religious Unit," and in the evening on "The Will of God." 268 in S. S. Three received by letter.

Euclid Ave.—J. A. Phillips preached in the morning on "The Church," and in the evening on "What Is Christ to Me?" 165 in S. S. Good services.

Lonsdale.—Pastor J. C. Shipe preached in the morning on "Our Lord's Sympathy for the Oppressed," and in the evening on "Not for Sale." 206 in Sunday School.

Beaumont.—Pastor D. A. Webb preached in the morning on "Mark Them That Cause Division in the Church," and in the evening on "False Profession." 151 in Sunday School. Rev. E. H. Yankee will be at our church next Sunday, the 20th, and begins a meeting.

Gallagher's View.—Pastor, W. J. Setzer. Preaching in the morning by J. A. Davis, Fountain City, on "Church Finances," and in the evening by the pastor, text from John 7:37. Day of interest.

Piney Grove.—Pastor H. M. Grubb preached in the morning on "My Father's Business," and J. C. Humphries preached in the evening on "Prayer." 53 in Sunday School. Received one by experience who had been a member of the U. B. Church.

Third Creek.—Pastor J. H. DeLaney preached in the morning on "Go Ye, and Lo, I am With You." J. F. Wolfenbarger preached in the evening on "A Faith That Wins." 211 in S. S. Five baptized. Four received by letter. Two professions. Four reclaimed. Three approved for baptism. Our church voted to build an addition to the house, work to begin at once. Good B. Y. P. U. service.

Valley Grove.—J. F. Wolfenbarger, pastor, preached in the morning on "The Remedy for Sin" and in the evening on "How Can There Be?" 76 in S. S. Good day.

Immanuel.—Pastor Chas. P. Jones preached in the morning on "A Church at Work," and in the evening on "The Value of an Opportunity." 160 in Sunday School.

Fountain City.—J. A. Davis, pastor. Chas. L. Conrad preached in the morning on "The Gospel Feast," and the pastor preached in the evening on "Glorying in the Cross." 137 in S. S.

Lincoln Park.—Pastor Pedigo preached in the morning on "She Was Not Hid," and in the evening on "Wandering From God." 103 in S. S. Two received by letter. Good day.

Mountain View.—Pastor S. G. Wells preached in the morning on "A Square Deal," and W. W. Bailey preached in the evening on "Consecration." 209 in Sunday School.

Island Home.—Pastor Dance preached in the morning on "Will the Lord Answer Our Prayer if We Fail to Answer His?" and in the evening on "Creation." 275 in S. S.

Gillespie Ave.—Pastor A. Webster preached in the morning on "The Promise of God to Those Who Hunger," and in the evening on "Tasting of God's Goodness." 109 in S. S.

Cedar Ford.—Pastor W. A. Masterson preached in the morning on "Wearing the Christian Garments," and in the evening on "The Fate of the Wicked at the Lord's Second Coming." 120 in S. S. Work moving nicely.

Oakwood.—Geo. W. Edens, pastor. J. Pike Powers preached in the morning on "The Scriptural Conception of the Person and Work of Christ." Chas. L. Conrad preached in the evening on "Summer Is Coming." 213 in S. S.

Calvary.—E. A. Cate, pastor, preached in the morning on "In the Kingdom," and in the evening on "The Righteousness of God in Him." 112 in Sunday School.

Armona.—Pastor John F. Williams preached in the morning on "Glad Tidings of Good Things," and in the evening on "The Third Saying of Jesus on the Cross." 105 in S. S. One received by letter.

CHATTANOOGA.

Tabernacle.—Pastor Fort preached at both hours—themes, "The Ministry of Small Things," and "Shall We Know Each Other There?" 434 in Bible School. Four additions, 5 baptized, 7 professions. Miss Lucy Irby of Atlanta comes as pastor's assistant. Pastor goes to First Church, Americus, Ga., for a meeting.

East Chattanooga.—E. J. Baldwin, pastor. Preaching, 11 a. m., by Rev. Dan Quinn, subject, "Missions." Preaching 7:30 p. m. by the pastor, subject, "Have Faith in God." Revival going on with increased interest; 3 additions by letter, 8 by baptism, 5 waiting baptism. House packed to the doors. The greatest for East Chattanooga Church in its history. 201 in Bible School.

St. Elmo.—Pastor Vesey preached morning and evening, subjects: "Our Lord's Economy," and "Keeping the Law."

East Lake.—Dr. E. E. George preached at both hours to large congregations. 145 in S. S. Two additions. Fine B. Y. P. U.

Alton Park.—Pastor Duncan preached on "Stewardship" and "A Withered Hand." One addition. 86 in Sunday School, a gain of 22 over last Sunday.

Ridgedale.—Rev. Lewis Berhardt of the Southern Howard Association preached in the morning on "The Good Samaritan." Pastor preached in evening on Isaiah 1:3. Two baptized since last report. 119 in Sunday School.

North Chattanooga.—Good attendance at all services. Pastor L. E. Hoppe preached in the morning. At the evening service, Rev. R. C. O'Brien, an ex-missionary from India, lectured on Palestine, giving a graphic word picture of the Holy Land, closing with a description of the crucifixion.

Dodson Ave. Mission.—W. I. Norris, Supt. 49 in Sunday School. No service Sunday night. Prayer meeting Thursday night at 7:30. This mission is fostered by the East Chattanooga Baptist Church.

CLEVELAND.

Yesterday was a great day at the Inman Street Baptist Church. 190 in S. S. After a great sermon by Pastor White, pledges were taken to the amount of \$6,435 toward a new church building. In the evening the B. Y. P. U. had a very interesting meeting, after which Bro. White preached a very spiritual and helpful sermon.

R. M. VARNELL.

NEWPORT.

Number in S. S. today, 335. Congregation large. Subjects, "Children of God" and "Salvation of a Syrian Officer." Received two by letter and four by experience and baptism and baptized them. Leave tonight for Birmingham to be in a meeting of two weeks with Pastor Bradley.

J. W. O'HARA.

ARE YOU COMING?

Where? To the West Tennessee Baptist Sunday School Convention at Lexington, April 22-24. If so, please send me your name at once. Don't fail to get a certificate of agent from whom you buy your ticket. Homes for everybody who will come.

FLEETWOOD BALL.

Lexington Tenn., April 10, 1913.

I am greatly rejoiced this morning in the decision of one young lady of my congregation to give the salary of a missionary. She does this at a sacrifice. She is overjoyed at the privilege. The result of last night's prayer-meeting was the inauguration of a tither's band. It begins operations with the promise of many recruits.

J. W. O'HARA.

Newport, Tenn.

MISSION DIRECTORY.

ORPHANS' HOME.

C. T. Cheek, President, Nashville, Tenn.; Rev. W. J. Stewart, 2141 Blake-more Ave., Nashville, Tenn., Secretary and Treasurer, to whom all communications and funds should be directed. Send all supplies, freight prepaid, to the Tennessee Baptist Orphans' Home, Callendar Station, via L. & N. R. R. Express packages should be sent to Nashville, in care of Rev. W. J. Stewart.

MINISTERIAL EDUCATION.

For Union University, address A. V. Patton, Jackson, Tenn.; for Carson and Newman College, address Dr. J. M. Burnett, Jefferson City, Tenn.; for Hall-Moody Institute, address Dr. H. E. Watters, Martin, Tenn.

TENNESSEE COLLEGE STUDENTS' AID FUND.

Rev. H. H. Hibbs, D.D., Financial Secretary, Murfreesboro, to whom all communications should be addressed; Geo. J. Burnett, President, Murfreesboro, to whom all money should be sent.

STATE MISSION BOARD.

J. W. Gillon, D.D., Corresponding Secretary and Treasurer, Nashville, Tennessee, to whom all communications and funds should be directed.

COLPORTAGE.

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

BAPTIST MEMORIAL HOSPITAL.

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

SUNDAY SCHOOL BOARD.

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

HOME MISSION BOARD.

Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. W. H. Major, D.D., Covington, Tenn., Vice-President for Tennessee.

FOREIGN MISSION BOARD.

Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. William Lunsford, D.D., Nashville, Tenn., Vice-President for Tennessee.

SUNDAY SCHOOL WORK.

W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn., to whom all communications should be sent.

MINISTERIAL RELIEF.

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

XII.

A JOURNEY THROUGH PALESTINE.

Conducted by

REV. JESSE LYMAN HURLBUT, D. D.

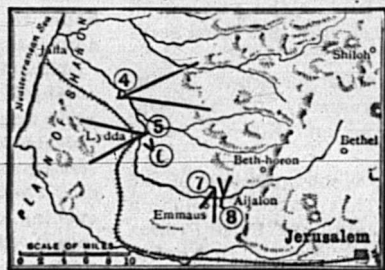
The Via Dolorosa, the "Street of Sorrows," is the name given to the street traversed by Christ while bearing his cross from Pilate's judgment hall to Calvary. Turn to our map of Jerusalem and note the traditional route of the Via Dolorosa. It starts at St. Stephen's Gate, just north of the Temple Area, and leads westward through two abrupt turnings and ends at the Church of the Holy Sepulchre. We shall now look down upon a company of pilgrims in this street, at the point marked 23.

Position 23. Pilgrims on the Via Dolorosa, the Route to Calvary.

Standing on a house roof, we have a splendid vantage point from which to look down upon this picturesque company of pilgrims crowded in this narrow street below. And what an

interesting study this throng makes, gathered evidently from widely separated parts of the earth. Many of those standing here with their backs turned towards us are monks, for we can see the round shaven spot on their heads—the tonsure. Those hoods and veils show that some are nuns, too. And then there are ladies with modern bonnets on the edge of the circle; are they pilgrims or only tourists, looking on in mere curiosity? On the opposite side of the street we can see some people looking down from the house-tops, as we are, at the throng beneath. The procession has paused for service at one of the "Stations of the Cross," the spot where it is said the suffering Savior first fainted under the weight of the Cross. One could not ask for a more reverent or attentive audience. A few are glancing about, but the majority are looking intently at the speaker. What a revelation of human hearts and lives it would be if we could know the thoughts and feeling being aroused in this motley but earnest crowd!

As you probably know, hundreds of thousands of pilgrims make the traversing of this street one of the objects of their visit to Jerusalem. In order that they may realize more vividly all that Jesus suffered, they follow not only in spirit, but bodily this supposed route of Jesus, pausing at each incident that marked the way of sorrow, to give themselves up to contemplation and prayer. These are the "sta-



tions" of which the Catholic Church recognizes fourteen, between the Pretorium and the Holy Sepulchre. Authorities differ as to the exact route which Jesus followed, but the fact is the same, and that mighty fact is brought before us on this street as nowhere else, that Jesus of Nazareth once stood in this city, crowned with thorns; that some pavement here was pressed by His torn feet; that on his lacerated back rested a cross which He bore for you and for me.

There stands in Jerusalem one Church which we are now to visit, not so much because of its traditional memories, as because of its beautiful interior, and the tragic history of the sect that worships there. Notice on our map of Jerusalem the location of the Armenian Quarter in the southwestern portion of the city. The spot where we stand is marked 24.

Position 24. The beautiful Church of the Armenian Christians.

Yes, this is beautiful, but not with the beauty of classical lines and proportions in architecture, but with that of rich and abundant decoration. Look at the carving on the walls, and the crystal chandeliers, and silver lamps hanging from the ceiling. Gas or electricity is not yet in general use in Palestine, and this explains the maze of graceful and beautiful lamps festooned and suspended from every point of vantage. The Armenians, though oppressed for centuries, are nevertheless the richest people in the city, as they are throughout the Turkish Empire, for they have almost a monopoly of trade, and they are shrewd in business. If the Turks rob them, they cheat the Turks, it is said. And they show their liberality, as well as their taste, in the gifts which they

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bestow upon their church. Notice the pointed black hood on the man in the long robe. That is the characteristic headgear of the Armenian monk, and is often seen in this part of the city, where the Armenians number about six hundred souls.

This church is dedicated to St. James and tradition says that it stands on the spot where he was slain (Acts XII:2). It brings to our thoughts, therefore, that early day in the history of Christianity (Acts I-V), when the Christian church was exclusively Jewish, when Peter, James and John were its three recognized leaders, when Solomon's Porch in the Temple was its preaching-place, and when the believers were wont to meet in "the upper room" here on Mount Zion. This was the pentecostal church, living in the brief goldenage of peace, before the preaching of Stephen and the vision of Peter opened the door to the Gentiles; and before persecution begun by Saul of Tarsus scattered the little company, and sent the gospel abroad to a wider field. As we think of those early days of the Christian church, and read of what believers had to suffer for the faith, the martyrdoms in Palestine, the slaughter of thousands in Rome, we are often inclined to feel that no such cruel brutishness would be possible in men to-day. But the horrible butchery of thousands of these Armenians reminds us of what human passion, urged by religious fanaticism, is still capable of doing.

To visit the Via Dolorosa and the Church of St. James on Mt. Zion use the stereographs (23) "Pilgrims on the Via Dolorosa, the route to the Cross" and (24) "The beautiful church of Armenian Christians."

Editorial Note: In this department Dr. Hurlbut will take his readers to one hundred places in Palestine, two each week. By means of remarkable stereoscopic photographs you cannot only see for yourself each of these one hundred places, in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs, \$1.00. Less than six stereographs in one order, 20 cents each. The 26 stereographs for three months are \$4.33. The 100 stereographs for the year, in a cloth-bound, gold-lettered case, with a guide-book by Dr. Hurlbut of 220 pages (containing full descriptions of each place) and a series of seven patent locating maps, is \$18.75—scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-aluminum stereoscope, \$1.15. Express charges paid. Send order to Baptist and Reflector. Further descriptive matter sent on request.

Rev. Wm. P. Swartz, Poughkeepsie, N. Y. "We find these Palestine tours very valuable, as they give a reality to the Bible story, put it upon the earth and among men, and separate it from the realm of fairy-land in the child's world, making the Bible narrative a truth for to-day and for us."

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A NEW DANGER.

Not long ago there was a time when parents could leave any American periodical upon the sitting-room table without misgiving. That time has passed. The periodicals that you do not need to examine with some care before you put them where your girls may see them are now few. Under one specious pretext or another, those who control them are printing stories and articles that are far from paying that deference to modesty and decency upon which our literature used justly to pride itself.

This is a matter for very great regret. Periodicals intended for general reading seek to enter the home—on the plea always that they bring wholesome recreation if not more solid benefits. Thus they rest under a peculiar obligation to be careful what they print. That obligation they are now disregarding, to the injury of our youth.

Now it is the right and the duty, and it should be the peculiar care of parents, wisely to pick the counselors of their daughters in all that relates to love and marriage. This right and duty The Companion does not believe they wish to delegate to any editor—especially of the commercial type—or to any story-writer—especially the story-teller of meager talent, who must spice his wares if he would sell them. In respect of these matters, there is a right time and a wrong in which to impart the new knowledge; there is a right mood and a wrong in which to receive it. Only they who are intimately acquainted with the individual girls to be guided can hope to escape making tragic blunders. Our daughters should not be left to the mercy of the casual magazine.

If the new standards of the periodicals are to persist, the difficulty of the problem of bringing up our young people in sweetness and wholesomeness of mind is greatly increased. Their reading must be much more strictly supervised; their taste for what is good and pure and wholesome in literature must be more sedulously cultivated; and their characters must be molded to new strength to resist in a world no longer tender of them.

But must the new standards persist? Cannot the periodicals of general circulation be forced by public opinion to abandon their new license? Certainly we do not need to buy and read them and bring them to our homes; and if we do not buy them, they will not long offend.

DON'T WORRY—EAT.

Memphis, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui, I am much stronger, and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success has stamped Cardui with the seal of public approval. During this time, Cardui has benefited a million women. Why not you? Try it, today.

Rev. Floyd Crittendon of Martin, Tenn., preached with great acceptance last Sunday at Parsons and Decaturville, Tenn. It is thought he will yield to the persuasions of the saints to accept that pastorate. He is a capable man.

WOMAN'S MISSIONARY UNION.

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Nashville, Tenn.

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Headquarters, 710 Church Street,
Nashville, Tenn.

The special Jubilate program will be
presented on Sunday, May 11. There
will be three services, morning, after-
noon and night.

We hope that many members of our
Y. W. A.'s are planning to attend the
great Annual Convention of W. M. U.
in St. Louis, May 9-14.

One of the chief charms of the Co-
lumbia meeting was the informal spir-
it that prevailed. Not disorderly, you
know, but friendly and home-folksey.

FROM OUR PRESIDENT.

Glad service in Tennessee W. M. U.
It is growing and we are seeing and
feeling it. The superintendents of As-
sociations and societies are showing
such an increased love for and inter-
est in the work. The officers are opti-
mistic and declaring that "the Lord
hath done great things for us," for
His care is seen. Whether or not we
have rendered the offering that we had
hoped, let us press forward with in-
creasing devotion, for this is a time
of praise and gladness, and we have
cause to so declare. A large and fine
body of women, representing our State
W. M. U., will be in St. Louis next
month. With receptive minds and
grateful hearts they go, and when
these return they will likely bring an
added stimulus to their tasks. Ex-
pect it. Lovingly always,
MRS. A. J. WHEELER.

A BRIEF REPORT OF A HAPPY DAY.

A bright and happy crowd of dele-
gates from various portions of Middle
Tennessee gathered in the church at
Columbia on April 9 to attend the an-
nual Divisional Convention of this
portion of our State. Everybody looked

handsome and as if they knew there
was "a good time coming." Some folks
had on new spring hats and other fine
"fixins," but they didn't look a bit
prettier than the rest of us who were
sporting winter things and trying to
forget our misfortunes. Mrs. Lunsford
of Nashville presided, as we all knew
she would, with grace and dignity. Af-
ter the devotional service Mrs. S. W.
Maxwell of Columbia gave a brief but
earnest address of welcome, to which
Mrs. Lunsford responded. We all re-
gretted that only four of the Asso-
ciational superintendents were present
to make reports. If the remaining
eight only knew what they missed!
Miss Alice Robinson of Salem, Mrs. J.
W. Patton of Ebenezer, Mrs. A. F.
Burnley, representing Wiseman, and
Mrs. L. A. McMurry of Nashville As-
sociation, all spoke interestingly of
their work and of the various prob-
lems with which they have to contend.
Smiles and tears greeted the reports
of these faithful workers, who in the
capacity of superintendent help to
make the W. M. Union the power
that it is. We got a strong magnifying
glass, and hunted for the other su-
perintendents, but failed to see them.

Miss Robinson also spoke on "Why
Have an Organized Association?"
bringing out the thought that organ-
ized effort is the best. Our new Cor-
responding Secretary, Miss Buchanan,
made a strong talk on "Enlistment and
Development." After you win the
"other woman," the thing is to develop
her; educate her, so to speak, along
missionary lines. The uninterested
woman is the "white elephant" on our
hands! Sometimes we lose patience
and want to chloroform her, but on
the whole that isn't a wise plan. The
best plan is to preface every thing
with prayer—pray for her before you
go after her, pray for her after you
get her, and some more if you want to
keep her; meanwhile, add a few peti-
tions in your own behalf.

When the lunch hour arrived every-
body was ready for it. Fragrant cups
of coffee cheered the inner woman,
while genuine chicken salad and de-
lightful accompaniments convinced us
again that Columbia was a fine place
for the Convention to meet.

The afternoon session was if any-
thing even more full of good things
than the morning. Miss Buchanan led
the opening service, and urged that we
give our best to our Lord—the best of
our time, our talents and oh, well, *our-
selves*.

Miss Mary Northington conducted a
workers' conference, and the subjects,
"Dead Societies," "How to Revive
Them," and "Interesting Programs,"
brought out lively discussions of how
to solve these very vital problems.

Mrs. W. W. Kannon, Nashville, read
a splendid paper on "Tithing," which
was so unique and so convincing that
she was asked to allow it to be printed
in leaflet form.

Miss Northington spoke in her bright
and breezy way on the "Memorial
Scholarship," and Mrs. Bryan of Nash-
ville read a most interesting, thought-
ful paper on "Why Missions in the
Sunday School?"

Our youthful office assistant, Miss
Nellie Jackson, presented charts of
the work of our W. M. U. since its
formation in our State, and mingled so
much wit and wisdom with her ex-
planatory remarks that we all gave
her a rising vote of thanks for her
delightful report. The program was
shortened somewhat in order that a
number of the ladies could catch their
trains homeward. But it was a day so
full of good things that its memories
will linger long in the hearts of those
who were there. It was above all
things a spiritual meeting, and isn't
that meeting in which God is most hon-
ored the most successful one?

MEETING AT SANTA FE.

Sunday, April 6 was given over by
our pastor to the W. M. S. of Santa
Fe Baptist Church, for our annual all-
day birthday meeting. There were a
number of pastors present, who made
especially enthusiastic and soul-stir-
ring addresses on some phases of mis-
sion work. It was a great pleasure to
have with us Miss Maggie Buchanan,
our new Corresponding Secretary, so
recently arrived from the West, and to
listen to her helpful, inspiring address.
Later she made a heart-to-heart talk
to the women only, which gave us
cheer and comfort. We bespeak for
her success in her Tennessee work.
Let us give her our co-operation.

Much enthusiasm prevailed, and we
trust much good was done on the sub-
ject of missions.

A noon lunch was enjoyed by a hap-
py company of people, both men, wom-
en and children.

Not by any means must the birthday
offering for missions be omitted. When
it was counted we had \$61, and today's
mail carries it to Dr. Gillon.

MRS. J. W. PATTON.

NEWS FROM OCOEE.

The Ocoee Union had a very delight-
ful meeting on the first of April with
the Central church, Mrs. Rolston, pre-
siding.

Mrs. King, formerly a missionary in
China, was engaged to work for the
next three months in the Ocoee Asso-
ciation, and hope of much more work
in its bounds is indulged in.

Mrs. Keese of Highland Park, gave
a splendid talk on what can be done,
and Mrs. Stewart, a worker for the
Tuberculosis Association, talked of
what the churches could do each in its
own territory, and gave some pathetic
instances that had recently come un-
der her notice.

The lady from the "Travelers' Aid"
interested the good audience very
much.

Many of the ladies will go to Le-
noir City, including the Vice-president
for Ocoee.

The next meeting will be in East
Chattanooga in July.

L. D. EAKIN.

The W. M. U. of Cumberland Asso-
ciation held a very interesting and
profitable all-day meeting at Hopewell
church, Wednesday, April 2. Our su-
perintendent, Miss Josie Winn, was
with us, and presided over the meet-
ing. The following program was car-
ried out:

Devotional exercises, conducted by
Mrs. G. R. Dean of Hopewell church.

"The Value of Our Literature, and
How to Use It," Mrs. L. S. Ewton of
Springfield. Mrs. Ewton emphasized
the fact that the Bible should be the
first and greatest of all literature; that
the Home and Foreign Journals, Bap-
tist and Reflector and other literature
were very helpful to us in our work,
and that each society should have a
committee to take subscriptions and
distribute such literature.

"The Judson Centennial," Mrs. H. S.
Taylor, Oak Grove church. Mrs. Tay-
lor spoke very beautifully of Judson's
conversion; how he came to be a Bap-
tist; of his great work and many hard-
ships in the 38 years that he spent in
India.

"Personal Service," Mrs. D. C. Far-
thing, Springfield church. Mrs. Far-
thing said that the chief aim was to
make Christ known in his spiritual
service. Of the different ways by
which it might be done, and the joy of
the service.

Lunch was served at noon on the
grounds.

Miss Arah Porter, Hopewell church,
conducted devotional exercises.

Following was a short business con-
ference. The Associational minutes
were read. Moved and carried that

MIGHT NOT BE ALIVE.

McMinnville, Tenn.—Mrs. Ocie Jett,
of this place, writes: "I don't believe
I would be living today if it hadn't
been for Cardui. I lay in bed for 27
days, and the doctor came every day,
but he did me no good. Finally, he
advised an operation, but I would not
consent, and instead took Cardui. Now
I am going about the house, doing my
work, and even do my washing. Car-
dui worked wonders in my case. I am
in better health than for five years." Cardui is a strengthening tonic for
women. It relieves pain, tones up the
nerves, builds strength. Try it. At
your druggist's.

the W. M. U. of Cumberland Associa-
tion have an all-day meeting on the
first day of our Associational meeting
(except that we adjourn for the 11
o'clock sermon). That we have a
program and fuller reports from the
societies.

"Our Young People," Mrs. S. N.
Morrow, Spring Hill church. Mrs.
Morrow spoke of the importance of
early training, and of the different or-
ganizations to train the young people
to do effectual service.

"Tithing," Mrs. Crocker, Orinda
church. In Mrs. Crocker's absence,
Miss Winn spoke of the fact that Abra-
ham and Jacob were tithers; of the
experience of Mr. Duke of Texas and
others. We were agreeably surprised
to find eight tithers in our small audi-
ence. Others promised to join the
band.

"The Jubilate at St. Louis," Mrs. P.
W. Carney.

MRS. P. W. CARNEY,
Secretary and Treasurer Cumberland
Association.

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Churches, whether on furlough from
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for the world wide enterprise, oppor-
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methods, and mutual acquaintance, be-
tween Christian workers of every
church and every land. The latest in-
formation concerning every field is
presented in this annual gathering.
The trustees of the Sanitarium place
at the disposal of the missionaries the
chapel, and tabernacle that was built
for this Conference by Dr. Foster, the
founder of the Sanitarium.

They likewise offer free entertain-
ment during the Conference to all mis-
sionaries. Friends of missions will
find it easy to arrange for a visit to
the gathering.

All who expect to attend, or are in-
terested in the Conference may address
the Corresponding Secretary, Mrs. H.
J. Bostwick, Clifton Springs, N. Y.

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THE MIDDLE TENNESSEE SUNDAY SCHOOL CONVENTION.

This Convention met at the Columbia Baptist church on April 9. It was called to order at 7:30 p. m. by President W. D. Hudgins. After devotional services, conducted by Dr. A. E. Booth, Rev. W. T. Ussery delivered a cordial address of welcome, to which Rev. J. T. Upton made a graceful response.

The annual address was delivered by Rev. H. W. Fancher, of Winchester, on the subject, "The Life Beautiful." The address itself was beautiful in conception and graceful in delivery, and made a fine impression. Brother R. J. Cowan, of the Belmont church, Nashville, told in a very interesting manner, "How I Keep My Sunday School up to the A-1 Standard."

President Hudgins then threw the meeting open for questions and answers.

On Thursday morning Rev. M. E. Ward conducted devotional services.

Rev. J. R. Hobbs of Shelbyville, delivered a striking address on "Setting the Standard." Brother George Mitchell was to have spoken on "The Purpose of the Convention," but being unable to attend, he sent the outline of his address, which was read and commented on by President Hudgins. Dr. I. J. Van Ness discussed in a forcible way, "Teaching the Adult Class." "The Sunday School in Our Denominational Life" was to have been discussed by Dr. J. W. Gillon, but on account of his illness, he requested Rev. J. H. Wright to take his place, which he did in a very earnest address. Dr. J. M. Frost discussed, in a most thought-provoking speech, "The Pastor Leading the Forces."

In the afternoon there were three fine addresses on "The Golden Rule," by Dr. I. J. VanNess; "The Child in the Midst," by Rev. W. J. Stewart; and "Training for the King's Teachers," by Dr. J. M. Frost.

The next item on the program was reports from the Vice-Presidents. It happened, however—shall

we say happened?—that there was only one Vice-President present, Brother L. D. Jennings, of the Salem Association. He made an interesting report from that Association. While the Vice-Presidents from the other Associations were absent, there was some one present from nearly every Association, and brief reports were made about the work in each Association.

At night President Hudgins conducted an open conference on "The Teacher," after which Dr. R. M. Inlow made an eloquent and appealing address on the subject.

Devotional services on Friday morning were conducted by Rev. J. W. Patton. Miss Margaret Frost told in a very interesting way about Elementary Work, using the blackboard freely. Prof. M. W. Robinson, Assistant Superintendent of Public Instruction of Tennessee, told with much wit and wisdom about the Ups and Downs of the Sunday School at Martin, of which he is superintendent, and of the ups and downs of Sunday school superintendents in general.

One of the best-addresses of the whole Convention was by Dr. Austin Crouch, of Murfreesboro, on "Leading My Class to Christ." Dr. R. M. Inlow conducted the "Round Table" in a most enjoyable manner.

In the afternoon Miss Frost continued her striking chalk talks on Elementary Work. The editor spoke on "Viewing My Field," and in the absence of Prof. Joe Sims, his pastor, Brother N. B. Williams, made an excellent talk on "The Superintendent."

A number of brief talks were made about the Convention. The general consensus of opinion is that this was the best meeting of the Middle Tennessee Sunday School Convention we have ever held. The attendance was not as large as it ought to have been by a good deal. The enrollment, however, was probably considerably more than usual.

The following officers were elected: W. D. Hudgins, President; Dr. J. P. McDonald, Vice-President; Rev. M. E. Ward, Secretary; and Brother J. L. Robinson, Treasurer. The Executive Committee consists of the officers and Revs. J. R. Hobbs, of Shelbyville, and C. A. Ladd, of Tullahoma.

The Columbia church is now without a pastor, Brother L. T. Hastings having recently resigned to go to Oklahoma. The brethren of the church, though, showed every courtesy to the visitors. The hospitality was most gracious and cordial.

It was quite a pleasure to us to share the hospitality of our friends, Brethren J. L. Robinson and W. T. Ussery.



THE MEETING PLACE OF THE CONVENTION.

At the Southern Baptist Convention in Oklahoma City last year a committee, of which Dr. W. J. McGlothlin, of Louisville, is chairman, was appointed to consider and report at St. Louis this year upon the question of the meeting place of the Convention. In the Biblical Recorder recently, Dr. McGlothlin had an article touching upon the work which his committee has in hand. The following plan is being considered:

1. Let the Convention select by vote a list of eligible meeting places. This should be done on the recommendation of a competent committee consisting of one from each State, who shall carefully investigate the claims of the various cities which desire to be placed on the eligible list. This investigation should cover at least three things: Accessibility in location and railroad facilities, a satisfactory auditorium for the meetings and adequate hotel accommodations. Any city may be added to or excluded from this list of eligible places by the vote of the Convention after investigation by a committee as above.

2. A standing committee appointed annually shall then select the meeting place from this list each year, after mature consideration of all the varied interests

involved. The question of the specific place to meet next year would then never come before the body. The Convention would make up the eligible list, and the committee would select the specific place annually.

The reasons in favor of this arrangement were thus suggested in Dr. McGlothlin's article:

1. The Convention would always be assured of a satisfactory auditorium. We should know before we went that we could get in and hear after we were in. Those of us who are called upon to speak will know that we can be heard even though our voices may not be the strongest in the Convention. The present plan is wrong, both to the speakers and the hearers.

2. This plan would make it possible to negotiate with the hotels, railroads and other public utilities so as to get the best terms attainable under any circumstances—a matter of no small consequence.

3. It would insure proper treatment of all parts of the Convention territory in the distribution of the meetings of the Convention.

4. It would save the Convention from the annual agony of selecting the next place of meeting.

One of these places of meeting will, of course, be Nashville, for several reasons: First, because Nashville has a suitable auditorium—in fact, probably the best auditorium in the South, in which the people can be seated and where they can hear. Second, because of its central location. Being the central city of the central State of the South, it has the most convenient location of any State in the South. Third, because of its splendid hotel accommodations. In fact, so superior are the advantages of Nashville as a meeting place of the Convention, that it has been suggested that the Convention shall meet here every year.

While, of course, it would be gratifying to the people of Nashville to have it come every year, we believe, though, that the Convention ought to meet in different parts of its territory. There are a certain number of people who will go to it wherever it meets, but the great body of those in attendance upon the meeting will come from a distance of not more than 100 miles. It is simply a case where it is impossible for the mountain to come to Mohammed, and therefore, Mohammed must go to the mountain. The Convention has a great educational value for those who attend it, and as it is impossible for the great body of its constituents to attend it every year, it is important that the Convention shall be carried to them. This result is attained by meeting in different places each year.

Meanwhile, remember that Nashville is asking for the meeting of the Convention in 1914. The special reason for wishing to have the Convention at that time is that the new Sunday School Board building may be presented to the Convention soon after its completion. All the churches of Nashville join in this invitation.



CAIN'S WIFE AND MELCHIZEDEK.

We have requests to answer two old questions, which really are unanswerable.

First: "Where did Cain get his wife?" We must answer frankly, we do not know. Nobody knows. The general impression is that he married his sister. Nothing is said in the Bible about the daughters of Adam and Eve, but the probability is that there were some in the family. It was common in the East for brothers and sisters to marry. We know that this was true in Egypt. Cleopatra, for instance, was married to her brother. There are some, however, who contend that there were people in the Mesopotamian country at the time of Adam and Eve called Sumarians, and that Cain got his wife among these. Some antiquarians claim that recent Babylonian and Assyrian excavations prove the existence of such a people. This is a matter of fact, and remains to be definitely determined.

Second: The other question is, "Who was Melchizedek?" Was he a real person or a mythical char-

acter who simply represented the spirit of tithing? We think the former is true. Hear what the Bible says about Melchizedek: "And Melchizedek, king of Salem, brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." (Genesis 14:18-20.) "For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." (Hebrews 7:1-3.)

And this is all we know about Melchizedek, and all that anybody knows. Beyond that, the rest is speculation. As to the expression, "king of Salem," we may say it is a question whether it meant that he was king of a place called Salem, or that he was "king of peace," as the word implied, or both. We are inclined to think that the "Salem" referred to was what came afterwards to be called Jerusalem, being derived from a combination of Jebus and Salem. It is our opinion, therefore, that he was not a mythical, but a real person.

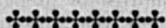


WALL STREET AND RELIGION.

The following paragraph is very striking, but as true as it is striking:

"What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of the harvest; that quit field work a half hour early Wednesday night so as to get the chores done and go to prayer-meeting. That's just what we need now to clean this country of filth, of graft and of greed, petty and big, of worship of fine houses and big lands, and high office and grand social functions."

The most remarkable part of this paragraph is the source from which it came. Where do you suppose it was found? In the columns of the Wall Street Journal. Just about the last place in the world where you would expect to find a paragraph of that kind. We are not sure whether this will be taken as an expression of repentance on the part of Wall Street or a recognition of the importance of religion in the life of a people. Perhaps both. When a revival of religion breaks out in Wall Street it may be expected to permeate the whole country.



BAPTIST PRINCIPLES.

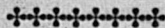
The Sunday School Board has published a second edition of the book, entitled, "Baptist Principles, or Letters to My Son," by the editor of the Baptist and Reflector. This book is slightly smaller than the first edition, and, being made from the plates, the price has been reduced from \$1.00 to 50 cents. We are gratified at the cordial reception with which the book has met. We are anxious that it may have a still wider circulation, for the good which we believe it will do in giving knowledge of our Baptist principles. We will furnish the book, neatly bound in cloth, for 50 cents. Address the Baptist and Reflector, Nashville, Tenn.



A QUESTION.

If a pastor has voluntarily agreed to pay tithes of all his income, is he justifiable in using his tithes to pay his expenses to the Southern Baptist Convention and to the meetings of the State Convention? Will the editor kindly answer, or if not, leave it to some one else?—I. N. STROTHER, Memphis.

Answer.—We should say that it would be all right for him to do so, as these bodies are religious gatherings, and he proposes to attend them in the interest of his pastoral work. And yet a still more excellent way show we unto you. And that is, let the church pay the expenses of the pastor to the Convention, and let the pastor use his tithes to give to our denominational work, such as Home and Foreign Missions, which are especially in need now. We only give this as our opinion. We respectfully refer the question to "some one else" who may have a different and perhaps a better opinion.—Ed.



RECENT EVENTS

Dr. M. M. Landrum died at Crawford, Ga., at the age of 80 years. He had been a faithful and efficient minister of the gospel for many years.

Evangelist Sid Williams is assisting Rev. Forrest Smith in a meeting at the First Baptist Church, Sherman, Texas. He is said to be stirring up interest, as he usually does.

Dr. M. B. Adams recently tendered his resignation as Secretary of the Kentucky Baptist Educational Society to accept the Presidency of Georgetown College. His resignation takes effect the first of June.

Dr. C. N. Donaldson, of Atlanta, Ga., has accepted a call to the pastorate of the First Baptist Church, Charleston, S. C. This, we believe, is the oldest Baptist church in the South. It has had a continuous existence for over 200 years.

The Baptist Record announces that the commencement sermon of Mississippi College this year will be preached by H. L. Winburne, of Arkansas. The annual address will be by W. L. Poteat, president of Wake Forest College, North Carolina.

Rev. Terry Martin has a new lecture, entitled, "The Apostle of Sunshine," by whom he means Senator Robert Love Taylor. This lecture he proposes to give under the auspices of Ladies' Aid Societies, Missionary Societies and the Daughters of Confederacy. It is announced as free to the public. Write to him at Dickson, Tenn., with regard to it.

The hosts of friends of Dr. W. C. Golden in this State will be glad to read the following paragraph from the Baptist Witness of Florida: "Dr. W. C. Golden is now at Oxford, Fla., in a meeting. He has conducted a number of very successful meetings in Florida the past winter. He will remain in Florida until May when he will return to his home in Nashville, Tenn. We should be glad to keep him in Florida. Dr. Golden is a fine man and a good preacher."

Rev. A. H. Huff, of Portland, Tenn., has accepted the pastorate of the Dyer and Salem churches. He will take charge of the work there about the first of June, and will make his home at Dyer. This is a strong field and one of great possibilities. Both churches are in the Central Association, and both are in Gibson county, only a short distance apart. Brother Huff is one of the best preachers in the State. We congratulate the Dyer and Salem churches upon securing his services. And we congratulate him upon going to so delightful a field.

We learned with keen regret of the death on March 29th of Mack Setzer, the son of Brother W. J. Setzer, of Johnson City. He was a fine young man, intelligent, ambitious and consecrated. He had expected, we believe, to devote his life to the ministry. He had already developed splendid qualities as a soul winner. We extend to Brother Setzer and the other members of the family our deep sympathy in the overwhelming sorrow which has come into their home. May they find comfort in the God of all comfort.

We are very sorry to learn of the destruction by fire recently of the house of worship of the Bird's Creek Church, near Whitlock, Tenn. The Bird's Creek Church is one of the oldest churches in the State. It is the mother church in Henry County. The Western District Association met in this house last fall. The house, while old, was quite a good one. The fire is thought to have been the work of an incendiary, and a negro is now in jail charged with the crime. Plans have been formulated to rebuild as soon as possible. A large tent has been procured in which to hold services until the house is finished. Rev. B. F. Smith is the beloved pastor of the church.

On May 11th, Doyle College will confer the A. M. Degree on Rev. S. N. Fitzpatrick, of Cookeville, Tenn., at which time he will preach the Commencement Sermon.

The new house of worship of the Springville Baptist Church was dedicated on the fifth Sunday in March. The dedicatory sermon was preached by the pastor, Rev. Andrew Potter, in the presence of a large congregation.

Rev. N. W. P. Bacon requests us to change his address from Oxford, Miss., to Coffeeville, Miss. He is supplying the church at Coffeeville at present. Brother Bacon is one of the best preachers in Mississippi, or in the South, for that matter.

Rev. J. H. Oakley, pastor of the Baptist Church at Whiteville, writes us that Whiteville wants the West Tennessee Sunday School Convention for 1914. Situated in a fine community, and with a new house of worship, Whiteville would certainly be a delightful place for the meeting.

The Alexander City church, Alabama, has just closed a fine meeting in which Rev. A. S. Smith, D. D., was assisted by Evangelist T. O. Reese and J. P. Scholfield of the evangelistic staff of the Home Board. The church was revived and 37 were added to the membership, 23 by baptism.

We were glad to have a visit last week from our friend, Brother A. F. Burnley, of Hartsville, who was passing through the city on his way to the meeting of the Middle Tennessee Sunday School Convention at Columbia. Brother Burnley is a prominent and active member of the Friendship Baptist Church, near Hartsville.

Rev. C. W. Knight, of Morganfield, Ky., has just accepted the pastorate of the church at Franklin, Tenn. Brother Knight was a former student at Southwestern (now Union) University. He is a fine man. We are delighted to have him back in this State. He passed through Nashville last week on his way to Cerulean Springs, Ky., where he is to be Moderator for Dr. Boyce Taylor in a debate with a Methodist preacher.

The Biblical Recorder announces that Rev. William H. Moore, pastor of the Calvary Baptist Church, Memphis, has accepted the pastorate of the church at Biltmore, N. C. Bro. Moore was for some years the assistant pastor at Central Church, Memphis, and later pastor of the Calvary Church. In both of these positions he did very efficient work. On account of the ill health of his wife, she was compelled to spend much of her time at Asheville, and we presume that his acceptance of the call to Biltmore was occasioned by his desire to be with her as much as possible. We are sorry to lose him from Tennessee. We commend him cordially to the Baptists of North Carolina.

"The Story Must be told. An Indian Sketch in One Act." This is the title of an exercise prepared by Mrs. Ella Shepard Burnley for use in the Friendship Baptist Church on Home Mission Day. It has now being published in tract form by the Home Mission Board of Atlanta for use in other schools throughout the South. The exercise is quite interesting and gives much valuable information with reference to Home Mission work among the Indians, particularly with regard to the work of Dr. A. J. Holt, who was for some years missionary to the Indians in what was then the Indian Territory, and who was later the beloved Corresponding Secretary of the State Mission Board of Tennessee, and is now pastor in Kissimmee, Fla. We hope that the exercise will be used widely. Write to the Home Mission Board, Atlanta, Ga., for copies.

Sunday April 6, was a good day for Central Church Memphis. The congregation at the morning service was the largest since the Rev. Ben Cox's pastorate began. Many members of the Business Men's Club were guests of the church at that service. The pastor preached a practical sermon from 1 Timothy 6:17. At night the text was "Lord open his eyes that he may see." Two members received by letter. The Sunday School is growing rapidly under the leadership of Supt. Moore. Dr. J. W. Lipsey, formerly a Memphis pastor, has recently taken charge of the Men's Bible Class. Dr. Lipsey is considered one of the best Bible teachers in the country. Mr. A. M. Austin has resumed leadership of the Baracas and is doing fine work. Two forceful sermons were delivered at Central Church recently by Rev. E. P. Aldredge of Little Rock, at which time Rev. Cox filled the pulpit at First Church there.

The Home Page

THE VICTORY OF MARY CHRISTOPHER.

(A Story of Tomorrow.)

By Harvey Reeves Calkins, A. M.,
B. D.

CHAPTER V.

AS UNTO THE LORD.

The pastor was silent for a moment. Then looking up with steady eyes, he replied:

"Let all those who so desire inclose their tithe, indicating the amount given and the distribution to be made, and let them pass it into the treasury without signing their names or otherwise indicating the source from which the money comes. If they prefer, let them pay the amount at different times and in varying sums, and use the envelope or not, at their own discretion."

"Who, then, would be able to 'keep tab?' asked the secretary, with a keen look.

"Almighty God!" said Roger Greene, with so much emphasis that every one looked at the quiet little treasurer in amazement. "I've been treasurer of this church, he said, pointing every word with his index finger, 'long enough to know that if a man intends to keep his solemn vow of Church membership, he will keep it under all circumstances, and that, if he regards his vow as a light thing, he is not likely to respond to any appeals or reminders that the treasurer may send him. Brethren, I hail this as the day of our deliverance. Let Brother Sprague's proposition be put in the form of a voluntary pledge. This pledge shall be a solemn covenant with God, and a declaration of purpose unto the Church. Most of us will prefer that the treasurer shall continue to keep a personal ledger account with each of us; but if there be any who desire that the amount of their tithe should not be known, let them render their account as unto the Lord."

"And God have mercy on the man who will lie to the Holy Ghost!" said Brother Saintly in tremulous tones.

"Will you include Brother Greene's suggestion in your proposition?" asked Randolph, after a moment of eloquent silence, addressing William Sprague.

"I will," replied the merchant, "and thank him for it. I am very grateful to Brother Crossley for directing our attention to this phase of the subject, which, I confess, I had overlooked."

"I think there can be no question," said Percival Hanley, rising to his feet, "that Brother Greene is correct. God alone can be the rightful guardian of his own storehouse, and none but the Holy Spirit can keep a correct record. Nevertheless, we must not overlook the good sense of our secretary's suggestion. Never do men more need the wise and careful precautions of the business world than when they are handling the holy tithe of God's people. The treasurer will continue to protect himself, as he does now, by receiving the offerings, and opening the tithes and subscriptions in the presence of some other member of the Board. The people also should have constant knowledge of the financial status of the Church. There should be a monthly statement placed in the hands of each member or contributor, and an audited report at least once a year. This will be a satisfaction to ourselves; it will forestall pos-

sible criticism from unfriendly sources, and will enable us to vary the distribution of our tithes from month to month, as one or another object shall appear to be in need."

"Surely, 'in the multitude of counselors there is safety,'" said Randolph. "I have never known the people to fail of their duty when they were permitted to know the facts. Certainly, Brother Hanley's suggestion should be incorporated in the proposition."

"And now," continued the pastor, "it seems to me we are nearly ready to put the matter to a vote; but before asking for a motion, there may be a further question or two. If so—well, Cyril, what is it?" he asked, noticing a discussion among some of the young men.

"Why, we were just wondering, sir, whether our Young Men's Literary Club dues ought to be paid out of our tithes?" replied Cyril, somewhat abashed.

"Has any one an answer to give?" asked Randolph, pleasantly.

"I should rather say not!" answered Arthur Roberts, who had not yet spoken. "It strikes me, boys, that, between the reading-room, the free lecture courses, the gymnasium, the tennis courts, the baths, and the general club privileges, we get just about value received!" And so it struck the boys.

"I have been accustomed to pay my subscription for the Uplook out of my tithe; is that right?" asked Miss Crawley, a middle-aged lady, very good, but with a name for being "close."

"Now, really," replied Randolph, with a side glance at Percival Hanley, who was much amused, "I feel I get about six times the worth of my money; but if you regard the Uplook as a missionary enterprise needing help, I have no doubt you should take the amount from your tithe"—and Miss Crawley did not know whether to laugh or to be a little vexed, until she looked into her pastor's face; and then she smiled. Miss Crawley never laughed.

"What is a man to do if his family objects to his paying so much money in to the church?" asked Matthew Clark, a good man, but rather under the rule of a worldly-minded wife.

"I should say it is a man's business to do as the Apostle Paul enjoins, and rule well his own household," said Randolph, with a touch of sternness in his voice. "A man's first duty is to his God, and I have never known a family that did not drift into worldliness and sin when the head of the house compromised the Word of God and his own convictions for the sake of peace at home."

Matthew Clark winced under the faithful words of his pastor. But he was brave at heart, and no man had ever doubted the reality of his religious experience. That night he renewed the consecration of his will to God.

"But what if husband and wife are members of different churches?" asked Mrs. Mitchell, a sad-faced woman, whose husband was never seen with her at the house of God.

"It is always a grief to me," said Randolph, gently, "when husband and wife together can not say to the children, 'Come, let us go into the house of the Lord.' If conscientious reasons prevent a perfect union, and the family must continue to be divided against itself, the answer, then, is perfectly clear: the tithe should be equally divided between husband and wife."

"How about the poor people who come to your door?" asked Mrs. Strong, a tender-hearted soul, constant in good works.

"We must simply remember this," answered the pastor, with quiet force—"and some of us will need entirely to reconstruct our views on the whole subject of Christian giving—the tithe is not a charity; it is an act of sacrificial worship unto God; it does not come in the same class with ordinary gifts. We do not give our tithe at all; we pay it. But the poor, whom we shall always have with us, are to receive our gifts. They can not demand our help; it is theirs of grace. After God had provided all things needful for his children, things which the creature might demand even from his Creator—things which were his of right—then, to redeem us from our poverty and shame, he gave his only begotten Son. 'By grace are ye saved.' So we, after we have rendered unto God our tithe, his right and our requirement, are ready to enjoy the exquisite blessing of giving. A gift that came out of our self-denial, even out of our own poverty, would carry with it what the poor require far more than our money; namely, our thoughtfulness and love. 'Blessed is he that considereth the poor.' Handing out a coin is a cheap way of giving help! That is not the way God considereth his children."

The bright tears in Mrs. Strong's eyes assured Randolph that her question had been answered.

"Are there any others who desire to speak?" he asked. "The hour is somewhat late, but we will gladly continue if any point remains to be cleared up."

"A question, please, regarding the tithers' pledge."

John Christopher was a silent man; but his words, though few, were always the index of a meditative mind. "I find myself somewhat questioning," he said, "as to the nature of the pledge, which, I understand, it is desired that we shall take. A pledge is a solemn thing. I can readily conceive of circumstances in which a tither would feel it his duty to use a portion of his tithes in supporting Christian work not included among the enterprises of his own Church or denomination. This would be exceptional; and yet unusual circumstances would justify it in the mind of any one of us. Should such circumstances arise, would it not be exceedingly awkward—to use no stronger word—for a man to feel that, either he must break a solemn covenant or else refuse to follow what he conceives to be the guiding voice of the Holy Spirit? Better no pledge, it seems to me, than one which might rob us of our liberty in Christ."

"In the days of the Restoration, under Charles II," answered Randolph, wistfully, "William Penn, that true-hearted but somewhat 'doughty Quaker,' asked George Fox if he thought it was right for him to continue to wear a sword; to which the gentle Friend made answer, 'Wear it as long as thou feel'st at liberty to do so.' Remember one thing, brethren, and I am confident the action contemplated to-night will work only blessing and never hardships; as already suggested by Brother Greene, your covenant is not unto man, not unto the Church, but unto God. The taking of the pledge is in lieu of the ordinary church subscriptions, and simply means the declaration of your purpose. (Of course, this has no bearing upon whether or not you will pay your tithe unto the Lord; that is a matter of Divine law, and not of human covenant; the pledge relates only to the distribution of the tithe). If, as you wait upon him in thoughtful prayer, God releases you from the covenant which you have made with him, there can be no breach of promise; and a simple notice to the treasurer, indicating your temporary or permanent change of purpose, keeps faith with all your

brethren."

"But would this not be a loop-hole by which disaffected ones could easily escape the binding vows of church membership?" somewhat doubtfully asked the secretary.

"Certainly," answered the pastor, and then added, laughingly, "but if a member is disaffected or backslidden, and desires to escape the responsibilities of membership in the church of Christ, he will crawl through a much smaller hole than this. In fact, Bro. Strong, I would not call it a 'loop-hole.' I would call it an 'open door,' through which one is perfectly free either to enter or retire. God does not desire to govern us, as some boarding-schools are governed, by rules and proscriptions. There is a childhood of character that, doubtless needs such helps as these; but—when I became a man, I put away childish things. God seeks to govern us through our purified motives and our enlightened intelligence. In the long run, a man will not do what he does not want to do; the only righteous method of church finance is that which is based on loyalty and knowledge."

"Thank you, Mr. Randolph," said John Christopher, heartily; "with such an understanding my last doubt has vanished."

"And mine also," said Percival Hanley. "And mine! and mine!" came from a dozen lips.

"I feel, Brother Randolph, that we are ready to vote," said Harrison Crossley. "The two considerations, which have been before us for the past three weeks, are: First, Does God require a tenth from his people? and, Second, Is the church the logical and scriptural 'storehouse' which should receive and administer the tithe? On both of these points my mind is as clear as light. The main considerations seem to me beyond debate. There are sure to arise questions, more or less important, and some of them truly perplexing. A few have already been suggested, and doubtless others will develop. A little quiet thought, and especially a prayer to God for his wisdom, will enable us to know the mind of the Spirit. But these are mere matters of detail, questions of casuistry and not of conscience. It seems to me we should no longer delay the hour, when, as a Church, we shall enter upon this new day in our history. I move, sir, that Brother Sprague's proposition, as amended and interpreted by the discussion of this evening, shall, beginning with the present month, be our basis of Church finance; and, further, that William Sprague, together with the treasurer and secretary of the Board, be constituted a committee to prepare a covenant, embodying the substance of that proposition; and this shall be the pledge of the Tithers' League of Trinity Church."

"I second that motion with all my heart!" said Matthew Clark, the light of a new determination in his kindly eyes.

"And I third it!" said Mrs. Christopher, excitedly, half rising, and then joining in the ripple of laughter that seemed to relieve the strain of the last hour.

John Randolph looked into the faces of his congregation, and understood why a pastor's love for his people is like a mother's for her child. Slowly he repeated, "All who are in favor, please stand upon your feet."

They did not rise in a body. Thoughtfully, one by one, as each recognized the solemn covenant into which he then was entering, they arose, until nearly all were standing.

"Let us bow our heads in silent prayer," said the pastor, deeply moved. "Let us pray that God's Spirit shall seal the covenant which

The Young South

Missionary's address—Mrs. P. P. Medling, Kagoshima, Japan.

Address all communications for this department to Miss Annie White Folk, 627 Boscobel Street, Nashville, Tenn.

Our Motto:
Nulla Vestigia Retrorsum.
(No Steps Backward.)

THE ROAD TO LAUGHTERTOWN.

Oh, show me the road to Laughtertown,
For I have lost the way!
I wandered out of the path one day,
When my heart was broken, my hair turned gray,
And I can't remember how to play;
I've quite forgotten how to be gay,
It's all through sighing and weeping, they say.
Oh, show me the road to Laughtertown,
For I have lost the way.
Would ye learn the road to Laughtertown,
Oh, ye who have lost the way?
Would ye have a young heart though your hair be gray?
Go learn from a little child each day,
Go serve his wants and play each play,
And catch the lilt of his laughter gay,
And follow his dancing feet as they stray;
For he knows the road to Laughtertown,
Oh, ye who have lost the way!

—British Weekly.

Decherd comes first this week with a fine contribution:

"Dear Little Friend: Please find enclosed money order for \$2.50, given by the Willing Workers' class of the First Baptist church of this place. Please give \$1 to State Missions and the balance to the Baby Cottage of the Orphans' Home.—Mrs. J. E. Bennett, Teacher."

We are charmed to hear from this class. Will Mrs. Bennett tell them how much obliged we are for their offering. We hope to hear from them again soon.

The Sunbeam Band of the First Baptist church at Etowah, Tenn., sends \$2.44 to be divided between Home and Foreign Missions. Mrs. J. P. Benson is the leader, and Miss Rosa May Martin, treasurer. We are so much obliged for letting it come the Young South way, and hope to have their continued interest in our work.

No. 3 is from Sweetwater, Tenn.:

"I enclose check for \$3.81, the first quarter's contribution from the primary classes, taught by Mrs. Lennie Bilgerback and Mrs. H. L. Forkner, of the First Baptist church Sunday school, Rev. J. H. Sharp, pastor. Please use for our missionary in Japan, or some department of her work. Wishing for you the same success in your work that crowned the efforts of our dearly beloved Mrs. Eakin, I am, Mrs. M. C. Lowry."

We are so glad this contribution goes to our missionary. Offerings for Japan have not been coming in very fast recently. Please thank the classes in Mrs. Medling's name. Thank you for the kind words. We shall have success if the readers of the Young South will do their part and help us.

From Bedford, Va., comes this next:

"Enclosed find \$2, for which I wish my subscription to the Home and Foreign Mission Journals renewed, and give the balance to the Orphanage.—Mrs. Anna H. Smith."

We gladly send on the renewal for your Journals, Mrs. Smith, and thank you in the name of the orphans for their share. Let us hear from Virginia again, please.

Trundles Cross Roads comes next:

"You will find enclosed a money order for \$2 from my aunt and myself. Give to the Home and Foreign Mission Boards. We wish you much success as editor of the Young South.—Cytha Johnson."

Thank you and your aunt for the contribution to missions. Please come often and help us make our page a success.

Star City, Ind., sends the banner contribution this week:

"Enclosed you will find \$5. Please give \$1.50 to the Orphans' Home, \$1.25 to Mrs. Medling, \$1.25 to Home Missions, and the other \$1 to State Missions. Wish I could send more. May the Lord bless you in your work.—A Friend."

How grateful we are to this friend. She does not give her name, but the Lord will bless this generous gift to His cause. Come and cheer our hearts in this way again.

"Your remittance of \$22.91 from the Young South to the Orphans' Home has been received. Find enclosed herewith a receipt for the same. Please accept many thanks for your kindness. Yours for the Orphans, W. J. Stewart, Secretary-Treasurer."

As you see from the above, the Orphans are enjoying the benefit of your contributions. I think you will say the Young South has done very well in giving this much in less than two months. Let us keep on giving. It takes a great deal of money to care for seventy-two children.

RECEIPTS.

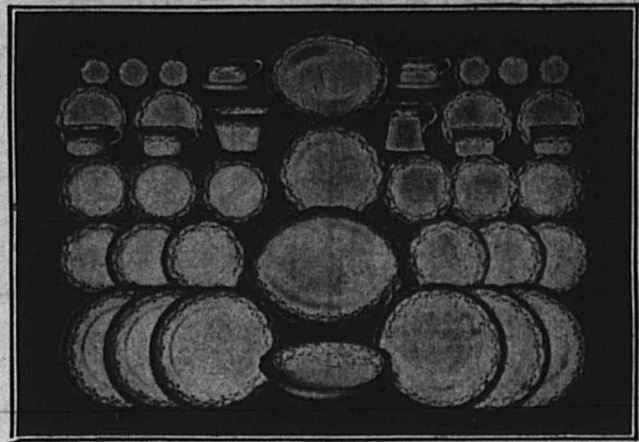
Previously acknowledged	\$711 08
"A Friend," Star City, Ind.:	
Orphanage	1 50
Japan	1 25
Home Missions	1 25
State Missions	1 00
Mrs. Anna H. Smith:	
Orphanage	1 50
Foreign Mission Journal....	25
Home Field	25
Sunbeam Band, First Baptist Church, Etowah, Home and Foreign Missions	2 44
Primary Classes, First Baptist Church S. S., Sweetwater, Japan	3 81
Cytha Johnson:	
Home Missions	1 00
Foreign Missions	1 00
Willing Workers' Class, Decherd First Church S. S., by Mrs. J. E. Bennett:	
State Missions	1 00
Baby Building	1 50
Total	\$728 83

THE CURE.

She was not an attractive girl in any way, and she knew it. She was restless and cross and unhappy, and growing more unattractive in looks and manner as she became older. Then an aunt, visiting at her home after a long residence in a distant city, sized up the situation, and out of pity for both the girl and everybody with whom she came in contact, undertook to prescribe the sure cure.

"Madeline, do you want to be a torment to yourself and everybody about you all your life?" was the blunt and astounding question she put to her niece one day.

"No, of course not," was the prompt and half-frightened reply from the as-



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.

This ware is a fine grade of Porcelain, which is light and very durable. The shapes are of the very latest Haviland design. They are decorated in a handsome underglaze effect, with a pink or gold decoration used, with a beautiful gold lace border. The 42-piece set consists of:

6 Pie Plates.	1 Meat Platter.
6 Dinner Plates.	1 Sugar and Cover.
6 Teacups and Saucers.	1 Cream Pitcher.
6 Fruit Saucers.	1 Bowl.
6 Individual Butters.	Value, \$6.00.

The 31-piece set consists of:

6 Lunch Plates.	6 Individual Butters.
6 Teacups and Saucers.	1 Meat Platter.
6 Fruit Saucers.	Value, \$3.50.

The 42-piece set will be given for THREE (3) NEW YEARLY CASH SUBSCRIPTIONS TO THE BAPTIST AND REFLECTOR AT \$2.00 each.

The 31-piece set will be given for only TWO (2) NEW YEARLY CASH SUBSCRIPTIONS at \$2.00 each.

BAPTIST AND REFLECTOR

Nashville, Tenn.

tonished girl.

"You'd rather be sweet and lovely and happy?" came the next question; and it brought a sincere affirmative this time. The aunt handed her a folded paper, and smiled as she said, very kindly now: "Follow this magic prescription, and you will be what you want to be"—and she was gone.

Madeline read: "Every time you want to frown, smile. Every time a cross thought comes, think a pleasant one. Every time something nice is done for you, do something nicer for some one else."

For a few minutes she was crosser than ever. Then common sense saved the day. She tried the cure—honestly, sincerely, prayerfully; and to her own lifelong joy—to say nothing of everybody else—there was soon no happier, more attractive, more lovable girl in the place than she.—Ex.

THE OTHER SIDE OF THE FENCE.

"Now count 'em," said Archie, rolling out the pretty rosy apples on the grass. "What beauties!"

Rob, sitting on the lowest limb of the apple tree where it crossed the fence, looked down on the boys below. "I'll see how many I have, too, and then we'll divide them even," he told them. "Isn't it good that it's such a great full branch that comes over our side of the fence? I asked Mr. Gray whether we could have all the apples that fell on our lot, and he just laughed and said we didn't have to wait till they fell; all that grew on our side were ours. Look out, now, I'm going to jump!"

Rob had his hat full of the yellow and rosy balls, and he poured them out with the others. "Just eight for each of us," he said, and the boys began gathering them up. Just then

they heard a little cough that sounded as if some one wanted to be noticed, but didn't quite like to speak, and down at the other corner of the fence they saw a pair of brown eyes looking through at them.

"It's Trudie Jennings," said Archie in a low voice. "No apples fall over their grass." Then he called aloud, "Hello, Trudie!"

"Hello!" answered Trudie, glad to be seen. "You've got some nice—nice day." Trudie suddenly decided that it might sound as if she were hinting to say anything about the apples, but her eager little face told what she was thinking.

"We don't have to give her any," whispered Lyle. "And there are just enough for three of us."

"No, we don't have to give her any, but they'd make even for four folks, too," said Rob slowly.

"And if we lived on that other side of the fence?" began Archie.

Then Lyle called, "Wait a minute, Trudie; we're coming over to give you some of our apples. We'll have just six apiece."

So in a minute or two Trudie's little apron held a share of the rosy treasures, and Trudie's face was shining.

"Now, I'm going into the house," she said, "to divide mine with mother and the baby. Things always taste sweeter when you divide them."

The boys looked at each other and smiled. They thought as Trudie did.—*The Sunbeam.*

LOSS OF APPETITE is also loss of vitality, vigor, tone. To recover appetite and the rest take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure, and steadies the nerves.

ICE CREAM

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Cent
a
Dish

is one of the luxuries which everybody wants, and everybody can have it now for it can be made at a cost of nine cents a quart by using

**JELL-O
ICE CREAM
Powder**

Dissolve a package of Jell-O Ice Cream Powder (cost 10 cents) in a quart of milk (cost, say 8 cents) and freeze it, and you have about two quarts of delicious ice cream.

Five kinds of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 241, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today. If your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night

(Continued from page 10.)

we make with him this night." The hush that followed was more vocal than song. Then, as by one impulse, burst forth—

"Praise God from whom all blessings flow."

How it swelled and thrilled! How it burst forth anew after the solemn benediction had been spoken, and hand grasped hand in Christian affection!

Brother Saintly stood wiping the happy tears from his eyes, when he suddenly found himself the center of a score of loving friends, each seeking to grasp the old man's hand. In the light which always follows obedience, the Holy Ghost had uncovered the gold of a pure and holy spirit, and the church realized how rich they were while such a life came in and went out among them.

"You did it," said Mary Christopher, taking the withered hand in both of hers. "I don't mean the tithing; that is a very small part of it; but your prayers for the church are answered."

The old man listened, and looked into the faces of his friends. And as he looked he laughed, and his eyes were as one who beheld a vision.

Who is this that cometh from Edin, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I, that speak righteousness, mighty to save.

George Saintly did not speak; he only looked and laughed. Then taking his old gray hat, he silently left the church.

To be Continued.

A FRIEND IN NEED.

The readers of the Baptist and Reflector who have not used Absorbine Junior and who do not keep a bottle of this remarkable preparation in the house, should read carefully the advertising of this product appearing in the Baptist and Reflector. It is one of the most remarkable preparations on the market, being not only an excellent antiseptic, non-poisonous in character, and not injurious to tissues of the body, but at the same time it is the most powerful germicide as well as antiseptic.

A weak solution of Absorbine Junior will destroy the germs of diphtheria in a few minutes. For this reason it is now being used by some prominent physicians in connection with antitoxin in the treatment of diphtheria.

It is also used by many dentists for treatment of diseases of the teeth and to prevent disease. It has the most pronounced effect in reducing swellings of various kinds, and in eliminating soreness. Hence, it is used by league baseball players as a rub after violent exercise in order to prevent soreness or to eliminate soreness from strained muscles.

Its effectiveness as a germicide is illustrated in the prompt relief secured by its use as a spray in nostrils and throat in cases of tonsillitis, colds, etc. If you have never tried Absorbine Junior, ask your druggist for a bottle or order a small bottle from the manufacturer, W. F. Young, P. D. F., Springfield, Mass.

FIFTH SUNDAY MEETING.

The Fifth Sunday meeting of Unity Association, held with Selmer Church, was the most successful one that the Association has had for some time. While many of the speakers that were placed on the program were absent, the meeting was interesting all the way through. The body organized Saturday morning at 9:30 by electing

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KIDNEYS AND BLADDER
RICH IN CURATIVE QUALITIES—NO HABIT FORMING DRUGS

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Sunday School Literature

UNIFORM LESSONS.

Price List per quarter.

Superintendent's Quarterly	\$0 15
The Convention Teacher	13
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Junior Quarterly	2
Home Department Magazine (quarterly)	5
Children's Quarterly	3
Lesson Leaf	1
Primary Leaf	1
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	25

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B. Y. P. U. Quarterly, per quarter	\$0 06
Junior B. Y. P. U. Quarterly, per quarter	5
Topic Cards, for six months, per doz.	15
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Pledge, Invitation or Bible Reader Record Cards, per 100	50

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Pupil's Paper, either grade	7 1/2
First Year Pictures (for the teacher)	65
Second-Year Pictures (per year by set)	1 50
Third-Year Pictures (per year by set)	1 25
Junior Department, four grades, 1st, 2d, 3d and 4th year (ready Oct. 1, 1912).	

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Beginners (3-5 years, one pamphlet, each)	\$0 95
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Junior (9-12 years, four pamphlets), each	5
Intermediate (13-15 years, 3 pamphlets), each	05

Baptist Sunday School Board,

J. M. FROST, Corresponding Secretary, Nashville, Tenn.

Rev. J. L. Guthrie, Moderator, and J. N. Varnell, Clerk.

At 11 o'clock, Bro. Guthrie preached an interesting sermon, using as a subject, "A Bible Study of God, Man, Sin and Man's Redemption."

SATURDAY AFTERNOON

At 1:30 p. m., the Moderator called on the pastor to conduct the devotional exercises.

The program of the afternoon was carried out by Revs. J. L. Guthrie, J. N. Varnell, J. H. Curry, T. C. Shelton and Pastor Mayes.

SATURDAY NIGHT.

Rev. J. L. Guthrie preached a strong sermon, using as a text I. Cor. 1:23.

SUNDAY MORNING.

The time from 9:30 to 11 was used in a Sunday School mass-meeting, and many helpful remarks were made by the Sunday School Superintendents of the different churches in the town, and others, after which Rev. J. L. Guthrie, who had been appointed to preach at the 11 o'clock hour, entered the pulpit and read Mal. 3, using as a subject, "The Offering Unto God." He proved to his hearers that God requires every man to give one-tenth of his income into the Kingdom of God. At the close of the sermon, some three or four persons testified by standing that they wanted to give one-tenth of their income for the purpose of advancing the Kingdom of God in all the world.

SUNDAY NIGHT.

Bro. J. N. Mayes preached a helpful sermon, using as a text Isa. 53:5. He showed how Christ became man's substitute in the plan of salvation.

The meeting then adjourned and everybody went away feeling that they had been helped.

J. N. VARNELL, Clerk.

BIG DEAL ON STERLING HOSE.

Big purchase direct from the mills on "Sterling" Half Hose, enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye, good, clean selected yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths, come in any color wanted, one dozen to box, solid sizes 9 to 11.

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F, Clinton, S. C.

AN OLD-TIME REVIVAL AT VALLEY FORGE, TENN.

The readers of the Baptist and Reflector, especially those of the Watauga Association, will be pleased to know that the Doe River Baptist church, which has been dormant for thirty years, has been revived. Rev. R. F. Swift of Johnson City, has just closed an old-time revival. God greatly blessed our community through the untiring efforts of this faithful servant, who preaches the word with power from above and great simplicity, thereby attracting great crowds. Many nights during the meeting standing room was at a premium. There were a number of conversions and renewals. Bro. Swift does such work as will prove of permanent benefit to the church and community. I feel sure the Cause will reap from this meeting for years to come.

The church expects to reorganize and call Bro. Swift as pastor, with a view of building a new house of worship.

MRS. JOHN H. REED.

Gallstones Internal Remedy (No Oil) **FREE**
Stop colic, pains, gas, End Stomach Misery, Send for 66-page Liver Gall Book
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To Relieve the Pain of a Burn Instantly and take out all Inflammation in One Day, apply the wonderful, old reliable DR. FORTER'S ANTISEPTIC HEALING OIL. It Relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

PORTABLE STOVE—COOKING AND HEATING.

Right size. No flues nor chimneys. Light—pick it up, set anywhere. Combined cooking and heating. Quick meals, washing, ironing, canning fruit, camping.



Summer and winter stove. Heats rooms, offices, stores, etc. Intense heat under control. Not dangerous like gasoline. No valves—no wicks. Nothing to get out of order. "The Radiator is a grand heater," Mrs. Kate Devlin, Pa.; "Stove kept the rooms warm," John C. Hussey, N. Y.; "Baked, cooked, washed, ironed; can do any thing my range does," Mrs. M. E. King, Ky.; "Only used half a gallon of oil last week for cooking, baking and ironing," E. N. Helwig, Ont.; "Safe and clean as a lamp," Mrs. E. R. McClellan, Ill.; Portable Oil Gas Stove Saves Fuel Bills, time, anxiety, expense. Get rid of kindling, wood, coal, dirt, ashes. Gives economy, genuine comfort and convenience. Simple, durable, lasts for years. Try it. Not sold in stores. Many thousands sent to families. Write for description.

Agents.—"Was out one day, sold 11 stoves," B. L. Husted, Mich. "You have the best stove on the market; sold 8 in 2 hours," W. E. Beard, S. C.; J. W. Hunter, Ala., secured 1—tested it—ordered 200 since. J. G. Gauthreaux, La., ordered 155 since.

These Men Make Money—You have the same chance. Price low—\$3.25 up. Any number of burners. Send no money. Write today. Agent's selling plan, etc. THE WORLD MFG. CO., 2053 World Bldg., Cincinnati, Ohio.

SOME POUNDINGS.

Last Thursday night, April 3, about 7:30 o'clock, I heard a large crowd of people coming down the street, talking and laughing and having a jolly good time. They filed down the street and stopped in front of the pastorium and demanded permission to enter. The door was thrown open and they marched into the dining room and proceeded to pile up the flour, sugar, coffee and canned goods of various kinds upon the table until it seemed to groan under the burden. You ought to have seen the expression on our faces. How happy we were. They left us that night with full hearts as well as a full pantry.

In February my people at Bethel gave us a heavy pounding. Bro. John Carden and wife slipped in on us with a wagonload of provisions donated by the Bethel people. Our hearts were indeed made glad. This is my third year with this church. My pastorate with this church has been a real pleasant one. It is a great church with a noble people. Her rapid progress along all lines is very largely due to the untiring efforts of R. L. M. Wallace. His whole heart is in the Lord's work. He seems to be willing to sacrifice his all for Christ and His Kingdom.

Bro. W. J. Stewart of Nashville was with us at Bethel last Sunday, April 6, and preached a very fine sermon. We gave him a collection for the Orphans' Home. He will be with me at Briceville the third Sunday of this month.

D. W. LINDSAY,

Pastor of Clinton Baptist Church, Clinton, Tenn.

"SPECIAL" SILK HOSE OFFER

To introduce the beautiful "La France" silk hose for ladies and gents we offer 3 pairs 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe, with durable, elastic top, heel and toe for long wear. Sizes 8 to 10 1-2; in white, tan or black, assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

ORDINATION.

This scribe acted with Pastor R. Choate as a presbytery with Oak Grove Church in Humphreys County, Tenn., in the ordination of E. H. Greenwell to the work of the ministry. Bro. Greenwell attended school at Jefferson City five months last year. He had to quit school on account of white swelling in one of his legs. He is a great deal better; in fact, he was never nearer well than he is now. Since coming home he has succeeded in working up a live Sunday School and prayer meeting in the church.

After preaching Sunday the pastor baptized two candidates.

This scribe was on his return from a tour in Perry County. He went up Buffalo River and along the creeks of Tennessee River. There are two churches in Perry County, both on the Tennessee River. There is not a Missionary Baptist Church on Buffalo River from head to mouth, though I found a few places where they wanted Baptist preaching.

Elder J. A. Moore, the only Missionary Baptist preacher in Perry County, took a trip with me. His father labored faithfully on that field, but he has gone to his reward.

B. F. STAMPS.

A NEW BOOK.

By AUSTIN CROUCH.

A new book by Evangelist T. T. Martin will soon come from the press of the Fleming H. Revell Company. The title is: "Redemption and the New Birth." This is a companion volume to his "God's Plan With Men" which has passed through five editions in less than a year.

The purpose of the Author in this second book is to make clear the difference between "Redemption" and the "New Birth." There is a vagueness in the minds of many on these subjects. A careful study of Martin's discussion will help bring about a clearer understanding even though one may not agree with every position taken. Martin writes, as he preaches, with an intense earnestness born of deep conviction.

The titles of the chapters are: "The Only Possible Right Way of Salvation; Law; Redemption; Salvation; The New Birth; Begetting Before Birth; No Rewards for Works Before the New Birth; No Right Motive Before the New Birth; All Who Are Begotten by the Spirit Will be Born Again; Closing Words with the Reader."

It is a source of real joy that the books by Southern Baptist writers are so popular. There is already a long list of them and I hope that the number will be rapidly enlarged. I bespeak for this new volume by Martin a wide reading.

Murfreesboro, Tenn.

ALL ABOUT OREGON.

Am besieged with letters asking about Oregon, but am a busy pastor. Have been all over U. S. and preached and lectured over Oregon for ten years. Know it from every man's point of view. It is the finest home country in the Union. I have nothing to sell, not connected with Real Estate or Railroads, and can furnish, unadulterated, all the information you want. Write inclosing \$1 and will write ten letters if necessary. E. H. Hicks, Albany, Oregon.

Dr. W. C. Golden of Nashville, is assisting Rev. R. J. Gorbet of Oxford, Fla., in a revival. Dr. Golden will return to Tennessee about May 1.

Dr. W. C. James of Grove Avenue Church, Richmond, Va., is assisting Rev. C. C. Cox in a revival at the First Church, Newport News, Va.

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We believe doctors endorse this, or we would not put it up.

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The Leach Sanatorium, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.

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Printed in round and shaped notes.

Prices: Full cloth board, 35c each postpaid; \$3.50 per doz., postage 65c; \$25 per 100, carriage extra. Embossed Limp, 25c each postpaid; \$2.25 per doz., postage 50c; \$15 per 100, carriage extra.

"The World Evangel." Just off the press. 288 pp., 400 Nos. The very best of New Songs as well as the old favorites. Pronounced by experienced song leaders, pastors and evangelists to be the best ever published. Try it and see. Printed in round and shaped notes.

Prices: Cloth Board, \$30 per 100 on account; \$3.60 per doz., postage 70c; Single copy, 35c. postpaid. Cash with order \$25 per 100. Limp Cloth, not paper: \$18 per 100 on account; \$2.50 per doz.; postage 52c. Single copy, 25c postpaid. Cash with order \$15 per 100.

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NEW CANCER BOOK FREE.

A Revelation to Cancer Sufferers. Result of lifetime study and over 12 years remarkable success treating cancer with medicines by one of America's most eminent physicians. Illustrates and shows absolute proof of permanent cures effected. Why cancer should not be neglected; symptoms of different kinds of cancer; valuable suggestions and full particulars of the Doctor's Combination Medical Treatment, etc. The book is FREE while this edition lasts. Write for your copy today. Address O. A. Johnson, M. D., 1320 Main St., Suite 301, Kansas City, Mo.

I greatly enjoyed a ten days' meeting with Bro. J. E. Merrell of New Decatur, Ala., in which there were many conversions and nineteen additions, with more to follow. I reached home Saturday night and preached at Friendship Sunday. Had fine and tender service with one valuable addition. In the afternoon I assisted in the funeral of Sister Hiram Hall of the M. E. Church at Green Grove. Up to the bountiful giver of life the dear ones are gathering home.

J. T. OAKLEY,

Hartsville, Tenn.

THE FIFTH ANNUAL ARGENTINE BAPTIST CONVENTION.

It was the writer's privilege to be present at the great meeting of the Southern Baptist Convention, in Oklahoma City, last year; and a great privilege it was.

The Baptist churches of the River Plate Country, held their fifth annual convention with the "Once" Baptist church of Buenos Aires, Feb. 2nd, 3rd and 4th. If one should judge by numbers the latter convention would be insignificant, but we Baptists do not so judge, at least in theory, but by character and purpose. Judging thus our convention did not fall far behind the one in Oklahoma City.

Knowing the interest of your readers in Baptist affairs down here, I will try to give them some idea of the work of our convention.

It will be well to first remind them that the convention represents the work of Southern Baptists, through their missionaries, during nine years; the first missionary having arrived in 1903. A part of this work has been that of providing a basis of united effort for Baptist forces operating in this field before we came.

Sunday February 2nd, was given up to the preaching of the Gospel in the four churches in Buenos, by pastors from other cities with the exception of the recognition service on Sunday afternoon. In this service special prayers were offered for the salvation of souls in the night services. These prayers were answered and three persons professed faith in Christ that night.

On Monday at 8:45 A. M. the convention was called to order by the president, Rev. S. M. Sowell. Delegates were present from the ten churches forming the convention, and representatives from three others, namely, Parana, Ramirez, (German), and Montevideo. The latter asked for admission and was received into the convention.

Rev. Pablo Besson, our veteran of many battles for light and liberty, was elected president, and Rev. Juan C. Varetto, our most efficient secretary for several years, was re-elected.

The delegates brought credentials in good orderly fashion from their respective churches.

The reports from the churches showed growth and a general spirit of hopefulness. The convention now represents a constituency of 576. This year 146 baptisms were reported, which is a considerable increase over any former year.

Special subjects were discussed by persons appointed before hand and almost without exception proved helpful and inspiring.

The annual sermon by missionary J. L. Hart, on "Christian Optimism" was of a high order and should prove a blessing. He dealt especially with the fact that pessimism in regard to the outcome, leads to inactivity and indifference in Christian endeavors.

The work of our two Boards, occupied a considerable part of the attention. The Foreign and Domestic Board showed splendid work during the year. The work in Chile, under the head of Foreign Missions, was encouraging. Under the head of Home Missions, we have worked in the city of Mendoza, Argentine. This work was especially encouraging. Brother Gabriel Osterman has labored efficiently, even going beyond his strength and means to advance the work. He has gathered together a church of 50 members and has conducted services in three distinct places.

The Foreign and Domestic Mission Board was re-elected to a man, having merited the entire confidence of the convention by their faithfulness and

wisdom in the work. This Board was authorized to open work in the city of Corrientes, the capital of the province by that name.

A suitable worker was found in the person of Brother Juan Vasquez, and we are hopeful that this long neglected city will respond to the Gospel invitation to repent of her wickedness and turn to the Lord. Seed of the Gospel! Who would question it? In the year 1905 (the latest statistics at hand) out of every thousand births in that province, 645 were illegitimate. Think of that you who can appreciate virtue.

In the year 1909, the capital of that province had an estimated population of 16,129. Think of the degradation, sin and shame, then think of the immensity of the work, when I tell you that in that province there were, in 1909, 239,618 persons, a large part of whom know nothing of the Gospel. We are the first evangelical denomination to go there. This time it is not a Methodist preacher on the cowcatcher of the first train, but a Baptist preacher.

The Board of Publications did not meet with the same approval as the Mission Board, but had to bear rather severe criticism and some changes were made in the personnel composing it. The criticisms and discussions were arevelatic to some people as they they were made without ill feeling.

The year 1913, will, we hope, bring better results in this most difficult, and yet extremely important branch of our work.

Some time was given to the president of our training school to present his work. Seven pupils were in attendance last year and two took the correspondence course.

Rev. Pablo Besson preached the doctrinal sermon, dealing with the manner of receiving and the right use of the Scriptures.

A number of visitors were present, and some were asked to speak to the convention, among them a converted Jew, who presented the needs of the 60,000 Jews here, who need the Gospel. This man, like Moses, "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Like so many others, he was driven from home when he accepted Christ. He is greatly in need of help that he may devote his time to preaching the Gospel to his people. Will not some one help him?

The convention closed by singing the song "God be with you till we meet again."

THOS. SPRIGHT.

Buenos Aires, Argentina, Casilla del Correo, 1571.

A MORMON "SACRED BOOK" ON TRIAL.

Less than two years ago Elder Brigham Roberts, one of the ablest defenders of Mormonism, made a statement that the Mormon books "must submit to every test, literary criticism with the rest. The book is flung down into the world's mass of literature and here it is; we proclaim it true, and the world has the right to test it to the uttermost in every possible way." Now, the world has taken him at his own word and has tested the validity of the book of Abraham. A group of eminent Orientalists, including Dr. A. H. Sayce of Oxford, England, Dr. Flinders-Petrie of London University, Prof. James H. Breasted of Chicago University, Dr. Arthur C. Mace of the Metropolitan Museum of New York, Dr. John Peters the Uni-

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versity of Pennsylvania, Prof. C. A. B. Mercer of Western Theological Seminary, Dr. Edward Meyer of the University of Berlin, and Prof. Von Bessing of the University of Munich, have examined the hieroglyphic illustrations in the book of Abraham. These distinguished men, each of whom has large experience in Egyptian research and Oriental literature, united in pronouncing Joseph Smith's translations absurd and inaccurate throughout. Dr. Mace calls the book of Abraham "a pure fabrication," and Prof. Mercer says the translations of Joseph Smith are "undoubtedly the work of pure imagination." These expert opinions from the highest sources are now supplemented by a remarkable article from the pen of Prof. Edgar J. Banks, whose contributions on archaeology have been the product of a life-time of exploration and study.

Right Rev. F. S. Spaulding, bishop of the diocese of Utah, through whose instrumentality the whole question of the validity of Joseph Smith's translations has been publicly raised, writes to the Christian Herald:

"My object in writing the pamphlet was not to inform the world that Joseph Smith's translations were inaccurate, and that therefore his claim to be a prophet of God was invalid, but to try to convince the Mormons themselves of those facts. The rest of the world has long ago made up its mind. Writing and action, which can be described as 'attack,' no more affect the Mormon in his belief than they affected the early Christians in theirs. The value of the pamphlet and the literature which may grow out of it is to be measured entirely by its effect upon the Latter Day Saints."—The Christian Herald.

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THE ORIGIN OF CHRISTIAN SCIENCE.

A remarkable book, bearing the above title, comes to us from The Western Baptist Publishing Company of Kansas City, Mo. The author is Rev. T. P. Stafford, A. M., Th. D., of Canon City, Col. We have at hand a great many books on Christian Science—a whole library—discussing the subject from a great many points of view, and each of them seeming to overthrow and refute the whole system; but no one of them all equals this book for a scholarly and logical exposure of the deceptive thing which it shows to have been derived, more or less directly, from what is known as the Neoplatonic philosophy. It is made morally certain that, at some time in her life, Mrs. Mary Baker G. Eddy made herself familiar with the speculations of the opponents of Christianity who flourished in the third-fifth centuries, and were revived, from time to time, in subsequent centuries, down to the present.

What is known to church history as "Neoplatonism" originated in Alexandria, in Egypt, was transferred to Rome, and has been exploited in all the ages since. It was an effort to harmonize Christ with Plato, Christianity with the Platonic philosophy, the real object being to nullify, if not to overthrow, the former. Plotinus, Proclus, Porphyry and Iamblicus were its earlier teachers, and they had a long list of successors even down to Spinoza, a Jew (of the 17th century), David Hume, in the eighteenth, and Ralph Waldo Emerson in the nineteenth. Mrs. Eddy claimed that her ideas were original with herself; that she "discovered Christian Science," that it was to her a revelation from heaven.

While the works of the early Neoplatonists are rarely consulted, in these days, except by historians, they are yet accessible, and the author of this book has made himself thoroughly familiar with them, so that he has been able to trace the idea put forth in Mrs. Eddy's books, especially "Science and Health," to their sources, and he has so compared the later with the earlier writings as to leave no room for doubt that Mrs. Eddy had access to and derived her theories from the philosophers cited. The writer of this has read Dr. Stafford's book with the deepest interest, and has been not only amazed at the parallelisms discovered, but at the patient and logical treatment of the subject by the author.

The book is so admirably written and the argumentation is so clear and conclusive that it is a pleasure to read the whole of it. He says: "That Mrs. Eddy is dependent upon Plato is obvious to all who are acquainted with the thought of both. But it is Plotinus, as developed and modified by the Neoplatonists, that is, Platonism as used to characterize theology, that we find in Christian Science. Christian Science is an offshoot, that is, a sucker, of Platonism. . . . If any one imagines that Christian Science is a jumble of wild fancies, or wonders that it has won to itself so many followers of varying degrees of intelligence, it will be of benefit

to him to know that Plato, from whom so many philosophic systems, good, bad and indifferent, have sprung, is in the background of this system also."

Again he says: "If there is one thing new in Christian Science, it is the application of Plato's principle, that matter is unreal, to the healing of the body. Plato, it may be supposed, was smart enough to see that, if the body is unreal, the healing of it is unreal, in the same sense in which the body is. It does not take much of a philosopher to see that. If the unreality of matter means the non-existence of the body, as Mrs. Eddy argues, then it is illogical to speak of the healing of the body at all; for what does not exist cannot be sick nor healed."

It would afford us pleasure, had we space, to go through the book and call attention to the parallels between Mrs. Eddy and the philosophers named, especially Plotinus, Proclus and Spinoza. Hardly an idea in the modern book which has not its origin, or parallel, in the old heathenism of the early centuries. Nor in them alone; Spinoza, one of the most subtle antagonists of Christianity since the days of Julian "the apostate," is quoted again and again as putting forth ideas which have their parallels in the books of the author of "Science and Health." It must be understood that the argument is cumulative and that, as he goes on, the author makes it more and more evident that the similarity of ideas can not be accidental, but must have come from personal acquaintance. Mrs. Eddy is proven to have been a plagiarist. A paragraph of the author is so pat that we must quote it in full:

"Some playful boys, it is said, took the sign of a cabinet maker, 'All Kinds of Twisting and Turning Done Here,' and put it over the office door of an attorney. Not for fun, but for truth's sake, I hang the same sign over the firm of 'Spinoza and Eddy, Specialists in adapting Pagan Theology to the Modern Mind.' And I remind the reader that the point of interest is not mainly that they both are proficient in the art of twisting and turning, but that the female member of the firm does exactly the same kind of twisting and turning that was done by the male member, and that she has been much more lucky than he was in hitting upon a good market for her wares. He was frank and discovered plainly his goat's hair. She is foxy and hides in a great show of sheep's wool."

And still another paragraph:

"The parallel we have drawn between Mrs. Eddy's psychology and that of the Neoplatonists is an easy one. The identities here alone are so damaging to Mrs. Eddy's claim to originality as to destroy it utterly. Her case is absolutely hopeless. She and her followers are in a pitiful plight. They have entangled themselves in meshes out of which it is impossible for one to extricate them. They can 'save their face' only by keeping themselves ignorant of the psychological shamming involved in their system, or by a bracing and brazen affront. Many do it the first way, but a few, we are persuaded, do

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it the other way. Mrs. Eddy's advice to her disciples, not to read anything opposed to her writings, is a wise defensive policy. But it is a method of all slave-holders."

It should be said that Dr. Stafford justifies and buttresses all his statements relative to the parallelisms by citations to authors and pages of their works. We commend the book not only to the followers of Mrs. Eddy, but to every one who would be fully informed as to what Christian Science is and whence it came. It contains 240 pages, neatly printed, in manila covers, price not given. Can be had of either the author or the publishers, as above.

WOODARD—Mrs. Emily Dyer Woodard, wife of Deacon Jno. W. Woodard, departed this life Jan. 9, 1913. She was born April 10, 1847.

Sister Woodard was a daughter of the late Harvey Dyer, one of the most prosperous and well beloved citizens of Bedford County. She was a sister of the late Harrison Dyer, Daniel Dyer, who died some years ago; Clay Dyer of Shelbyville, and Mrs. Reuben Couch, deceased.

Sister Woodard was a woman of unusual mental endowments, which, coupled with a lovable disposition, rendered her a universal favorite with all she came in contact with. She professed faith in Christ in the year 1865, and was baptized into the fellowship of Big Springs Church, of

which she remained a faithful, devoted member until death. It has been my pleasure to spend much time in Bro. Woodard's magnificent home for several years as pastor of Big Springs Church, and I can bear testimony to the genuine hospitality tendered me by him and his beloved wife. She loved her church and her pastor, and nothing afforded her more real happiness than working for her church. She was married to Bro. Woodard Feb. 13, 1872. One child, Harvey, was born to this union. He is married and has several children. Sister Woodard also had a stepson, Arch Woodard, of Shelbyville, Tenn., who is also married and has a number of children.

May her loved ones comfort their hearts with the assurance that she is now safely housed in the everlasting kingdom of the Lord.

"Write blessed are the dead who die in the Lord; yea, sayeth the Spirit, they rest from their labors, and their works do follow them."

Funeral services were held at the home by Dr. John R. Hobbs, pastor of the Baptist Church at Shelbyville, after which her mortal body was laid away in the cemetery at Shelbyville to await the resurrection morn.

L. B. JARMON.

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AMONG THE BRETHREN

By Rev. Fleetwood Ball

The church at Darden, Tenn., on last Sunday, gave \$61.41 to Home and Foreign Missions. This is a decided advance in giving by that wide-awake church. Rev. W. F. Boren is the beloved pastor.

Rev. J. Wesley Dickens of the Second church, Jackson, Tenn., delivered the literary address before the faculty and pupils of Laneview College, Laneview, Tenn., last Wednesday night. We would expect a Dickens to be literary.

Rev. J. A. Carmack of McKenzie, Tenn., having received a unanimous call to the care of the church at Trenton, Tenn., accepts and will take charge May 1. The McKenzie saints are loath to give him up.

Rev. R. P. Mahon, missionary to Mexico, is to aid Rev. J. Wesley Dickens in a revival at the Second church, Jackson, Tenn., at an early date.

Rev. J. G. Cooper (Baptist) and R. S. Harrison (Methodist) debated last week at Hollow Rock, Tenn., for four days on the following propositions: "The Scriptures teach that a child of God can reach such a state of perfection in this life that he can live without sin;" "The Scriptures teach that the immersion of a believer in water is the only act of Christian baptism;" "The Scriptures teach that the child of God can fall away so as to be finally lost;" "The Scriptures teach that the church organized by Christ—if Christ did organize a church—was a Missionary Baptist church." Rev. Jesse Neal of Martin was the Baptist Moderator. It was Bro. Cooper's first debate, but he is said to have wielded the Sword of Truth like a veteran.

Rev. J. B. Leavell, who lately resigned the care of the church at Gulfport, Miss., has been called to supply the church at Oxford, Miss., until September. He is now taking post-graduate work in the University of Mississippi.

Rev. T. G. Prather of the Seminary at Louisville, Ky., has been called to the care of the church at Durant, Miss., and accepts to begin June 1.

Rev. H. W. Shirley, of Crowville, La., accepts the call to the care of the church at Natchez, Miss., and accepts to begin at once.

Rev. J. G. Murphy of Southside church, Meridian, Miss., has resigned that pastorate, but at last account the church had not accepted the resignation. He is a good man and preacher.

The First church, Rome, Ga., has called Rev. L. R. Christie of Columbus, Ga., to succeed Dr. R. B. Headen. The Georgians are congratulating themselves that Dr. Christie will remain in the State.

Rev. Frank J. Fleming has resigned the care of Temple church, Atlanta, Ga., to become pastor April 15 of Grant Park church, same city.

The First church, Augusta, Ga., is in the midst of a revival, the pastor, Rev. M. Ashby Jones doing the preaching. Miss Margaret Faucette of Raleigh, N. C., is leading the choir.

Rev. J. E. Lanier of the Seminary at Louisville, accepts the care of the

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church at Smithfield, N. C., and is to begin work June 1.

The church at Biltmore, N. C., secures as pastor Rev. W. H. Moore of Memphis, Tenn., who succeeds Rev. W. W. Marr. Bro. Moore has done a great work as pastor of Calvary church, Memphis. He will be missed.

The First church, Clinton, S. C., has called Rev. E. M. Lightfoot of Paris, Ky., and it is thought he will accept, for it will be a home-coming.

Elmwood Park church, Columbia, S. C., secures as pastor Rev. O. T. Moncrief of Albany, Ga., and he begins work May 1.

Pressure is being brought to bear on President S. P. Brooks of Baylor University, Waco, Texas, to get him to run for the United States Senate. He already has a job that beats it.

The commencement sermon of Hall-Moody Institute, Martin, is to be preached by Rev. H. A. Smoot of Humboldt, Tenn. He will deliver the literary address at Ewing College. Yes, the D. D. "goblins will get you if you don't watch out."

Dr. J. B. Cranfill airs his views about the Southern Baptist Convention in the Baptist Standard of last week. He says he would turn it inside out. He alleges that it has become stereotyped, is most all plate matter, has patent insides, deals in hash, and has fallen into ruts about four miles and eight-tenths deep.

The National Liquor Dealers' Association declares that it is going "to knife the Anti-Saloon League to death." Thank God, the League is doing that for the saloon.

Rev. W. James Robinson of Kensington Avenue church, Kansas City, Mo., is in the midst of a gracious revival in which he is being assisted by Rev. W. O. Anderson of the First church, Springfield, Mo.

Rev. Claude W. Duke of the First Church, Tampa, Fla., is to supply for Dr. W. W. Hamilton of the First Church, Lynchburg, Va., during August.

There is to be no West Kentucky Baptist Sunday School Convention this spring. For various reasons the Executive Committee decided not to have it, although the program was published some weeks ago. They ought never to have another until they let the women attend as delegates.

The proposed debate between Rev. H. B. Taylor (Baptist) of Murray, Ky., and B. F. Sheffer (Methodist) of Cerulean, Ky., which was to have been held at Cerulean beginning April 15, has been called off. The Baptist church unanimously declined to have it, feeling that conditions were such in the community as to make it difficult to entertain the crowds that would attend.

Rev. O. P. Miles, formerly pastor at Covington, Tenn., has lately resigned the care of the First Church, Olney, Ill., where he has done a splendid work.

It is a real tonic to Baptist blood to read week by week the editorials of the Word and Way. They ring out clear on Baptist fundamentals.

Coello McConnell, son of Dr. F. C. McConnell of Waco, Texas, has accepted the care of the church at Leroy, Texas, near Waco. It is bound to be a matter of great joy to his good father's heart.

Dr. David A. Pitt of Lockport, N. Y., has accepted the care of the church at Berkeley, Cal., and will take charge of the work May 1.

The Word and Way refers to the present excellent Chief Executive of Tennessee as "Governor Ben W. Cooper." Well, in a ghastly and horrible way a man by the name of Cooper is indirectly responsible for the chain of circumstances which converged in the

election of Ben W. Hooper as governor of Tennessee, but that Cooper is as different from Ben Hooper as darkness is different from daylight.

The annual sermon at the Southern Baptist Convention in St. Louis will be preached by Dr. T. W. O'Kelley of Raleigh, N. C.

Asheville, N. C., is again asking for the next session of the Southern Baptist Convention. Nashville is also requesting the meeting.

I write this in behalf of the churches of the Duck River Association and State of Tennessee in regard to the churches that have been blown down by the storms recently, and especially the two in Duck River Association. The church at Rover, Tenn., in Duck River Association, was blown all to pieces, but a committee is at work to solicit funds to rebuild this church. It was worth \$1,500, and we have several members who will contribute freely to rebuild. We believe the church and community, with the help of neighboring churches, will be able to begin to build by July 1st. The church had just had \$800 worth of repairing done. With \$1,000, which we are sure we will get and with the material and framing we can build as good a house as we had.

But I must say that Lewisburg or Pleasant Hill, four miles west of Lewisburg, must have help if they build. It is somewhat a weak church financially, but no better people ever lived. It had not been built long, and I move you, sir, the Executive Board of the Duck River Association or the Association, that we give them \$500 to rebuild, and I am sure the churches at the Association in August, when we meet, will make it good. I feel like this is right and I believe God will get the glory. I speak of these churches because they are in the Association. I trust there will be a harvest of souls from the destruction.

B. W. COLE.

Rockvale, Tenn.

REV. J. A. CARMACK.

Whereas, Brother J. A. Carmack has seen fit to sever his connection with the Gibson Baptist church as pastor, therefore be it resolved—

First, That we keenly feel and realize our loss, and regret very much to give him up.

Second, That during a pastorate of three years, we have at all times found Brother Carmack to be a most exemplary Christian character, and a man above reproach. He is a true gospel preacher of power and ability, strong in doctrine, and a good and faithful pastor.

Third—That he has been a good leader, and did a good work in our church and community. Quite a number have been saved under his ministry, and a good number added to our church membership.

Fourth—That we most heartily commend Brother Carmack and his faithful wife to any church, and to the Baptist brotherhood at large as true and zealous workers of the Lord.

Fifth—That a copy of these resolu-



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L. C. JAMES,

S. A. SCRUGGS,

O. M. FLY,

Committee.

Appointed by the church, assembled in conference, on Saturday, March 22, 1913.

COOPER—Miss Margaret Cooper, who departed this life on Dec. 26, 1912, had lived a long and useful life, being 90 years old at her death. Sixty years were spent in the service of her Master as a member of the Union Ridge Baptist Church.

Sister Cooper's father and mother died when she was only 10 years old, leaving her the care of three younger children. These she reared honorably with the help of a maiden aunt. Afterwards she raised an orphan nephew. Thus her life was spent in serving others as long as she was able to work. She cast her bread upon the waters, and when she could no longer be independent her nephews and nieces cared for her.

Bro. Tom Taylor conducted funeral services at Aeon Church, where he tenderly laid her body to rest in his own family square.

Surely her heavenly Father said, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

MRS. J. M. THOMASON,

MISS ELLA BLANTON,

MRS. W. F. ELMORE,

Committee.

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.