

# Baptist and Reflector.

Speaking the Truth in Love

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## PERSONAL AND PRACTICAL.

—The "Christian Observer" says very truly: "The missionary motive finds its explanation in the gratitude of a saved soul to its Saviour, and in the resultant desire to make known to men in all the earth that Christ died for our sins according to the Scripture."

—Remember the meeting of the West Tennessee Sunday School Convention at Martin on April 20-22, which will be Wednesday, Thursday and Friday before the fourth Sunday in April. Dr. Penick, pastor at Martin, wants at least 500 in attendance upon the Convention.

—On February 4, 1910, the Cumberland Presbyterian denomination celebrated its 100th birthday anniversary. At the time of the division between what is known as the Unionists and the Loyalists there were only about 185,000 Cumberland Presbyterians in the world.

—Dr. B. F. Riley, of Birmingham, Ala., has a book in press, entitled, "The White Man's Burden." Judging from the table of contents, it will not only be exceedingly interesting, but very valuable. We shall hope to have something more to say about it when it is published.

—It will be gratifying to our readers to know that we had the largest receipts in January of this year that we have had during any January for several years. We do not believe we have ever had so many friends working for the paper as now. We hope they will keep it up.

—It took modern missions one hundred years to win the first million converts out of heathenism. The next million was won in twelve years; and the next million in six years. And thus the world is moving Christward in a geometrical ratio. At that rate, how long will it take to convert the world?

—Says the "Baptist World:" "We do not like to admit it, but we do have some friends, subscribers, who forget to remit their renewals; and we have other friends who forget and forget to remit; and yet other friends who forget and forget and forget to remit." We are afraid that we have some subscribers of that kind ourselves.

—In attempting to eject from the Y. M. C. A. rooms in Knoxville a drunken man, who was making himself quite a nuisance, the Assistant Secretary of the Y. M. C. A. was shot by him and instantly killed last Saturday. What about it? Oh, nothing. Only another victim of the liquor traffic, that is all. One of 100,000 every year. Bury the victims. Let the traffic go on. There is money in it. Next!

—The papers announce that our Corresponding Editor, Rev. Fleetwood Ball, of Lexington, has been called to the pastorate of the church at Ripley. Ripley offers a fine field of labor. The church is composed of some of the best people in Tennessee. In addition to being an interesting writer, Brother Ball, as many of our readers know, is one of the best preachers and one of the most successful pastors in the State.

—It was with deep regret that we learned last week of the death of Rev. John W. Lowe, missionary to Japan. He has been in failing health for some time, due to overwork, and was compelled to seek recuperation in this country. He was staying with his friend, Rev. James Gore, at Modesto, Cal., when the end came. He was one of the most useful and valuable missionaries in the ranks of Southern Baptists, and will be greatly missed. Who will take his place? We do not know. But God will raise up somebody.



REV. W. D. WAKEFIELD,  
Pastor North Nashville Baptist Church.

—Don't forget that next Sunday has been designated as Ministerial Education Day, on which it is expected that pastors all over West Tennessee and Middle Tennessee, especially, will take collections for the benefit of the ministerial students in Jackson. They are a noble lot of boys there. We know many of them personally. They are struggling hard, and many of them are making great sacrifices, to secure an education so as to prepare themselves better for what they feel is their life work in preaching the gospel. Let us help those boys that want to labor in the ministry. We hope that the collections next Sunday will be many and liberal.

—The resignation of Dr. T. S. Potts as pastor of the Central Baptist Church, Memphis, deserves more than passing notice. Dr. Potts has been pastor of the Central Church for over 14 years. During that time he has accomplished a great work. The church has grown in numbers and in influence. Recently the church expended about \$20,000 for repairs on its house of worship. Dr. Potts resigns the pastorate to give all of his time to the financial agency of the Memorial Hospital, to which position he was recently elected. This is an important work, and in the present formative situation is quite imperative.

—The annual report of the Clerk of the City Court of Nashville, Mr. W. N. Cunningham, submitted to Judge W. T. Baker, shows that there was a decrease of 1,436 in the number of arrests in this city last year. During the first six months in the year 1909 up to July, when the prohibition law was passed, there were 5,649 arrests, while in the six months after July there were only 4,463, which shows a decrease of over one thousand subsequent to the beginning of the prohibition law. And so it seems that after all prohibition does prohibit in Nashville to some extent, despite the hostility not only of the saloon keepers themselves, but of some officers who were elected to enforce the law, but who prefer to perjure themselves rather than do so.

—The following story is told with reference to the late Morris K. Jessup: Like most wealthy Americans, he began life poor. One of his first employers and friends was an elderly man of wealth, who became much attached to him. When this gentleman was on his deathbed, he called young Jessup to him and asked him to promise him two things. The first was easy enough: never to indorse a note. The second came as a surprise. "Promise me," said the dying man, "that you will begin now, while you are young, to give away money." Seeing his young friend start, he continued: "I see that you are surprised. Naturally you would say: How is it that you advise me to do what you do not do yourself? That is just it. I did not begin young, and found it out too late. Then I could

not. Do not make that mistake." Mr. Jessup is reported to have declared this one of the most blessed incidents of his life. He became a wealthy man. But all through a long life he was busy using his money for good ends, giving it joyfully and freely. Would it not be well for every young man to take the advice given to Mr. Jessup?

—The "Baptist Standard" comes to us in its enlarged form. It is nearly the size of the "Baptist and Reflector," except that the columns of the "Standard" are half an inch shorter than those of the "Baptist and Reflector," and the type is larger. It has 24 pages. The skilful hand of the new editor, Dr. J. B. Gambrell, is seen in the first edition. On the first page is an article by him on "The Manifold Ministeries of a Great Denominational Paper." (We thought at first it was Manifold Miseries.) We should like to quote from this article, but we want to publish it in full soon. Other editorials are written in Dr. Gambrell's interesting, vivid style. The price of the "Standard," as we have previously stated, has been advanced from \$1.50 to \$2. It is worth that and much more than worth that.

—The Japanese Commercial Commission, which is now visiting this country, was recently entertained in Spokane, Washington. The Chamber of Commerce made an extensive program for reception of this distinguished company. The program included an excursion on the Sabbath through the Spokane Valley and an elaborate dinner at the summer hotel at Hayden Lake. Meanwhile the ladies of the Commission were to be entertained in a formal function at the home of one of the wealthy citizens of Spokane. In the evening the entire party were to attend the theater. But to the credit of the Commission and to the shame of the Chamber of Commerce, the arrangement was declined because of their respect for the Lord's day. On the contrary many of them, it is said, attended church. One of the party is reported as saying, "I am an elder in the Congregational Church at home and want to be true to my convictions while abroad."

—A murderer in Davidson county was sentenced to five years in the penitentiary. He was pardoned by the Governor. He promptly committed another murder, and this time was sentenced for twelve years. Last week the Supreme Court affirmed his sentence. He will probably be pardoned again, to commit still another murder. Last week a murderer from this county, who had been pardoned by the Governor, committed another atrocious murder at Laverne in Rutherford County. If convicted, he will probably be pardoned again. The first four men tried at the present term of the Davidson County Criminal Court were four ex-convicts, who had been pardoned by the Governor. And so it goes. The situation is getting desperate. And there are some Christian men who still support such a man as Governor Poffitt? Politics? No. It has become a matter of life or death.

—Headed by Mr. J. A. Patton, of Chattanooga, Tenn., its president, the Laymen's Association of the Methodist Episcopal Church has issued a letter to all Methodist laymen telling them very frankly that they were making a serious mistake if they were not making use of one of the church papers. They urge that information is the basis of intelligent action and say, "to be of the largest service even to the local church to which we belong we must be informed of what the whole denomination is doing." Then they tell us that the only way to get this information is through the church paper. These leading laymen go further. They insist that not only will there be a lack of information and of progress if a church paper is not taken and read, but that without this means of bringing church members into touch with the larger work of the denomination, the local church itself "will become more and more self-centered and narrow." Is this not equally true of Baptist laymen and Baptist papers?

## A BRIDGE ACROSS THE POOL.

By REV. W. C. MARTIN.

I think I like the Savior and I know I like your church—  
So nice a club has been for years the object of my search;

But then I always find my love begins at once to cool  
When'er the pastor starts to lead toward that baptismal pool.

I think I am a Christian, for I lead a proper life,  
And mother was so good, and, too, I have a Christian wife.

And I believe I quite approve your church's every rule,  
Except the one relating to the river or the pool.

I'd like to join the Baptist church, and I would pay  
my share

To help support the pastor and to keep things in repair,  
And I would work and, if you wish, teach in the Sunday School—

But you will have to build for me a bridge across the  
pool.

You say the Lord commands it, and Himself made this  
the way

To give confession to the world; that true love will  
obey?

That may be so, but I will not submit to such a rule,  
And still demand that you shall build a bridge across  
the pool.

## THE HOUR AND THE OPPORTUNITY.

By REV. J. C. MASSEE, D.D.

Our obligations to Jesus Christ confront us with a  
constant succession of spiritual and missionary crises.

Once a waiting church prayed for the "open door."  
And God hearkened and heard. One after another the  
hermit nations flung open their long sealed ports and  
bade the missionaries to come in with their gospel. Then  
for a time the prayer of the kingdom was for laborers  
to be thrust into the field. The world around the  
church of God was converted into a prayer circle  
begging for men—strong, worthy, trained men for the  
mission opportunity of the world. God sent us the  
men and for a generation the very flower of the  
young men and women who have been called of God  
to the ministry of his word have consecrated them-  
selves to mission work in other and heathen lands.  
This situation confronted the church with a new crisis  
in the need for money to equip and support these  
missionaries and their necessary enterprises. And the  
money has poured in in a way marvelous beyond  
understanding. The history of mission offerings of  
men and money for the past decade reads like some  
first century mystic and miraculous romance. This  
fact is ever leading us to face the constant crisis of  
enlargement in mission undertakings. There remains  
yet very much land to be possessed. The present situ-  
ation is at once awful and glorious. The womb of  
each new morning is pregnant with responsibility, and  
each new day brings to the birth the twin children,  
opportunity and obligation, to become the challenge,  
the burden and the joy of our Christian faith.

A striking illustration of this has been recently pre-  
sented to us in the statement issued by our Foreign  
Mission Board that some generous outsider has of-  
fered to our treasury a gift amounting to \$20,000 for  
our next year's work in the Foreign Mission field,  
upon the simple condition that we pay up all bills of  
this year by the session of our next Convention at Bal-  
timore.

With the sending out of this good news there comes  
the announcement that if we benefit by the offer we  
must between this time and the 30th of April—a little  
more than three months—send to our Board at Rich-  
mond the sum of \$400,000. That means a little more  
than \$100,000 a month. That also means \$4,000 every  
day from now to that time. That will mean heroic  
giving, but it is a heroic situation, and one in which  
every consideration of Christian honor, loyalty and  
love is called forth. The pride of denominational  
achievement, the responsibility of offered opportunity,  
the challenge of the needy lost world, the expectancy  
of the blessed Christ, all call upon us to respond in a  
way that will insure against failure. Not only must  
this be done, but the response should be so prompt  
and so generous as to relieve our secretaries of the  
iniquitous and entirely unnecessary strain to which they  
are annually subjected during these closing three  
months of the Convention year.

We can do this thing, and by the grace of God we  
will do it. For "What we can do we ought to do;  
and what we ought to do by the grace of God we will  
do."

Chattanooga, Tenn.

## "THE SILENT HOUR."

(Hab. 2:20.)

By REV. WM. C. SALE.

"Speech is silvern, silence is golden; speech is hu-  
man, silence is divine." In silence is often found the  
highest form of activity. There are greater tempests in  
the soul than rage in the world without. Greater bat-  
tles have taken place in the realm of thought than  
have ever been waged in the bloodiest conflict with  
malice and musketry. But he who said, "Be still and  
know that I am God," also said, "The Lord is in his  
holy temple; let all the earth keep silence before him."

I have three leading thoughts to present, that you  
may more thoroughly appreciate the value of spending  
some time each day in solitude.

The first is, silent hours will come unbidden to ev-  
ery one sooner or later. They may come when you feel  
your truest friend has forsaken you. Real friendship  
is spiritual. "It is a cadence of Divine melody melting  
through the heart." It is one soul taking hold of an-  
other. He who would have friends must show him-  
self friendly. He reaches out and with joy and confi-  
dence receives another soul into the inner circle and  
finds great pleasure in its companionship, but a  
beguiling whisperer from the evil world turns this de-  
lightful acquaintance aside and leaves you to wonder  
in silence why he is so indifferent.

Then silent hours that come unbidden may be when  
your loved ones are being taken from you by death. You  
and they have spent many happy hours together in  
conversation, laughter and song. Your thoughts were  
about livelihood, learning and love. You had little  
thought of ever being separated, but one day your loved  
one took sick and rapidly grew from bad to worse.  
You spoke in a whisper, told others to do so and walk  
lightly. It seemed the fowl and stock about the barn-  
yard were more quiet than usual. Everything seemed  
to settle down into a perfect calm and you watched by  
the bed for hours in solitude. Finally the end came  
and you broke the painful stillness with a sigh, a groan,  
and a sob. You followed on to the tomb and found the  
people waiting quietly at the church for the funeral  
service. The minister spoke more softly than usual  
and the choir sang in an undertone. Then with a few  
words the body was placed away to await the resur-  
rection morning; and you went quietly home and spent  
many days alone. Again, these silent hours will come  
when important personal questions present themselves  
and demand an immediate answer. With the young  
person it may be deciding between courtship, marriage  
and an education. With the parent and teacher it may  
be solving the problem of how to reach, teach, and  
beseech that wayward boy and girl for good. With  
others it may be a financial question. Still with others  
it may be in trying to interpret the voice of God as to  
one's life's work. Oh, how some have thought and  
prayed and wept just here all alone, until the Holy  
Spirit has said, "Separate me Barnabas and Saul for  
the work whereunto I have called them." Then the  
silently struggling soul was free with God's benediction  
and the stillness was broken in gospel tones. Every  
one living in our Christian land has asked the ques-  
tion, "What shall I do then with Jesus which is called  
Christ?" This is a personal question, and every one  
is giving it an answer. Happy are those who answer  
it in silence in the affirmative.

I have said this much that I may say in the second  
place, Silent hours are greatly needed in every one's  
daily life. They are needed in order to exercise self-  
control. "He that is slow to anger is better than the  
mighty, and he that ruleth his spirit than he that tak-  
eth a city." Self-control is the highest accomplishment  
of man.

"If any stumble not in word, the same is a perfect man,  
able to bridle the whole body also." If one will be  
quiet when the heat of passion is raging until he can  
go alone and think it all over and see from the other  
man's point of view, then he will pray; if he has ever  
had the spirit of prayer, and all will be well. The  
mother needs constantly to exercise self-control that  
she may move peaceably among her family and help  
make a happy home. The father needs daily to exer-  
cise self-control that his home-coming may always be  
greeted with delight. We control others in the same  
ratio that we control ourselves. If this is true, then  
we need solitude for development.

Silent hours are needed for one to think and de-  
cide for God. In an old book there is a story of a  
wayward young man, whose father lying at the point  
of death, sent for him to come home and receive a  
message from his lips. The son came and went with  
fear and trembling into the room where his father lay.  
The father said, "I have one request to make. After  
I am gone I desire that you spend one hour each day

alone in your room." That was all. The young man  
was surprised and puzzled, for he had expected that he  
was disinherited on account of his wickedness. So  
soon as his father was buried his son proceeded to ful-  
fill the promise. At first he did not know why his fa-  
ther requested him to spend an hour alone each day,  
but the meaning of it all soon dawned upon him. While  
shut up alone the myriad voices which had deceived  
him were hushed, and in silence he heard another voice  
which he had not heard since he was a little child—it  
was the voice of God. Go in to silence, shut the  
world out, shut yourself in with God and let him speak  
to you.

Again, silent hours are needed for mind and soul de-  
velopment. Some one has said: "He who studies men  
alone gets the body of knowledge without the soul; he  
who studies books alone, the soul without the body; he  
who to what he sees adds observation, and to what he  
reads adds reflection, is on the right road to knowledge;  
providing that in scrutinizing the hearts of others he  
neglects not his own." I reply, it requires solitude to  
do this well.

"In silence mighty things are wrought—  
Silently builded thought on thought,  
Truth's temple greets the sky;  
And like a citadel with towers,  
The soul with her subservient powers,  
Is strengthened silently."

In the third place, allow me to suggest how silent  
hours should be spent. Briefly, in the most righteous  
way. The rule some one has given for Sunday-school  
teachers in their weekly preparation, I believe, will be  
helpful for all. "Think yourself empty, read yourself  
full, write yourself clear, and pray your heart warm."  
Do this and you will be prepared for those painfully  
silent hours that come unbidden to every heart sooner  
or later. Do this and you will be prepared for every  
good word and work. Go alone some-time each day  
while you live for soul-development, and you will be  
prepared to peacefully stand by the throne of God dur-  
ing that half-hour's silence which will take place in  
heaven, when the seventh seal is opened and you see  
your name written there and hear your welcome pro-  
claimed.

Achilles, Va.

THE PREEMINENCE OF THE SMALL  
COLLEGE.

By S. E. JONES, D.D.

More and more does it appear that the small college  
(it ought to be said the small denominational college)  
is doing more real service for the world than any  
other educational institution.

It seems that the majority of the State schools are  
Godless so far as Christian teaching is concerned,  
while many of the Universities, richly endowed, are  
trying to re-cast theology and the Bible into scientific  
or philosophic mold, and in so doing, eliminating what  
is fundamental and vital in the religion of Christ.  
Scarcely any great doctrine of the Bible that is not  
ignored or substituted for by the divinity departments  
of the Universities. The situation is alarming!

The breakwater against the present tide of skep-  
ticism and venerated infidelity is the Christian College  
manned by godly professors and officials. The world  
can not count on present notions of theology as held by  
many of the Universities and Seminaries, to revolu-  
tionize and save mankind. Certainly the Lord of hosts  
will not count on them. A gospel of ethics, simply,  
plus the study of economics cannot regenerate and re-  
form this fallen planet of ours.

The ever old and yet ever new Gospel of Jesus Christ  
is the only remedy for a sinful, dying world. The  
small college has this one thing centrally in view. I  
never feel so proud of Carson and Newman as when I  
see realized day by day in the chapel and in the field  
of its activities this exalting and saving spirit—the  
spirit of Christ. The chapel talks, lectures and spirit  
have been and shall be farther reaching for the kingdom  
than any of us know. The spirit of such institutions is  
like leaven indeed.

As a faculty in Carson and Newman we are doing our  
best to teach thoroughly the curriculum, but we are  
also deeply concerned that the young men and women  
committed to our care shall not go away tinctured with  
skepticism, or sent forth with a loss of reverence for  
God's word. We want to burn as central in the fires  
of truth in the altars of their hearts, the one great  
truth—that God's son is a Saviour, Helper, Brother and  
Friend.

All the people should therefore be aroused to a  
consecration of their means, as far as possible, to the  
better equipment of the institution.

## CALLING THE ANGELS IN.

MARGARET PRESTON.

We mean to do it. Some day, some day,  
We mean to slacken this feverish rush  
That is wearing our very souls away,  
And grant to our hearts a hush  
That is only enough to let them hear  
The footsteps of angels drawing near.

We mean to do it. Oh, never doubt,  
When the burden of daytime broil is o'er,  
We'll sit and muse while the stars come out,  
As the patriarchs sat in the door  
Of their tents with a heavenward-gazing eye,  
To watch for angels passing by.

We've seen them afar at high noontide,  
When fiercely the world's hot flashings beat;  
Yet never have bidden them turn aside  
To tarry in converse sweet;  
Nor prayed them to hallow the cheer we spread,  
To drink of our wine, and break our bread.

We promise our hearts that when the stress  
Of the life-work reaches the longed-for close,  
When the weight that we groan with hinders less,  
We'll welcome such calm repose  
As banishes care's disturbing din,  
And then—we'll call the angels in.

The day that we dreamed of comes at length,  
When, tired of every mocking guest,  
And broken in spirit and shorn of strength,  
We drop at the door of rest,  
And wait and watch as the day wanes on—  
But the angels we meant to call are gone!  
—From *Three Centuries of Southern Poetry*.

Dr. Jeffries, president, is in no true sense a beggar for Carson and Newman, as some might think, but in the providence of God is His servant to give opportunity and privilege for East Tennessee Baptists and others to do the highest and best things for the world and God. Let us all rise to the dignity of our responsibility and privilege. The small college is going to solve the greatest questions of our times. God speed the time when our great brotherhood of Baptists shall realize the worth and place of the small Christian College.

It means much to East Tennessee and the world to have from 450 to 500 boys and girls brought under the influences of a college like Carson and Newman.  
Jefferson City, Tenn.

## THANKSGIVING.

BY REV. W. L. HOWSE.

"O give thanks unto the Lord, for He is good; for His mercy endureth forever."—Ps. 107:1.

The time-honored custom of annual thanksgiving has become a permanent feature of our national life. It is a befitting custom indeed for a great nation like this to turn aside at least once a year and gratefully acknowledge the favors and privileges and blessings from the bountiful hand of the unselfish Giver. We are led into a clever conception of our real situation today by way of contrast. The early settlers, in whose hearts sprang up the spirit of gratitude, which manifested itself in a call to public service to God, lost half their number, did not have the facilities we now enjoy nor they even possessed in their own country from whence they came, and they entered an extensive territory, rife with hardships and toils and discouragements. Yet they gathered after the harvest time to thank God for His goodness to them. In the light of these things how grateful we should be. Now in our study on this occasion we note:

1. What makes true gratefulness a possibility? Why is there gratitude in the human heart at all? Of all the answers only one can be given, and that relates to the wonderful changing power of the religion of Jesus, begetting the real spirit of thankfulness within us. Therefore:

(a) The real cause of thanksgiving is God's interest in humanity as interpreted through the gift of His love. John 3:16, for instance, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." And in Rom. 5:8, "God commendeth His love towards us in that while we were yet sinners Christ died for us." Hence Paul's exclamation, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." (2 Cor. 9:15.)

(b) The possibilities of true gratefulness is God's interest in humanity revealed through Jesus. He came

into the world to give life eternal to all who would come unto Him. We read in the opening of the book of John how, "As the Father hath life in Himself so He hath given to the Son to have life in Himself, and to quicken whom He will." Now, in Jesus we have the victory over sin and satan. Then after a while we can shout with Paul. "O death, where is thy sting? you, brethren, that ye present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. For I say through the grace given unto me to every man that is among you not to think of himself more highly than he ought to think."

(b) After the preparation, then the real service itself. When true service is properly rendered then that service itself becomes gratefulness to God. In serving Him aright there are three important things: The first step in real service is the personal sacrifice. David had this idea, for he said, "Neither will I offer burnt offerings unto the Lord of that which doth cost me nothing." 2 Sam. 24:24. Again in 1 Chr. 21:24. "I will not take that which is thine for the Lord, nor offer burnt offerings without cost." Now the prevalent human idea is to worship God when entirely convenient, and does not necessarily demand any sacrifice. If I can serve God and take mine ease I shall enthusiastically O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:55-57.) What heart is not full of gratitude in meditation on the triumphs of religion over death. Under the fellowship of Jesus we sing with David, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me. Thy rod and Thy staff they comfort me. (Ps. 23:4.)

## 2. Real thankfulness expressing itself.

Paul's idea, found in Eph. 5:20, conveys the true (idea), sentiment. Here the exhortation is to give thanks always for all things unto God and the Father of our Lord Jesus Christ. Now note:

(a) When true gratefulness is correctly expressed there is a devout recognition of the source whence cometh our all. In Jas. 1:17 we read, "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." Again, Acts 17:28, "In Him we live and move and have our being." Then John 15:5, "Without Me ye can do nothing." And again, Paul in Phil. 4:13. "I can do all things through Christ that strengtheneth me." Devout recognition! With how many of us is life but a beaten swine path leading to the grave. As the hog, with his nose to the ground, follows the trail and gathers up the acorns here and there, never for one time looking to see whence they are coming, so we all too frequently share the benefits and blessings of life, forgetful of the Giver.

(b) But real thankfulness, correctly expressed, is significant of proper approach unto God. How shall we come before Him? In Ps. 95:12 we find an answer. "O come, let us sing unto the Lord, let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms." Now, after our approach, how shall we conduct ourselves in His presence in worship before Him? Ps. 27:6, "I will offer in His tabernacle sacrifices of joy." Now we get the idea as to how we shall open our hearts in humble supplication to Him from Paul's testimony in Phil. 4:6. "Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto Him."

3. Now the practical interpretation of true gratefulness. How shall I show my appreciation? The same question propounded itself to David, and he examined himself on "what shall I render unto the Lord for all His benefits towards me?" There is only one answer: In true service to the Giver of these blessings. Here two things are absolutely necessary:

(a) The needed preparation fundamental to all real active service. We read this instruction on the needed preparation. "Prepare your heart unto the Lord and serve Him only." And then in Rom. 12:1-3, "I beseech you to present your bodies as a living sacrifice, and to be transformed by the renewing of your mind, and to be obedient as unto Christ." And then in Rom. 12:1-3, "I beseech you to present your bodies as a living sacrifice, and to be transformed by the renewing of your mind, and to be obedient as unto Christ." And then in Rom. 12:1-3, "I beseech you to present your bodies as a living sacrifice, and to be transformed by the renewing of your mind, and to be obedient as unto Christ."

Then this personal sacrifice must be entirely devoid of self-glory. The Master said, "When thou doest thine alms, sound not a trumpet before thee. When ye pray, stand not on the street corners to attract attention. And when ye fast, be not of a sad countenance." But on the contrary draw the veil of secrecy over your own conduct so that the left hand will be ignorant of the conduct of the right. Deeds thus done

will be sounded out from heaven, reaching further than can possibly be transmitted through earthly medium. Once more, real service of gratitude resolves itself into a personal sacrifice in behalf of another. Greatest of all is the religion that helps us forget self in interest of some one else. Here is suggested the idea of becoming a benediction and blessing to some burdened heart. Paul, writing the Gal. 5:13, encourages them thus. "Bear ye one another's burdens, and so fulfil the law of Christ." The Master resolves it into its simplest analysis in that a cup of cold water given a thirsty one in His name is not forgotten by Him.

## 4. How such interest cheers the despondent soul:

You remember Paul, the prisoner? How on his way to Rome he was met by his friends and so appreciated it that he thanked God and took courage. This is true service of gratefulness to God, when we help struggling humanity over the difficult places of life; cheering despondent souls; lifting heavy burdens from overtasked minds, and turning the light into sorrowing hearts.

Now what are the conclusions to which we come in a study like this? In summing the whole matter up we note:

1. The happiest moments that ever come grow out of humble meditation on God's goodness, and then with attentive ear and sympathetic heart heed the cry of the needy and strive to alleviate their sufferings.

2. The richest experience is the experience of His grace bringing us under renewed obligations to Him of continuous gratefulness. To know Him in the richness of His forgiveness, in the greatness of His love, in His unlimited mercy, and not acknowledge with humble gratefulness is beyond the conception of an earnest, honest mind.

3. To show full appreciation is to magnify the Christ. Paul said, "For me to live is Christ." Meaning, I am sure, that the one aim before him always is to magnify the Christ as the Savior of the world. Because, of course, he had met Him, and is convinced that He is the Christ, the Son of God. Now this idea is found in this statement of the same apostle on another occasion: "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me and the life I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me."

Now, come back to that statement "For me to live is Christ." What a glorious conclusion to such a life. "To die is to gain." Let us each strive to live such lives of gratefulness to Him that when the evening shadows begin to lengthen we can say of a truth, "I have fought a good fight; I have kept the faith; I have finished my course. Henceforth there is laid up for me a crown of righteousness." (2 Tim. 4:7, 8.)

Halls, Tenn.

I was at Lake Spring church yesterday. We had a good crowd and a good day. This church has certainly taken on new life and is going into the new year with a resolution of doing more than she has ever done. The Christian world has today a new leaf. On this leaf there is not a spot. The old tablet of yesterday, with all its marks and blanks, has been folded up and thrown in the waste basket of the past, and we have a clean white sheet before us, to keep white or blot as the days come and go. God has turned loose thousands of "keepers" in the "garden" that reaches from pole to pole, and the voice that said "dress it, and keep it," when the world was young, repeats the command today, when He says, "Go ye into all the world."

Men of Israel! Let us heed this call. The vision of 117 souls coming home, and uniting of 97 to the two churches I am trying to serve, made the year 1909 immortal with me, and my reward is that I can hear Him say today, "Well done."

And ere we shall ring out 1910 may we be able to say we have done our best—our very best.

SIGEL B. OGLE.

Mt. Juliet, Tenn.

You editors are sure funny people. Just think of an editor wanting his subscribers to pay as little amounts as \$2 per year for a religious paper! What if the editor does have 2,000 of us "delinquents" on his books at once? What does my little \$2 amount to? My subscription would not make him rich—it would not purchase a hat or pair of shoes. But maybe the editor is thinking of the aggregate amount which these 2,000 delinquents owe—that would be \$4,000! Maybe he thinks that \$4,000 would help him pay his bills, and assist him in making us "delinquents" a better paper. So after looking at the question through the nose glasses of the editor I have decided to send you the \$2, and ask you to take me off the "linkum" list (as the darkies say), and enroll me with the whites. God bless you. You are giving us a magnificent paper. I love it and its editor.

W. F. DORRIS.

Jacksonville, Tex.

## THE FLORIDA BAPTIST CONVENTION.

The beautiful little city of Gainesville was in session of the Baptists last week, as the 55th annual session of our Convention was held there Jan. 25-27. About 400 delegates were in attendance. The meetings throughout were characterized by a sweet spirit of harmony, and Florida Baptists know how to fight, too, when the occasion demands. Not all of our Conventions have been free from strife and contention.

Rev. S. B. Rogers declined re-election as President of the body, as he now occupies the position of Corresponding Secretary of the State Board of Missions. One of our best laymen was elected as President, Hon. C. A. Carson, of Kissimmee. He is a successful business man, who does not let his business interfere with his religious duties. He is an active member of the Board of Missions, and also President of the Board of Trustees of Columbia College.

Dr. C. E. W. Dobbs, of Fernandina, preached the Convention sermon on the subject, "A Glorious Church." It was pronounced a great and profound discourse, and was requested for publication in "The Witness."

The report of the State Board of Missions was a most encouraging one, showing that the indebtedness of the Board had been paid, and \$621 in the treasury. \$67,043.11 was received by the Board from all sources. Amount for State Missions, \$39,664.66; Home Missions, \$6,777.79; Foreign Missions, \$5,444.55; Columbia College, \$3,078.88; Orphanage, \$6,397.02, and smaller amounts for other objects.

All missed the beloved L. D. Geiger, who "fell asleep" during the year. He was for a number of years the efficient Corresponding Secretary of our State Board of Missions, but his mantle has fallen on worthy shoulders, for S. B. Rogers is already bringing things to pass.

Columbia College reported a fine session so far, with encouraging outlook. President H. W. Tribble, who recently took charge, made a fine impression on the Convention and captured all hearts.

Twenty-four new pastors were given cordial welcome. We had a number of distinguished visitors, among whom were Drs. J. M. Frost, W. H. Smith, B. D. Gray, W. O. Carver, W. P. Harvey, and S. Y. Jamison.

A strong temperance report was made by Rev. W. D. Turnley. We have a great prohibition fight just ahead of us, and we are trying to get ready for it.

A spirit of optimism pervaded the Convention. The tide of immigration is turned toward Florida and Florida Baptists are looking forward to the day of larger things.

The State Board laid out about \$11,000 in appropriations for State work, with other appropriations still to be made.

The next session of the Convention is to be held with the church at Deland, and Rev. R. L. Baker is appointed to preach the Convention sermon.

THOS. M. CALLOWAY.

Pensacola.

## THE LATEST.

A pastor, I believe it was, said to one of the members of our Ministerial Board, "Will you protect the churches?" His meaning, I suppose was, "If we send you money, will your Board see that only the worthy shall be benefited by it?"

Like the uninitiated are liable to do, that brother had the cart before the horse. The real danger is that the churches will impose on the Board, if there is danger anywhere. If churches will proceed prayerfully and watchfully in licensing and ordaining young men and recommend them to the University for aid, the guard will be stationed at the right place. I stoutly maintain that if a young man feels called of God to preach and his church recognizes his call and in church assembled solemnly designates him as a man chosen of God, clothes him with authority to preach, and writes to us so, we cannot discriminate against him. We must take him if financially able, and help if he needs help, until he is seen smoking cigarettes or tobacco in some form, or "cutting" his classes, or habitually out of his room, or addicted to some other vice.

But it seems to me some one has heard of a ghost in a graveyard. I have been connected with the University nearly 23 years, and closely associated with the young ministers all that time. Hardly one or two have turned out badly, and some of the most discouraging on the start have turned out the best.

But grant that a few are faulty, do we not plant more corn than we expect to grow? God does not judge as men; man looks on the outward appearance, but God looks on the heart. Brethren, will you see to it that your churches protect the Ministerial Board?  
G. M. S.

## WISEMAN-OGLESBY.

On Sunday, Feb. 6, at 10 o'clock, a. m., at the pretty country home of the bride, near Hartsville, Tenn., Mr. Howell Wiseman, of Gallatin, Tenn., and Mrs. Bettie Lewis-Oglesby were united in marriage, the ceremony being performed by Rev. J. T. Oakley.

Many relatives and friends were present and extended hearty congratulations to the couple, who seem so eminently fitted for life companionship. After congratulations, the bride and groom were escorted by a large number of those who witnessed the ceremony, to Friendship Church, attending the morning service, conducted by the pastor.

A feast of good things awaited the guests, who repaired to the hospitable home after services, and a day of general good cheer was enjoyed by all.

The bride is a daughter of the late J. M. Lewis, who was one of the pillars of Friendship Church, and largely instrumental in its construction. She is a sterling Christian—firm in the faith, and loyal to her church.

The groom is a son of the late Jonathan Wiseman, a minister of the gospel, and greatly beloved through all this country—and for whom Wiseman Association was named. He possesses the attributes of noble Christian manhood, and the people of this community are glad to welcome him as a resident.

The number of presents displayed attested the popularity of the contracting parties, and the deep interest felt in their future was shown by the enthusiasm of congratulations showered upon them.

May the sunlight of love beam brighter and brighter upon their pathway, until the end of the journey shall be reached.

## YOUNG BROTHER B.

The denomination needs to know some of the labors of our men. Bro. B— is out just now, working at the carpenter's trade for his support. He came to be in school and ought to be in school. He is a strong bodied, honest hearted, industrious, pious young man. I sat with him on a train as we were going out to preach one Sabbath recently, and obtained by inquiring of him that he needs \$6 per month to continue in school. He is preaching to one church and to two mission stations. From the church he gets \$60 a year, which includes his traveling expenses—say \$20 for the year. One of the missions is Ranger, on the N. C. & St. L. Ry.; the other is between Malesus and Pinson, about eight or nine miles out from Jackson. He walks out to this place; has been going there two years. He had a fine meeting there this last year, 1909—14 converts. Nearest church is three and one-half miles, over rough roads; no Methodist or Presbyterian church in six miles. Ought not such men of the pioneering and missionary spirit be helped while struggling so as to get ready to go every where preaching the Word?

I told this to the Henderson church the next day, and they provided for him the amount named.

Another illustration: The Fifth Sunday Meeting at Middleton was a great success. A kind hearted uncle of a young man who more than 20 years ago attended the dear old S. W. B. U., and graduated here, told me that his nephew is contributing \$500 a year to Foreign Missions, besides what he gives to other objects and home church expenses. He has made it a rule to give the tenth of his income to the cause of Christ. How important it is for our Baptist colleges to educate our laymen as well as our preachers!

G. M. S.

## CARSON AND NEWMAN COLLEGE.

The brethren at Jackson suggest that next Sunday be the day for collections in the churches contributing to Ministerial Education at Union University. Why not make it general over the State and have collections also in the churches helping Ministerial Education in Carson & Newman College? We hope the pastors and brethren will see to this. Many made pledges at the Associations, and in most East Tennessee Associations a resolution was passed recommending "that annual collections be taken in the churches and Sunday Schools for Carson & Newman College, so much as may be necessary to be used

for Ministerial Education, the balance for running expenses." We hope this suggestion will commend itself to the churches and such collection will be taken next Sunday, or some Sunday in February, or as soon thereafter as possible. We have enrolled 52 students for the ministry this session.

M. D. JEFFRIES.

## MINISTERIAL EDUCATION.

To the Pastors of Tennessee:

Dear Brethren—Will you hear me again, my last word in behalf of the young preachers at Union University? Shall we turn them out of school, and may be out of the ministry, or shall we allow them to remain, and finish their work of equipment?

We are not asked to do much. \$600 will relieve the embarrassment of the Board, and \$600 isn't much for the Baptists of Tennessee.

If this amount is not provided, some of these men must go home, and go soon. Viewed in one way, the matter is almost too trivial for a serious appeal. Looked at in another, it is serious, and demands immediate attention.

The pastors in Nashville will make next Sunday (Feb. 13) Ministerial Education Day, and will give their people a chance to contribute to the relief of the situation at Jackson. Brother pastors, elsewhere, especially in Middle and West Tennessee, will you do the same?

Remember, Tennessee Baptists, that we must provide help for our young preachers if we are to prosper as churches, and prosper as a denomination.

WM. LUNSFORD.

Nashville, Tenn.

## WELLS IN ATHENS.

Rev. Frank M. Wells paid Athens a visit Saturday, Feb. 5, and delivered his famous lecture at night to men only. About 60 men were present in the auditorium of the First Baptist Church, and were thrilled from start to finish by the most powerful and instructive lecture that has been our fortune in years to hear. Bro. Wells is thoroughly acquainted with the situation of Palestine under the rule of the Turk, having spent much time and study in the Holy Land; sometimes convulsing his audience with great laughter and then holding them spell-bound with his eloquent presentations of the superiority of the Christian religion over that of Mohammed.

Any church would do well to secure Bro. Wells to deliver a lecture course. T. R. WAGGENER.

## A WORD FROM MILAN.

One hundred and twenty-seven in S. S. last Sunday. Lacked only 15 having present the entire number enrolled. Dr. Walker, our Superintendent, teachers and all seemed happy. Contributed \$33 toward buying lots across the street from the church for church park. Our S. S. collection was to go for that purpose Sunday. W. L. NORRIS.

Last Sunday was a busy day with me. At 10 a. m. it was my pleasure to perform the marriage ceremony for Mr. Howell E. Wiseman, of Gallatin, and Mrs. Bettie Oglesby, of Friendship Church. There was a very large gathering of neighbors, relatives and friends, many from a distance, present to witness the ceremony. At 11 a. m., I preached to a fine crowd at the Friendship Church. It's always a joy to preach to these good people. At 1 p. m. I sat down to a fine wedding dinner at the home of the newly-made Mrs. Wiseman. At 2:30 I conducted the funeral of Sister Ann Elizabeth Jones, in the Baptist Church at Hartsville. Sister Jones was the widow of Deacon J. A. Jones, who several years ago went to his reward. The funeral was largely attended. My good wife accompanied me in all the services of the day. It's a great thing for a preacher that he has a preacher's wife. Some more weddings this week. JOHN T. OAKLEY.

Hartsville, Tenn.

Have just closed a meeting at Scottsville, Ky. Bro. A. H. Huff, of Portland, Tenn., preached two weeks and as the meeting became interesting, one restored, and one or two forward for prayer, he was called away on account of sickness in his family. Continued for two more weeks with the following results: 29 professed conversions; 4 restored, 2 by letter. Bro. Huff is certainly an excellent preacher. I wish we could persuade him to come to Kentucky.

J. M. MCFARLAND.

Scottsville, Ky.

## PASTORS' CONFERENCE.

## NASHVILLE.

First.—Pastor R. M. Inlow preached at both hours. Three additions, two by letter and one by experience and baptism.

Third.—Pastor preached on "Divine Economy," and "Christians, the Salt of the Earth and the Light of the World." 234 in S. S.; fine B. Y. P. U. Two professions.

Seventh.—Pastor Wright preached on "Men, a Drawing Power." Bro. Golden preached at night on "Sowing and Reaping." One baptized. Fine S. S. union in the afternoon. Bro. Inlow spoke on the "Bible and the Baptist."

Immanuel.—Pastor Rufus W. Weaver preached on the "Emerging Issue—What It Is," and "The Unfinished Task." Two received by letter. Good congregations.

North Edgefield.—Pastor Hudson spoke at the morning hour on "Lovest Thou Me?" followed by annual roll call and Communion service. Large Communion. At the evening hour the subject was "A Young Man's Golden Opportunity; and God said, Ask What I Shall Give Thee." Splendid B. Y. P. U. 305 in S. S.

North Nashville.—The pastor, W. D. Wakefield, preached on "One of the Twelve," and "Sin." S. S., 186.

Centennial.—Pastor J. N. Booth preached on "Prayer," and "Relation and Obligation." 137 in S. S. Good B. Y. P. U.

South Side.—Dr. W. C. Golden preached in the morning, and Pastor Stewart preached at night. 137 in S. S.; 50 in B. Y. P. U. and 45 in West End Mission. The Belmont College girls conducted the Young People's meeting in a very helpful service.

Lockeland.—Pastor Skinner preached in the morning on "The Old and the New Man Contrasted." In the evening he preached on "The Foolishness of Covetousness." Good services. One received by letter. 162 in S. S.

Calvary.—Pastor Woodcock preached on "The Foundation of Missions," and "Repentance." 94 in S. S. 50 in B. Y. P. U.

Antioch.—Pastor Reid preached on "The Evidences of Christianity," and "Worthy of the Vocation." Good S. S. and B. Y. P. U., well attended.

## KNOXVILLE.

The Knoxville Pastors' Conference was opened with Rev. J. L. Dance in the chair. Prayer by Bro. J. J. Taylor. Dr. Taylor led in a discussion on "Denominational Papers." Brethren Sharp, Dance and Waller spoke. Bro. A. F. Mahan, of Georgia, was made a member of the Conference. Bro. Pulliam, of Bristol, Va., was present, and was introduced and spoke to the Conference. Dr. Jeffries was present and spoke of his work as President of Carson and Newman College.

Broadway.—Sunday was one of the greatest days in the history of the church. Dr. M. D. Jeffries preached a great sermon at 11 a. m. on "Christ and His Church." The pastor preached at night on "The Reasonableness of True Religion." Ten received by baptism; four approved for baptism; one under watchcare of the church. The Broadway church has the largest and finest auditorium.

Deaderick Ave.—Pastor C. B. Waller preached on "Lest We Forget," and "Tenting Toward Sodom." 622 in main S. S. One approved for baptism; six professions; 38 in Dale Ave. Mission. Rev. J. C. Davis elected Church Evangelist to work in country in East Tennessee.

Bell Avenue.—Pastor J. H. Sharp preached on "Dreams and Realities," and "Punishment." 637 in S. S.; 5 received by letter. Pastor begins fifth year.

South Knoxville.—Pastor John M. Anderson preached on "Honoring the Father," and "How Firm a Foundation." 222 in S. S.; 92 in B. Y. P. U. Much interest. Crowded houses.

Oakwood.—Pastor Geo. W. Edens preached on "Acceptable Service," and "Art of Hearing." 164 in S. S. Gillespie Ave.—Pastor A. C. Hutson preached on "Three Crucifixions," and "How to Hear." 155 in S. S. One received under watchcare.

Euclid Ave.—Rev. J. G. Pulliam, of Bristol, Tenn., preached on "Love Seeketh Not Her Own," and Rev. John Harris preached in the evening on "Eternal Salvation." 177 in S. S. Ordained three deacons at 3 p. m. Fine service.

Meridian.—Pastor J. N. Bull preached on "Temptation," and "Duty Simplified." 74 in S. S.

Middlebrook.—Pastor A. F. Green preached on "Greatness of Salvation," and "The Great Tempter." 60 in S. S. Good day.

Immanuel.—Pastor W. A. Catlett preached on "Im-

portance of Order," and "One Evidence of Salvation." 131 in S. S. 2 baptized. Made payment on church debt. Splendid interest.

Lonsdale.—Pastor J. M. Lewis preached on "God's Call to Children," and "Absent When Blessings Come." 239 in S. S.

Glenwood.—Pastor F. E. White preached in the evening on "The Voice of Promise." Judge Hu. L. McClung lectured in the morning on the "Holy Land."

Third Creek.—Pastor A. F. Mahan preached on "Consecration," and Psalm 1, 148 in S. S. Fine day. Good crowds.

Island Home.—Pastor J. L. Dance preached in the evening on "Covenant." Seventh anniversary observed in the morning. 281 in S. S.; very fine day.

Fountain City.—Pastor M. C. Atchley preached on "The Message of the Holy," and "The Fall of the Beautiful." 113 in S. S.

Beech Grove.—W. L. Winfrey preached in the morning on "Growth in Grace." 57 in S. S.

Grove City.—Pastor G. T. King preached on "Blessings in Disguise," and "Secret of Rest." 122 in S. S. 3 received by letter. Fine B. Y. P. U.

Bearden.—Pastor J. C. Shipe preached on "Fear of God for Naught," and "The Great Purpose of Christ." 90 in S. S.

Beaumont Ave.—Pastor J. F. Williams preached on "Does the Investment Pay?" Good S. S. Prayer service at night. Several requests for prayer. Good day.

Etowah.—Pastor W. L. Singleton preached on "A Good Soldier of Jesus Christ," and "An Invitation." 197 in S. S. Subscription almost completed for the church enlargement. Crowded houses. Bright prospects. 15 members received since Dec. 20.

## CHATTANOOGA.

First.—Rev. W. W. Howard preached on "God's Plan and Purpose," and "The Great Question." 352 in S. S. Good day.

Central.—Pastor D. P. Harris preached on "The Living-dead Church," and "A Deceived Heart Hath Turned Him Aside." 123 in S. S. Good B. Y. P. U. Observed Lord's Supper. Nine out of the fourteen new members recently received were present, and were given the hand of Christian greeting.

Tabernacle.—Preaching by Pastor A. Fort on "Calvary in the Light of Prophecy," and "The Magnetic Christ." 316 in S. S. Good B. Y. P. U.

Highland Park.—Pastor Keese preached on "Ye Are the Salt of the Earth," and "What Doth the Lord Require?" 154 in S. S. Good B. Y. P. U.

St. Elmo.—R. L. Peoples, pastor, preached on "The Endowment of Power," and "Call of Matthew." Good congregations. 127 in S. S. 24 in B. Y. P. U.

Alton Park.—Pastor John Hazelwood preached on "Separation from World," and "Lord Thinketh on Us." Average S. S. Good attendance.

East Lake.—Pastor, G. A. Chunn. S. E. Carroll preached on "Christ's Inheritance in His Saints," and "A Sin-sick Soul." Good S. S.; splendid B. Y. P. U.

Chamberlain Ave.—Preaching by the pastor on "Ready to Be Offered Up," and "The Faith That is Essential to Salvation." One addition. Splendid S. S. 75 present. Good B. Y. P. U.

Avondale.—Pastor Thos. A. Swafford preached on "Loyalty," and "The Call and Commission of Moses."

Ridgedale.—G. A. Chunn preached on "Our Limited Knowledge," and "The Poverty of Sin." 67 in S. S. Good B. Y. P. U.

Doyle.—Pastor W. N. Rose preached in the morning on "A Poor-Rich Church," second on "Messages to the Churches." Evening, "Good Work." Preached at Greenwood at 2 p. m. on "Lengthening the Cords, Strengthening the Stakes." Conducted the funeral of Sister Price, one of the oldest members of Greenwood Church, Monday, at 1 o'clock p. m. Pastor-Evangelist R. D. Cecil will assist in the ordination of five deacons Wednesday night. 75 in S. S.

## MEMPHIS.

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

Central.—Rev. Thomas S. Potts closed his pastorate of fourteen years and three months to give his time to the hospital and evangelistic work in connection with it. His subject was "Things I Have Seen in a Fourteen Years' Pastorate in Memphis." William Herbert Moore, pastor's assistant, preached at night.

Seventh Street.—Pastor I. N. Strother preached on "God's Call to the Soul," and "Acquaintance with God." One received by letter.

LaBelle Place.—Pastor J. W. Gillon preached at 11 a. m. on "Samuel, or the Boy Who Knew Not God." At 7:30 p. m. he preached on "The New

Birth." Three conversions. One addition by profession. One addition by letter.

Bellevue.—Pastor H. P. Hurt preached on "The Church and Its Covenant," and "The God of Gold and the Sabbath Day." Four received by letter.

Blythe Ave.—Pastor O. T. Finch preached on "God's Call to Service," and "The Conquest of Canaan." One addition by letter.

Union Ave.—Pastor Watson preached at both hours. One converted; one joined by baptism.

McLemore Ave.—Pastor W. J. Bearden preached on "All Belongs to Christ," and "The Bow in the Cloud." Good day.

Rowan Memorial.—Preaching by Pastor D. D. Chapman on "People Unconcerned about the Religion of Jesus Christ," and "Jesus Christ the Incarnate Son of God, the Saviour of Mankind." Fine day. Boulevard.—Pastor C. L. Owen preached at 11 a. m. on "The Bride and the Bridegroom." Brother J. W. Robinson at night.

Covington.—Pastor W. H. Major preached on "Selfishness," and "As the Angels Are."

Germautown.—M. W. DeLoach, of Memphis, filled the pulpit, preaching on "The Value of the Christian's Faith," and "Honoring God."

## JEFFERSON CITY.

Beaver Creek.—Preaching by C. T. Beall. Saturday, "Salvation by Grace;" Sunday, "What Doest Thou Here?" Accepted a call for one-fourth of the time. 26 in S. S.

Witts.—Preaching by J. G. Carmichael. Saturday, "Thou God Seest Me." Sunday, "The Uplifted Christ." Good services. Collection for State Missions. Bro. L. C. Chiles has been called as pastor.

Three Springs.—Preaching by Pastor Roy Bowers Sunday morning on "Am I My Brother's Keeper?" Evening, "The Brazen Serpent." Good service.

Limestone.—Pastor, L. C. Chiles. Saturday, "The Need of the Day." Sunday, "A Glimpse of Heaven." Bro. John Good decides for the ministry. Resigned after a pleasant three years' work to accept the church at Witts.

Second.—Morning, "Called to Service." Evening, "Dangers of Evil Associations." Pastor J. M. Burnett.

First.—Pastor Fitzgerald preached morning and evening.

## HARRIMAN

Trenton St.—Pastor preached on "Abraham's Anticipation of the Day of Christ," and "Jonah and the Fish." 202 in S. S.; 44 in B. Y. P. U. Pastor preached at Walnut Hill at 3 p. m., on "Is a Man Better than a Sheep?" 62 in S. S. Good congregations at both places. Observed the Lord's Supper at Trenton Street in the morning.

On the evening of the 23d, before a large and appreciative audience at the Auditorium, Dr. E. E. Folk, editor of the Baptist and Reflector, Nashville, delivered a most helpful and entertaining lecture on "Wanted: A Man." \* \* \* One paragraph after another might be given, if space permitted, of the good things Dr. Folk said. Many an interesting story and joke did he put in by way of spicing a most delicious dish; and it is stating it mildly to say that all enjoyed the lecture much. We hereby extend a cordial invitation to Dr. Folk to come to us again.—Mountain Herald, of Lincoln Memorial University.

Dr. J. J. Taylor's suggestion about merging the monthlies is an excellent one. The "fifth wheel" has always been suggested by the publication of the two organs of the Boards. I hope to see it carried out and believe many a pastor would feel that a wise measure had been adopted. When this is done, if ever, it will perhaps be time for another merger. Is it not possible that we may still have too many papers? However, we be Baptist brethren.

Memphis, Tenn. A. U. BOONE.

We are without a pastor at present, though we have extended a call to Bro. T. R. Waggner, of Athens for all his time. We had preaching yesterday by Pastor-Evangelist R. D. Cecil on "Christ is all and in All," and "Be Ye Therefore Followers of God as Dear Children." We had two additions to the church. One was baptized at 2:30 in the afternoon. The other came forward at the night service and was approved for baptism. We are having an interesting S. S.; 68 in attendance yesterday. Bro. Cecil complimented our B. Y. P. U. very highly for the way in which the work is being conducted. We also have prayer meeting on Wednesday nights.

EARNEST MOORE, Clerk.

McMinnville, Tenn.

## = MISSIONS =

**State Board**—W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

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

**Foreign Missions**—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. C. B. Waller, Chattanooga, Tenn., Vice-President for Tennessee.

**Sunday School and Colportage**—Rev. W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent; W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

**Orphans' Home**—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed.

**Ministerial Education**—For Union University, address J. C. Edenton, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.; for Hall-Moody Institute, H. E. Watters, Martin, Tenn.

**Ministerial Relief**—Rev. H. W. Virgin, D.D., Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

**Woman's Missionary Union**—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 1001 Gilmore Avenue, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 1534 McGavock Street, Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Eleanor Gardner, Benton and White Avenue, Nashville, Tenn.; Band Superintendent, Mrs. Ed C. Wright, 809 Fifth Avenue, S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

### THE STATE EXECUTIVE BOARD.

Mrs. W. L. Wene, Rec. Sec.

The State Executive Board of the W. M. U. met in regular session Tuesday, Feb. 1, with Mrs. A. J. Wheeler in the chair. After prayer by Mrs. McMurray, the roll call was answered with scripture verses.

Only one officer was present to report, Mrs. J. T. Altman. This report showed good receipts for the expense fund, but a very poor return of report blanks for the last quarter. 365 blanks were sent out by her and only 147 were returned. The gifts for the quarter are \$600 behind what they were one year ago at the same time.

Upon motion of Mrs. Leathers, we will at once open our circulating library and purchase the set of mission study books now in Mrs. Allen's possession.

The matter of headquarters for our work, and a paid secretary was taken up and discussed. A letter from Miss Crane was read, in which she strongly advises this movement, and gives many ideas how this office should be conducted, and what the duties of the officer should be. Mrs. Leathers moved, with second by Mrs. McMurray, that as soon as possible,

we set up this office. Upon motion by Mrs. Lunsford, this Board will ask the three Mission Boards to pay the expenses of this office and officer.

### EXPENSE FUND.

#### Receipts.

January, 1910—	
Roan street W. M. U. ....	\$1 25
First Nashville Band .....	50
Belmont W. M. U. ....	60
North Edgefield W. M. U. ....	25
Paris W. M. U. ....	1 00
Broadway W. M. U. ....	1 00
Red River W. M. U. ....	10
McLemore W. M. U. ....	25
Shop Spring W. M. U. ....	1 00
Dayton (First) W. M. U. ....	1 00
Riceville W. M. U. ....	20
Bell Ave. W. M. U. ....	20
Orlinda W. M. U. ....	50
Oak Grove W. M. U. ....	50
Grove City W. M. U. ....	1 00
Lonsdale W. M. U. ....	50
Union Band .....	25
Fountain City W. M. U. ....	20
Whiteville W. M. U. ....	1 00
Richland W. M. U. ....	1 00
Johnson City W. M. U. ....	1 25
Henning W. M. U. ....	25
Bearden (Central) W. M. U. ...	25
Grand Junction W. M. U. ....	25
Grand Junction Band .....	25
Hartsville W. M. U. ....	25
Euclid Ave W. M. U. ....	1 00
Lucy W. M. U. ....	20
Newport W. M. U. ....	1 00
Mulberry, Sunday Egg .....	25
Ripley Y. W. A. ....	30
Dyersburg Y. W. A. ....	25
Pleasant Grove Y. W. A. ....	18
Ten Mile W. M. U. ....	50
Knox (First) W. M. U. ....	4 00
Chattanooga (Central) W. M. U.	40
Brownsville W. M. U. ....	72
Erin W. M. U. ....	1 00
Island Home W. M. U. ....	1 00
Immanuel (Nashville) W. M. U.	5 00
<b>Total .....</b>	<b>\$118 13</b>

#### Disbursements.

January, 1910—	
To Chairman of Literature, postage .....	\$5 00
To Corresponding Secretary, postage .....	3 00
To Miss Northington, postage..	2 00
To Treasurer, postage .....	2 50
	<hr/>
	\$12 50
To balance .....	105 63
	<hr/>
	\$118 13

Respectfully submitted,

MRS. J. T. ALTMAN, Treas.  
Tenn. W. M. U.

Letters written .....	28
Letters received .....	16
Mimeograph letters .....	365
Blanks received .....	147

### A SAD SITUATION.

In looking over our totals, for the quarter ending Dec. 31, 1909, and comparing them with the totals of same quarter of 1908, it grieves me very much indeed to see we have fallen behind \$602.08 in our gifts to Missions. Part of this is due to so many Societies not reporting. Of the 365 blanks sent out only 147 were returned. Then some of our Societies did not give as liberally as they have been doing in the past. If we reach our apportionment for this year, instead of decreasing in our gifts, we will have to considerably increase them. May we ask that each Society pray for an awakening of the spirit of giving during this remaining three-quarters of this year, and also to see that the gifts are reported by the Treasurers.

Yours in service,  
MRS. J. T. ALTMAN,  
Treas. Tenn. W. M. U.

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soda crackers when and where you will, there is only one way by which you can absolutely depend on their freshness and goodness, and that is to say

# Uneed a Biscuit

5¢

(Never sold in bulk)

NATIONAL BISCUIT COMPANY

Gifts of W. M. U. for Quarter ending Dec. 31, 1908:

Ministerial Relief .....	\$ 21 83
Ministerial Education .....	108 22
Orphans' Home .....	823 57
S. S. & Colportage .....	8 71
Home Missions .....	485 12
Foreign Missions .....	992 98
State Missions .....	554 73
Gifts of W. M. U. for Quarter ending Dec. 31, 1909:	
Ministerial Relief .....	\$ 33 76
Ministerial Education .....	45 25
Orphans' Home .....	741 14
S. S. & Colportage .....	6 84
Home Missions .....	301 86
Foreign Missions .....	941 72
State Missions .....	322 51

THE BENEFITS OF THE W. C. T. U. CONSIDERED SOCIALLY.

By Alice Bröwer Wingo.

(Delivered before the Christmas entertainment, Dec. 28, 1909, Trezevant, Tenn.)

This subject suggests many beautiful thoughts, painted on the silver-wrought canvas of reflection. It is lovely to think that our life is not a bubble cast up by the ocean of eternity to float a moment on its waves, then sink into nothingness. The high aspirations, which leap from the temple of our heart, are forever wandering unsatisfied. We think of the rainbow, and the cloud, with a far-off beauty; we think of the stars that are set above the grasp of our limited faculties mocking us with their unapproachable glory; but the bright forms of human beauty are here in close touch with us. Truly, we are a joyous and social sisterhood, united in striving for the right, and united in contributing all we can to each other's pleasures and joys. The personnel of our mem-

bers, so unlike that usually found in social gatherings of ladies in general, for there many of the purely society followers are found, but from the very nature of our order, the themes discussed tend to elevate our minds and aspirations and give us steady growth in nobler womanhood, and as a natural result, the purely social features of our meetings are placed upon a high level. The social nature is built up by coming in constant contact with those superior in this line, just like the character so strengthened from the weaker associating with the stronger. As our general work leads us constantly into broader fields of labor and usefulness, so at our rest periods, and in our purely social moments, our diversions are in keeping with our work, the one is upon the same elevated plane as the other. Those who aspire to the nobler callings in life find pleasure only in those social functions which appeal to the truly refined, and who can find a worthier cause for which to labor, one that builds up greater nobility of character than the worthy cause of the W. C. T. U.? Every noble trait of pure womanhood is brought into requisition in advancing its interests. The members in their purely social periods, neither have time for nor desire to enter into the ordinary nonsense and levity of the day; their pastimes are of a higher

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## Headache?

Want to know the quickest and best way to stop it? Take

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They are the best because they do not leave any disagreeable after-effects. Just simply quiet the nerve irritation which causes the distress. What is equally important they do not derange the stomach—only a pleasurable sense of relief follows their use.

"I am in fairly good health, but subject to frequent heavy, cloudy head, and occasionally dull pain. I get relief with one or two of Dr. Miles' Anti-Pain Pills. They are very beneficial to me and I do not like to be without them." D. F. LEWIS, Cleveland, O.

The first package will benefit; if not, your druggist will return your money.

order; their ideals are of a different type to those who deal in mere gossip. By nature we are social beings, and when left to our own choice we instinctively select those diversions that are in keeping with the bent of our inclinations. This is the rule of society in general, and the W. C. T. U., socially considered, is no exception. The heart learns to beat in union, just like the strings of a harp, as the fingers fall on them successively, when perfectly tuned, though no two strings are exactly alike, yet all respond in the same tone.

Our W. C. T. U. is a wonderful training school; there are many social opportunities afforded us that help us to make life worth living, help in the cultivation of the finer feelings, for the development of human sympathy, and those qualities that go to the making of life worth living, help in the cultivation of the finer feelings, for the development of human sympathy, and those qualities that go to the making of true womanhood. Our ideals act as a stimulus to loftier endeavor in every pursuit in life, and what order ever championed a nobler cause than that espoused by our beloved band?

The W. C. T. U. is placed upon an elevated plane, above the sordid and empty pleasures of the usual social functions: "As a man thinketh, so is he." Thus our gatherings are truly "a feast of reason, and a banquet of ideas." As we are united in the great cause we represent, so we grow in our love for each other, the more we love the cause, the more our devotion to one another; as our devotion increases for the cause for which we stand, in the same degree is the cord that binds us together socially strengthened. Aimless lives are pleasureless, so the need of the hour must be kept in view. A young society lady, not long since, said good-bye to the world in a single tragic sentence: "The game is not worth the candle." She was tired of the hollowness, the selfishness, and make-believe of society life. There is no hollowness, no coldness in the social atmosphere of our band. It is warmth, life-giving, soul-giving warmth. There is no false glitter, no pretense of living, but a sweetness that we are helping others. The benefits accruing from our society, socially considered, are as grand melody drawn from the great organ of our being, our souls. Socially considered, our heart-throbs are in perfect harmony, not a discordant note is heard. Oh, that we could enlist every sister in this beautiful land of ours under the banner we so dearly cherish, what a truly grand social we would have. Our interests are one, therefore our joys are one, and the longer we work together the stronger the social ties become. Our social enjoyments are a grand diapason, from the combined heart strings of our social natures. Striving for a

common cause, begets good comradeship, and the worthier the cause the nobler the aspirations.

The creations of the sculptor may moulder into dust, the wreaths of the bard may wither, the throne of the conqueror may be shivered by an opposing power into atoms, the fame of the warrior may no longer be sung by the recording minstrel, the hope of the youth may be disappointed, but the social cords that bind us in one happy union can never be rent asunder. More priceless than the gems of Golconda and more devoted than the idolatry of Mecca, is the social feelings, the love of our blessed W. C. T. U. It is a fine thing to possess the reputation of a Raphael, the inspiration of a Byron, the eloquence of a Mirabeau, or the intellect of a Bacon, but it is no less an honor to enjoy the love, the heart-throbs, the blessed privileges that pervade our noble band, from north to south, from east to west. As players on the stage of life, as sculptors with chisel in hand, may we carve a name that can not be dulled by the sand. Miss Gould wrote a name in the sand. Seeing it washed away, said:

"Alone I walked on the ocean strand,  
A pearly shell was in my hand;  
I stooped and wrote upon the sand,  
My name, the year, the day.  
As onward from the spot I passed,  
One lingering look behind I cast,  
A wave came rolling high and fast,  
And washed my lines away."

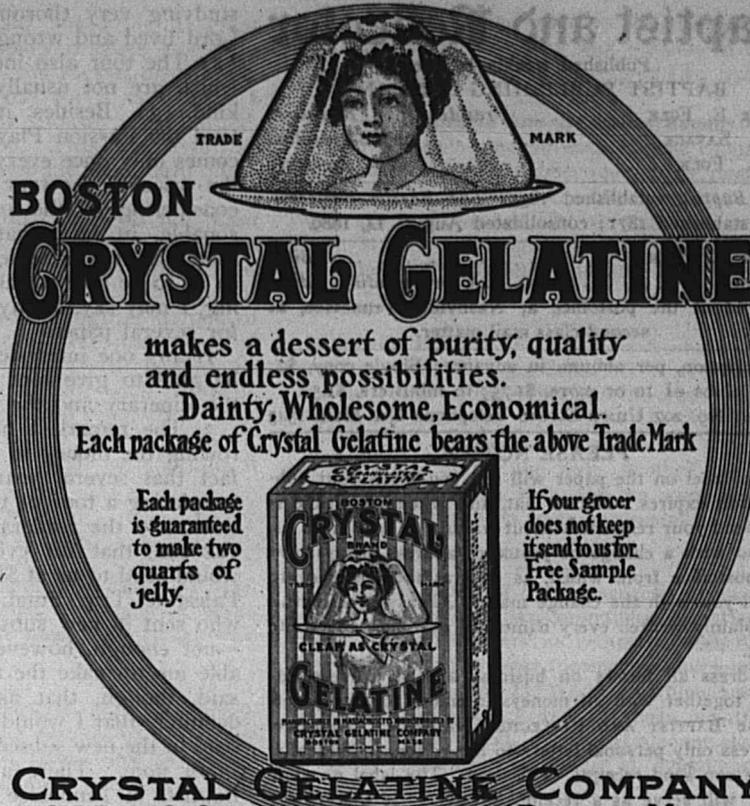
### FASHIONABLE HOTELS PREFER COTTON OIL.

Not many people know that refined cotton oil has almost completely replaced hog lard in the kitchens of fashionable hotels and cafes in New York and other large cities throughout America. The delicious menus which we enjoy so much on our vacation trips make use of the pure vegetable product of our Southern fields. Southern housekeepers can learn a lesson from the professional chefs of the North. Of course, it is hard to get out of the old rut and adopt something new and different, even though it is more economical, more sanitary and more profitable.

Refined cotton oil as it is now marketed, is the purest, sweetest and most wholesome of all shortening agents, surpassing even olive oil in these particulars.

### THE EVOLUTION OF A SCHOOL.

Over twenty years ago, the writer, prospecting for iron ores, wandered into this land, then distant many miles from a railroad, and was surprised to find nestled upon the banks of the beautiful Watauga, in the midst of meadows fringed with laurel-laden foothills of the towering peaks of the massive granite mountains of the Blue Ridge and the Unakas, a half dozen houses, and a well-built attractive brick school building. Ordinarily little impression would have been made upon the mind of a stranger, but by contrast the building was wonderfully interesting. Enquiry regarding it elicited the following very interesting facts: In 1878, Rev. L. L. Maples, a Baptist divine, with the aid of a few faithfuls, and the Watauga Association, constructed the building, and as principal successfully managed the institution of learning, when at the end of three years disease swept in, and swept the school out of existence. For three more years echoes of the past only remained; when a young mountain boy, filled with a desire for learning, worked his way through and graduated at Milligan College, Carter county, Tenn., and with an inborn desire to do something, interested in his



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aid and behalf, F. P. Curtis and D. J. Farthing, sons of the Old North State, who, as merchant pioneers of Butler, had located and built up a flourishing business.

With the aid of these men and others of the neighborhood, J. H. Smith, son of ex-Chancellor Ham Smith, became principal of Holly Springs College. Though little he knew the crown he was to wear; though little he dreamed of the seeds he was to sow; though little he felt what a labor for God and for humanity he was to do, young Smith, with a determination worthy of the man, harnessed the breakers that dashed at his feet, and for twenty years mounted and rode to fame and poverty upon their crest.

His robust manhood drove him onward for gain, while, with his God as his guide, he taught not only figures and rhetoric, but morality in man and woman; love for things sacred, and crowning all, honor and good will to men. Today if you meet a native-born, a minister, a lawyer, a statesman, a farmer, or a business man, or a woman of culture, refinement and virtue, nine times out of ten did he or she attain his or her majority during the twenty years of Smith's labors. He or she was silently and perhaps unconsciously weaving a wreath for the brow of her tutor. His influence was for good and good only. It was marked with the sign "Progress, refinement and love."

No man whom I know, no man in this section of the world has done such good for humanity as has J. H. Smith.

At the end of his labors in this field, worn, weary and disheartened, he gave up hope of a competency in his chosen profession, and resigning his chosen field, sold his holdings and went into insurance, and now realizes that his life was dedicated to good; and at what sacrifice he is much too modest to acknowledge. But I am digging him up without his knowledge or consent, and a thousand voices will say Amen.

Having passed again into the hands of the Watauga Association, for the past seven years the school, though badly hampered for funds, has met with increasing success, until today over one hundred students are working there preparing for higher education, and under the principalship of

Prof. J. C. Jones, a graduate of Wake Forest, a young man of sterling worth and integrity, great things for what is now Watauga Academy, are plainly forecast. What I want is to make it greater. What I want is to point to the good that has grown from the work within these walls. What I want is to point directly to the fact that this community, though poor, has, without aid other than from the Association, educated, refined and directed heavenward, directly and indirectly, thousands of humanity that, had not this institution existed, would have not been so. What I want is that some one able and willing to do so, place at the disposal of this institution funds with which to broaden the scope of the usefulness it may reap from its peculiarly advantageous location in this healthful, beautiful, mountain section, and as a token of appreciation for the good that through its labors, has been done to the world.

HENRY V. MAXWELL.

Butler, Tenn.

### T. W. O. O.

Just think of these four letters, next time you are ill.

They represent good advice to sick women.

Ladies, by thousands, have written to tell others to "Take Wine of Cardui."

They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex.

Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs.

"I was a total wreck," writes Mrs. Eveline McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui.

# Baptist and Reflector

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## EASTERN TOUR.

At last! "All things come to him who waits." The readers of the BAPTIST AND REFLECTOR know that for many years I have had an earnest desire to visit Eastern countries, and especially the Holy Land. Two years ago I thought that the coveted privilege had come to me, and announced that I would make the trip. I had made my arrangements to do so, but the panic, which ruined the plans of so many others, interfered with my calculations and prevented the trip.

Now, at last, the opportunity has come. I shall sail from New York on March 5 on an Eastern tour, visiting the Azores, Madeira, Gibraltar, Genoa, Naples, Egypt, Palestine, Damascus, Asia Minor, Constantinople, Athens, Pompeii, Rome, Florence and Venice. This is the regular itinerary provided for in the tour, which is to be conducted by Dr. Junius W. Millard, of Atlanta, Ga., and Rev. J. J. Wicker, of East Northfield, Mass. I hope also that, while I am on the other side of the waters, instead of returning directly home from Italy at the close of this tour, I may be able to visit the Passion Play at Oberammergau, some of the German cities, then go down the Rhine to Cologne, and through France, England and Scotland.

I mention this contemplated tour now for several reasons:

1. I thought the readers of the BAPTIST AND REFLECTOR would be interested in it. I shall expect to write a series of articles for the BAPTIST AND REFLECTOR telling about my observations and experiences and impressions on the trip. I shall try to make these articles not only of interest, but of value. I hope that all of the subscribers of the paper will want to renew their subscriptions so as to read the articles.

2. I should be very glad if some of my friends would go with me on the trip. There are several unusual advantages offered to those who go on this tour. (1) They will have the opportunity of spending a month in Palestine, while the usual tours allow only from five to fifteen days there. This would give the privilege of

studying very thoroughly the land where our Lord lived and wrought and talked. (2) The tour also includes Venice and Athens, which are not usually included in tours of the kind. (3) Besides, it gives opportunity to attend the Passion Play, which as is well known, comes only once every ten years. (4) And then the price of the tour is remarkably reasonable, considering all the advantages offered—so reasonable, in fact, that just between us, rather than miss it, I have decided to borrow the money so as to be able to take advantage of it, expecting, I may say, to pay it back in part by writing for several papers.

If any one interested will write to me, I shall be glad to give him further information about the itinerary and the prices.

3. The remark I have just made about borrowing the money to take the tour suggests the fact that several years ago, when I was contemplating a tour of this kind, I made the proposition to the readers of the BAPTIST AND REFLECTOR, that for every new subscriber they would send to us at \$2, I would apply \$1 on the Palestine Trip Fund. There were some then who sent in new subscribers on this proposition—not enough, however, by a good deal, to enable me to make the trip. A number of others said, though, that as soon as I determined definitely that I would make the trip, they would send in the new subscribers. I renew this proposition now. There are perhaps a good many Baptists in Tennessee who may not now be getting the BAPTIST AND REFLECTOR, but who would subscribe for the paper in order to read those articles, if no more. It would give them the opportunity of seeing these countries through my eyes for \$2, whereas it would cost them hundreds of dollars to see them through their own eyes.

While, as I have stated, I have decided to take the trip, even if I have to borrow the money to do so, the amounts received from these new subscribers would not only make the regular trip easier upon me financially, but would, I hope, enable me to take the additional trip which I have indicated. I trust that we may receive a large number of subscribers on this proposition, not only for my sake, but for the sake of the paper, for the sake of the subscribers, and for the sake of our Baptist cause over the State. I should be glad to have you send these new subscribers by the first of March. I shall leave Nashville on the night of March 2, for New York, and as stated, shall sail from New York on March 5. I have been editor of the BAPTIST AND REFLECTOR for twenty-one years. I am tired. I feel that I ought to take a little rest. I believe the trip will put new life into me, and I hope will enable me to put new life into the paper by making me a better editor, better preacher and better man every way.

EDGAR E. FOLK.

## THE DENOMINATIONAL PAPER.

Dr. Fred D. Hale, pastor of the McKinney Avenue Church, Dallas, Tex., recently preached a sermon on the "New Baptist Standard," in the course of which he said:

"I speak today of the Texas Baptist Denominational Family, and more especially of the medium of communication between the members thereof. I believe just as much in the State Denominational paper as a department of church work, as I do in the Sunday School, or the Woman's Missionary Society, or the Current Expense Fund; and a first-class committee should be appointed to look after the interests of the paper, just the same as one to look after other departments of church life and work. The pastor is the key to the situation. If he don't put his heart into this thing he need not expect the members to realize the value of this church and denominational agency. I can as conscientiously give this morning's service to its cause, as to give the hour to speaking of, and taking a collection for, Foreign Missions.

"Properly conducted, the denominational paper helps along every interest of the church, and every enterprise of the denomination, in our effort to spread the gospel, just on the same principle, though it may not be to the same extent as the preaching of the pastor from the pulpit. We ought to pray for editors and writers on religious subjects just as we pray for our preachers who stand in the pulpits and preach the gospel there, rather than sit at a desk and write a message from that point. What I preach to you from this pulpit goes to 300 persons; what the editor of the Baptist Standard writes goes to 100,000. The paper

is a great engine of power in helping the churches spread the gospel.

"All things else being equal, that member of McKinney Avenue Baptist Church, who pays for and reads the Baptist Standard, is the best Christian, the best church member, the best Baptist, the most intelligent and wide-awake in denominational affairs, and the best worker for the Kingdom as a whole. This is true, also, of any member of any Baptist church in Texas. This same principle will also apply to individual churches throughout the State."

What is true of the Standard in Texas is equally true of the BAPTIST AND REFLECTOR in Tennessee; and of every other State paper. Why should not pastors in Tennessee preach about the BAPTIST AND REFLECTOR as Brother Hale did about the Standard? And why should they not urge upon their members to take the BAPTIST AND REFLECTOR as he urged his members to take the Standard? As he said, it will make the members of these churches more intelligent, more loyal and more liberal Baptists.

## BAPTISTS AND THE DISCIPLES OF CHRIST.

We confess we were surprised to read the following paragraph in the Watchman:

"It is becoming clear that a great question before the Baptists of America is whether they will return to the historic position of the early Baptists, and of the English Baptists of today, insisting on a regenerate church membership, and discarding infant baptism, but allowing personal liberty as to baptism, or whether they shall stand squarely on the ground of the Disciples of Christ, that baptism is necessary as an act of obedience to Christ and to admittance to His church, and that immersion alone can be acknowledged as baptism. In the former case logic would lead to union with the Congregationalists if they give up infant baptism. In the latter case the natural result would be union with the Disciples of Christ."

The first alternative is out of the question and need not be discussed now. As to the second, the Watchman is right, if that were all the "Disciples of Christ" teach—that "baptism is necessary as an act of obedience to Christ and to admittance to His church, and that immersion alone can be acknowledged as baptism." But do not the "Disciples of Christ" teach more than that? Do they not teach that baptism is a part of the plan of salvation; that "regeneration is equivalent to immersion;" that faith comes before repentance in the plan of salvation; that Christ only died to make it possible for every man to save himself; that, in short, the plan of salvation is: 1. Faith, 2. Repentance, 3. Baptism, 4. Keeping the whole law? That is what the "Disciples of Christ" down here teach, Dr. Merriam. Do they not teach that around Boston? If you will probe deeply, we think you will find that there is all the difference in the world between Baptist doctrines and the doctrines of the "Disciples of Christ," and that they can no more unite than oil and water.

## BAPTIST ORPHANS' HOME IN CHINA.

At the meeting of the Texas Baptist Convention last fall an orphan girl from the Buckner Orphans' Home offered herself for Foreign Mission work. Under the inspiration of the occasion Rev. W. Y. Quisenberry, who made a visit to China several years ago, and who is intensely foreign missionary in his every thought, and who was present at the Convention representing the Southern Baptist Theological Seminary, suggested that an Orphanage should be established in China. Dr. Buckner cried out, "Yes, and I would like to go and organize it. And there are those in Buckner Orphans' Home who would be glad, if needed, to go to China and help run such an institution." Now it is proposed to send Dr. Buckner to China for the purpose of organizing an Orphans' Home there in conjunction with Missionary Saunders. Dr. Buckner thinks that "with the wisdom and cooperation of the brethren on the field" they can "begin at least on as large a scale as Buckner's Orphans' Home was begun a third of a century ago, when we had but a rented cottage and three children. The Buckner Home now has charge of approximately seven hundred orphans and aged, dependent people."

The Baptist World says: "By all means let

us have a Baptist Orphans' Home in China, and Father Buckner and Brother W. Y. Quisenberry are the men to see to it." We second the motion. As you know, heathen religions do not establish Orphans' Homes or sanitariums or anything of that kind for humanity. The organization of a Baptist Orphans' Home in China will go far towards impressing the principles of Christianity upon the minds of the Chinese, besides the good which may be accomplished by rescuing orphan children from lives of degradation and shame.

#### DENOMINATIONS IN THE UNITED STATES.

Dr. H. K. Carroll publishes in the *Christian Advocate*, of New York, a statistical estimate up to the beginning of the present year of the several churches and denominations of the United States:

"He finds that, in all the denominations taken together, there was a gain in the year 1909 of 4,023 ministers, 4,726 churches and 791,713 members."

The whole number of denominations is now about one hundred and seventy-four.

"Of these the Roman Catholic Church ranks first, having a membership of 12,354,596, a gain of more than half since 1890. Next to the Roman Catholics come the Methodists of all classes, numbering 6,477,224; next, the Baptists of all classes, 5,510,590; fourth, the Lutherans, 2,173,046; fifth, the Presbyterians, 1,848,036; sixth, the 'Disciples,' 1,273,357; then the Episcopalians, 921,713."

We have repeatedly called attention to the fact that the Catholics count everybody in their membership. If the Baptists should count that way they would have, perhaps, twice as many members as Catholics. Our Methodist friends also include some infants in their membership, who would not be included among Baptist members, though in Baptist families. Counting only regenerated adult members, there are probably more Baptists in the United States than members of any other denomination. As we have said before, this is a Baptist country. It is the Promised Land for Baptists. Let us go up and possess the land, for we are able.

#### CAMPAIGN IN CHICAGO.

The temperance people of Chicago are preparing for a great campaign in that city. An election will be held in April to determine whether saloons shall continue to exist in that city. In order to bring on such an election it was necessary to secure the signatures of one-third of the voters, making something over 60,000. It is said that over 70,000 were secured. It may seem preposterous that any effort at all should be made to banish saloons from the city of Chicago. But there are three reasons for it:

1. There is, of course, a chance of winning. At least, there is a possibility. Stranger things have happened.

2. The campaign will be educative. And if the saloons are not banished now, this campaign will lead up to another, perhaps, in which they will be banished. Or, if the saloons are not banished at all, the campaign will at least result, probably, in saving some men from drunkards' lives and drunkards' graves.

3. A campaign of that kind in Chicago will have a great influence upon the rest of the State of Illinois, and, in fact, upon the whole country. Let every temperance man everywhere give to our friends in Chicago his sympathy and prayers for at least a moral, if not a legal, victory.

#### TWO LETTERS.

We received the following two letters:

"I am sorry to say that I can't pay you for your paper. I am sick, and have been for some time. I kept thinking I would get able to work some time so I could get the money and pay you, but I am a poor man and in hard luck, and everything I have is under a mortgage. I would advise you not to put my account in other hands, for if it is the Lord's will I intend to pay you."

"I received your notice of my account, and am sorry I can't send it all. I have been down with the rheumatism all the winter and am pressed to get money to get medicine with. I will send you \$1—that is all I have got—and will send you the rest as soon as I can. I hate

to have the paper stopped, for it is a great pleasure to me. But I know it takes money to run a paper. Do just as you please, discontinue it or send it on. I will pay for it as soon as I can. Two years ago my house was burned, which damaged me \$1,000. This, with two bad crops and sickness, has got me in a tight place for money."

Now, what shall we do? We do not want to stop the paper of these brethren, but we can not afford to send it free. We will make this proposition: For every \$1 some kind friends will send us we will move the figures of one of these brethren up one year. We may say that they are both something over a year behind. So that we ought to receive \$2 for each of them, so as to pay up for the past and renew their subscription. What do you say? Shall we stop the paper of these brethren, or shall we continue it to them?

#### RECENT EVENTS.

The "Biblical Recorder" announces that Maj. John M. Crenshaw, the first student to register at Wake Forest College, died at his home near Wake Forest on Jan. 30.

During a meeting in Charlotte, N. C., in which Pastor H. H. Hulsten is being assisted by Dr. Henry Alford Porter, of Louisville, there were 85 conversions one Sunday. This was quite remarkable.

Rev. Eugene R. Pendleton, of Covington, Ga., declines the call to the church at Camden, S. C., recently extended to him. He is engaged in building a house of worship at Covington, and does not feel that he could leave at present.

Dr. A. H. Strong says very finely: "What are churches for but to make missionaries? What is education for but to train them? What is money for but to send them? What is life itself for but to fulfill the purpose of missions, the enthroning of Jesus Christ in the hearts of men?"

The Baptist World Publishing Co., Louisville, Ky., has issued a new and attractive "Book Catalogue," bound in red, which gives conveniently arranged lists of the new books, with short reviews by specialists, and of all church and Sunday School supplies. This catalogue is sent free, postpaid, on application.

In connection with his pastorate of the Boone's Creek Church, Dr. S. W. Tindell has accepted the work of Evangelist for the Holston Association, to take the place of Rev. J. T. Pope, who recently resigned. Dr. Tindell is also authorized to act as agent for the "Baptist and Reflector" in the bounds of the Association.

We are sorry to learn that Mrs. Wright, the beloved and consecrated wife of Rev. J. H. Wright, pastor of the Seventh Baptist Church, this city, is seriously ill at the hospital. She had a severe operation performed last week. We are glad to know that the operation was successful. We hope that she may soon be restored fully to health.

Rev. H. A. Smoot, of Fredericktown, Mo., has accepted a call to the pastorate of the First Church, Joplin, Mo., which was made vacant several months ago by the resignation of Dr. R. M. Inlow to become pastor of the First Baptist Church, this city. He will enter upon his work March 1.

The "Florida Baptist Witness" states that Rev. E. Lee Smith has resigned the care of the church at Winter Garden, Fla. "The Witness" says: "He has been there for three years and has done a great work. We do not know his plans for the future." Let him come back home to Tennessee, and let him be sure to bring his wife with him.

—In writing of the great educational changes now taking place in China, Mr. Frank G. Carpenter, the noted traveler, says: "Suppose that tomorrow our President and Congress should enact laws wiping out our public schools, replacing them with others vitally different, with an entire new list of books. That is the situation in China today."

It gives us pleasure to announce that the executive committee of the Tennessee Anti-Saloon League has elected James H. Welcker, one of Knoxville's leading lawyers, as attorney for the League, and Mr. Welcker has accepted the position. He will devote

his entire time to the work of the League in the State and will aid in every way possible in the enforcement of the law.

A fine meeting of the Nashville Sunday School Union was held at the Seventh Baptist Church last Sunday afternoon. Nineteen out of the twenty-one churches and missions of the city were represented. The house was crowded. Dr. G. C. Savage presided. Dr. R. M. Inlow delivered the principal address on the subject "The Baptist and His Bible." It was greatly enjoyed.

Evangelist Frank M. Wells was in Nashville several days last week securing affidavits from those who were with him in the Philippine Islands during the Spanish-American war, so as to be able to get a pension from the Government on account of injuries received by him during the war. Brother Wells is a consecrated Christian man and an earnest gospel preacher, and has been quite successful as an evangelist.

The annual report of the Tabernacle Infirmary, Atlanta, Ga., shows that last year there were 788 cases treated in the Infirmary as compared with 550 the previous year. The total income for the institution from all sources was \$32,344.28, of which \$28,260.77 came from patients and \$4,083.57 from donations to the charity department. The total amount spent upon charity patients was \$16,028.46. The number of full charity cases was 134.

We enjoyed a visit last week from our friend, Rev. T. B. Ray, Educational Secretary of the Foreign Mission Board, who, as we mentioned last week, had been in the city attending the meeting of the Laymen's Convention. He is doing a great work in his present position. Immediately after the meeting of the Southern Baptist Convention he and Mrs. Ray expect to go to South America to visit the missions in that country under the auspices of the Foreign Mission Board.

The Conference to be held at the Tabernacle Baptist Church, Atlanta, Ga., of which Dr. Len G. Broughton is the able pastor, will commence Thursday night, March 3, and close Sunday night, March 13. Six services will be held daily. Dr. Broughton says that he looks for a larger attendance this year than last, when 322 men, mostly ministers, of all denominations gathered from every State in the Union. Among the speakers will be Drs. F. B. Meyer, C. I. Schofield, A. T. Robertson, A. C. Dixon, J. G. Gray, M. E. Trotter, W. R. Moody and Griffin Thomas.

Rev. Z. J. Edge requests us to change the address of his paper from Whigham to Cyrene, Ga. He goes there to take the position of Superintendent of a Baptist school, which has recently been established. This school is to be received into the Mercer system of schools, thus placing the entire Baptist denomination in Georgia behind it. Brother Edge says: "We are now on the lookout for a strong man for Principal. The school has good backing financially, and is one of great possibilities." If any one is interested let him write to Brother Edge at Cyrene, Ga.

Rev. F. M. McConnell has been elected as Corresponding Secretary of the State Mission Board of Texas, in place of Dr. J. B. Gambrell, who recently resigned to accept the editorship of the "Baptist Standard." He has lived in Texas for a number of years, has been for many years one of the Recording Secretaries of the Texas Baptist Convention, and has been an evangelist in every section of the State. Dr. J. B. Gambrell says: "No man in all the borders of our great State, holds the love and confidence of all classes of Baptists more thoroughly. Baptists believe in him, because he is himself a Baptist of the truest type, evangelistic and doctrinal, at the same time."

The Knoxville "Journal & Tribune" gives an interesting account of the "Home Coming Day" at Broadway Baptist Church, Knoxville, last Sunday. The auditorium of the church was opened for worship for the first time since extensive repairs and decorations were completed upon it. The house was crowded at both services. In the morning Dr. M. D. Jeffries, President of Carson & Newman College, and former pastor of the church, preached. At night the pastor, Dr. W. A. Atchley preached. The decorations upon the auditorium are quite beautiful. We congratulate pastor and church upon getting back into the auditorium. They are now prepared to do better service than ever for the Master.

## THE HOME

### CASABIANCA.

Mamma was going out calling. Theo had watched her while she puffed her pretty hair and pinned on her best collar and got out her white gloves. It must be very interesting, making calls. Much nicer than being left at home with Peggy, who was ironing and almost sure to be cross. A little crease had been folding itself in and out between Theo's eyes ever since he knew mamma was going, till a sudden thought smoothed it out in a flash.

"Mamma, couldn't I go calling, too?" he asked. "I'm most sure I'd bother Peggy if I stay at home and—"

"Where would you like to go?" inquired mamma.

Theo considered. Don wasn't at home, Marjorie had company, and Marie was taking her nap. Anyway, those wouldn't be calls—they'd be just every-day play visits. Calls were for grown-ups. "I'd like to call on old Mrs. Philipps," he said slowly. "She's about the grown-uppest lady I'm acquainted with."

Mamma smiled, but she only said, "Why, yes, I should think you might go there, if you can be very polite. Callers are, you know, and always try not to make their hostess any trouble, or stay too long."

Theo thought it over. Yes, he'd try it, especially if he could have on his best suit and the kid gloves Aunt Emilie had sent for his birthday. Mamma helped him get ready, even waiting till she had pushed every chubby finger into those gloves, and buttoned the fat wrists out of sight.

Mrs. Philipps came to the door herself when Theo rang the bell. She was a tall, stately old lady with white hair, and a manner that never had made Theo feel quite at home with her. It was because he never would have dreamed of making her a "play visit" that he thought of coming to call.

"What do you want, little boy?" asked Mrs. Philipps.

"I've come to call on you," explained the visitor. "Mamma's gone calling, and I—I have, too." Theo was a little uncomfortable. He hadn't expected to have to account for his coming.

"Well, did you ever? Come in and have a seat. But I'll have to get you to excuse me while I take a short nap. I've been so drowsy all afternoon I can't keep awake any longer. I'll only be a very few minutes." Theo said, "Certainly," because he thought that was the polite thing to say, but he really didn't believe Mrs. Philipps heard him. She had dropped into her big chair, untied her cap strings, and closed her eyes. Just then the clock struck three. When it struck four, Theo felt for his clean handkerchief, and wiped a wet spot off his sleeve and another off his cheek. But he didn't make a sound. He remembered what mamma had said, and he was trying to obey—only about staying long, and that he felt he couldn't control.

It was almost half-past four when Mrs. Philipps woke up. Her caller still sat where she had put him, his eyes were heavy, and the corners of his mouth were dropping down instead of curving up as they usually did, but his shoulders were straight and his kid gloves were folded patiently together, with the chubby fingers still inside them.

Mrs. Philipps stared for an instant, then suddenly remembered. Then she looked at the clock, rubbed her eyes, and looked again. After that, she did the most surprising thing. Just gathered her caller up in her lap and kissed him.

"You dear little gentleman. You're a

boy in a thousand—a real Casabianca. Please, please forgive me."

Theo didn't know why she called him such a queer, long name, but he understood what followed very well indeed, for Mrs. Philipps could make the most beautiful cookies in the shortest time. And she assured him that it was time for the call to end and the "play visit" to begin, and it didn't matter how long that lasted.

It was tea-time when he left, with a rosy apple in each pocket, a bag of cookies in one hand, and a slice of cake in the other.

"Come again soon, Casabianca," Mrs. Philipps called after him.

"I will, thank you," he smiled back; and he kept his word, for they were the best of friends after that. Mamma told him the story of Casabianca. Ask your mamma to tell it to you.—ELIZABETH PRICE, in the *Sunday-school Times*.

### A FAIRY TALE.

By S. Virginia Levis.

O what a pretty little girl Mary was! I wish you could have seen the way the sunlight played hide and seek among her dark, glossy curls; and I wish you could have watched the sparkle in her brown eyes, quite as if a sunbeam had strayed into each one of them and couldn't get out again.

But every one has some fault, and of course Mary had hers. You might never guess what her chief fault was; so I will tell you right here that she was so fond of doing the very thing she was told not to do that she earned herself the name of "Contrary Mary."

Though so contrary, Mary was a bright little girl for her age. She was only six, and she had just learned to sew on buttons, and was very proud of her knowledge.

Now even in her new work Mary's contrary spirit showed itself; for when mamma asked her to sew a new button on her own little white apron, what do you suppose she did? Why, she sewed a big black button onto the fine white cambric. What do you think of that?

Well, Contrary Mary only laughed and said the black button showed plainer than a white one, which was exactly the reason her mother made her cut it off to sew on a white one.

It wasn't that Mary intended to be naughty—not a bit of it—but she had an idea that she knew a great deal more than she really did, and that of course made her foolishly vain.

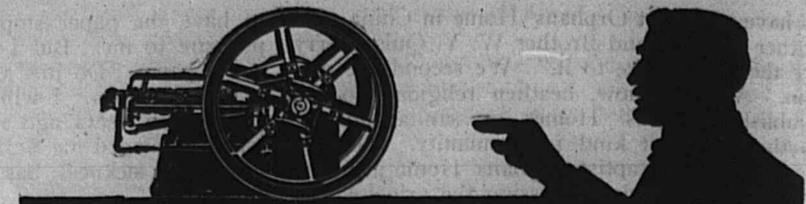
The next day Contrary Mary was told by her mamma to feed the tiny yellow chicks that made their home not far from the corner; and when she called them to her—would you believe it?—every one of those fluffy birdies came walking backward.

Now, you'd have to see a chicken walking backward if you'd like to know how it looks, though I don't believe you could ever coax one to do it for you.

Of course Contrary Mary was astonished; so she said: "Whatever is the matter with you? Why don't you eat your nice feed, 'stead of walking all over it that way? Do you think it's only pebbles? Naughty chickies!"

"They just have to be contrary—that's what's the matter—and they don't have to eat corn meal just 'cause you say so; so there!"

Now, who in the world could be saying all this, and in such a squeaky voice, too? Contrary Mary looked all around, but could see no one, until she felt her hair tweaked, and there sure enough something had hold of one of her long curls, and then, whatever it was, it slid right onto her shoulder and straight down her arm, and then



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it sprang off her hand, and—yes, there was no mistake about it—upon a big daisy stood the queerest-looking creature that Contrary Mary had ever seen.

Could it be a fairy? she wondered. And while she was thinking the funny little creature tilted her hat so far over her face that the end of the tiny feather tickled her nose.

"O dear, your hat's on wrong side before!" said Contrary Mary, and she burst out laughing.

"It's the proper way for a Contrary Fairy to dress," spoke up the quaint midget.

"And just see your shoes!" giggled Contrary Mary again. "On backward! How can you tell which way you're going? O my! O my! I've heard of fairies, but I did think—tee-hee-hee!"

"Well, what did you think?" inquired the Contrary Fairy, standing her wand upside down.

"O, I thought they were pretty, for one thing."

"And what for another thing? Come now, Mary-Mary-Quite-Contrary!"

"I shan't tell you; so there now. I'm hungry, and I'm going home," said Contrary Mary. Now, the queer part of it was that when Mary got home not a soul was in the house, though there was the table spread ready for supper. Thinking it very strange that her mother should have left the house all alone, Contrary Mary sat down to eat by herself.

Then a still stranger thing happened, for every time she lifted her fork to bring the food to her mouth her hand somehow carried the fork right back to her plate, so that it really looked as if she might starve entirely; while to add to her vexation there stood that Contrary Fairy right on the edge of

Contrary Mary's teacup, trying to balance herself with her wand.

"O, please, Contrary Fairy, do come down off my cup, or you'll fall in and scald yourself," said Mary; for you see that was a kind-hearted child after all.

At that the Fairy looked greatly pleased, and—yes, it was really true—she was growing prettier and prettier every moment. She put her hat on straight, and as she did so down tumbled her beautiful hair, which hung gracefully over her shoulders. Even the style of her dress was improved; and when Mary looked at her shoes, she saw they were on just as they should be, and she no longer held her wand upside down.

Then Mary clapped her hands because she was so pleased; and when the Fairy told her to go on eating her supper, her fork behaved just as it ought.

Then the lovely Fairy vanished just as Mary's mother and father and baby sister came in at the door.

"Mamma," said Mary that evening, as she gave her bedtime kiss, "I'm never going to be Contrary Mary again, but your own willing Mary, and I know you'll be pleased."

And to prove that she was indeed pleased, Mary's mother gave her another kiss.—Boys and Girls.

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# Young South

Mrs. Laura Dayton Eakin, Editor

Address  
615 POPLAR STREET  
Chattanooga, Tenn.

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Mission Topic for February—"Africa."

"Ethiopia shall stretch out her hands to God."

This month let us study about this "Dark Continent." Get your maps and see just where it is. Note where the white people have gone, and find out through the missionary journals whether they have taken the gospel with them.

Our own country is obliged to be interested in Africa, because the negroes came to us of the Southland from this land. The Southern Baptist Convention has a growing mission in Yoruba.

See if you can learn something of McKay, Moffat, Stanley and the great Dr. Livingstone before your Band meets again.

"God's day for Africa" is here. Let us help it on by our gifts and prayers.

Remember, too, that the Foreign Board asks the Sunbeams and other young people, or those who sympathize with them, to work this year for Africa.—L. D. E.

### HOW YOU MAY HELP.

Several years ago some children read in their missionary magazine of five little girls in Africa. Their mother asked: "Would you like to pray for them?"

"Let us choose one," they answered. So they chose one named Mgomba.

They did not forget Mgomba. Night after night they asked God to help her to be good. Years passed. One day a missionary from Africa came to their house. "Do you know anything about Mgomba?" they asked.

"Mgomba! Why, what do you know of her?"

They told her how they had read about her in their little magazine, and had prayed for her so long; and what a wonderful story she had to tell!

Mgomba had been a scholar in this lady's school. She had been disobedient and careless. She would not even try to learn or to please them. But a change came. "O when was that?" asked the girls, for they were no longer children. The missionary remembered the very month—yes, that was the very time—it was when they began to pray for her. Mgomba became a happy Christian, and now she is teaching her people about God.—Selected.

### CORRESPONDENCE.

We are resting a bit this morning, but no one will dare complain, because we have done so beautifully in December and January. Yesterday I had the great pleasure of sending Mr. Woodcock, the State Treasurer, \$99.49 for the Orphans' Home, the State Board, Ministerial Relief and Ministerial Education; to Dr. Willingham, \$17.68 for our share of the Christmas offering, and to Dr. Gray, \$27.56 for the work among the Indians, and to Gladys Lie, of Lucy, Tenn., \$3 to help Mt. Pisgah church to put seats in its new house of worship.

Now we go on again, and I want you to do your best until April ends, and our annual report goes in to the

Woman's Missionary Union at Baltimore.

Don't wait too long. Give the postman a big load the rest of February.

Now, listen who is here today. First, Mrs. W. T. Lyster and Mrs. Thomas Trimby have asked me to subscribe for the *Home Field*, and I am always so glad to send on orders for that excellent help. Every family ought to have it on the library table, from papa to the baby, there is interesting Home Mission matter, and only 25 cents will bring it to your home for a whole year.

Then Mrs. Moody, of Athens, explains still farther about the \$5 sent to China and Africa recently. She says:

"Our Band devoted a part of the Christmas holiday to preparing for the special service at which this offering was raised. The chief feature was a 'Missionary Play,' written for the occasion by the manager. Ten of the older girls, from thirteen to sixteen, represented the characters, supposed to be members of the Band, discussing 'Why do we believe in Missions?'"

"They were visited by a Christian Chinese girl and boy. All did quite well for the few rehearsals. The 'Band Babies' gave recitations and songs."—Mrs. Moody.

A nice entertainment, and a pretty way to teach the love of missions. Can't your Band do likewise?

The next comes from Fordville, and encloses 30 cents for two calendars to E. L. Erwin.

I order them with pleasure. Let me suggest that all who want these lovely calendars, send on at once, as two months will soon be gone.

And already I have ordered a calendar sent to Mrs. T. D. Johnson, Castalian Springs, and she bids me use \$1.50 "where it is most needed," and wishes the Young South much success.

Shall I give it to the four Boards? That will scatter it far and wide, and let us pray God's blessing on the seed.

Thank you so much, Mrs. Johnson. Now, hear from Whiteville:

"Enclosed find \$2.50 from the Sunbeam Band of the Whiteville Baptist Church. You may apply where it is needed most."—Ella Prewitt, Leader.

Shall we do the same way? Divide among the Foreign, the Home, the State, and the Sunday School Boards? Please say to the Band how grateful we are for their help, Miss Ella, and how we put it to work for the Master at home and abroad.

Then from Stanton there comes a request for a copy of *Our Mission Fields*, and the needed stamps to bring it, from Miss Anna Lou Martin, President of the Willing Workers. We are so glad to send it, and hope it will prove very useful.

Gallatin comes next: "We enclose \$2. Give \$1 to State Missions and the other to Japan. We send our best wishes."—Lena and Grace Smith.

But they do so much more than "wish." Every few weeks (I had almost written days), they send an offering for some good cause, and have been doing this way since they were "little things." They have grown up with the Young South. We are so glad they don't forsake us, and we appreciate all they give to our work.

The postman has just come, and brings a nice addition to our list of contributions for today. Isn't that nice?

Miss Alice Bowers sends 30 cents for two calendars to be sent to her in Harriman. I hope she'll get them before she sees this acknowledgment. I am sure she will be pleased to have her prayers directed day by day so beautifully. The calendar seems to me "a liberal education" in missions.

And we shall have capitals today after all.

Blountville has come, and says: "You will please find enclosed FIVE DOLLARS AND FIFTY CENTS,

for the Orphans' Home in West Nashville."—J. H. Cox, Church Treasurer.

The Orphans' Home leads our gifts this year. If you will examine our "Receipts" since May, 1909, in this number, you will find we have given \$238.52 for this great charity, and yet they never write us a word! I wish some of those big girls would write us some times. I am sure we would be greatly interested in what they will tell us, and we would get in even closer touch with them. "Mamma Saunders" used to be a frequent contributor to the Young South page, and we knew all that was happening at the home then and helped accordingly. Here's hoping for a tall pile of messages next week, and thanking you heartily for these of today. Fondly yours,

LAURA DAYTON EAKIN,

Chattanooga.

### RECEIPTS.

First half year.....	\$256 28
October, November and December, 1909.....	363 93
January, 1910.....	159 39
First week in February, 1910....	11 79
Second week in February, 1910:	
For Foreign Board—	
Mrs. T. D. Johnson, Hopewell ch.	39
Whiteville Sunbeams, by E. P. . .	64
L. & G. Smith, Gallatin (Japan)	1 00
For Home Board—	
Whiteville Sunbeams, by E. P. . .	63
Mrs. T. D. Johnson, Hopewell ch.	38
For State Board—	
Mrs. T. D. Johnson, Hopewell ch.	36
Whiteville Sunbeams, by E. P. . .	61
L. & G. Smith, Gallatin.....	1 00
For Orphans' Home—	
Blountville Baptist Church, by J. H. Cox, Treasurer.....	5 50
For Home Field—	
Mrs. W. T. Tyler, Chattanooga.	25
Mrs. Thos. Trimby, Chattanooga.	25
For Literature (W. M. U.)—	
2 cal., Mrs. E. L. Erwin, Fordville.....	30
1 cal., Mrs. T. D. Johnson, Castalian Springs.....	15
2 cal., Miss Alice Bowers, Harriman.....	30
For S. S. Board—	
Mrs. T. D. Johnson, Hopewell ch.	1
Whiteville Sunbeams, by E. P. . .	37
For postage.....	62
	04
Total.....	\$804 18

### RECEIVED SINCE MAY 1, 1909.

For Foreign Board.....	\$191 43
" Home Board.....	62 46
" State Board.....	153 95
" Orphans' Home.....	238 52
" Kokura Chapel.....	39 45
" Ministerial Relief.....	14 09
" Ministerial Education.....	3 00
" Margaret Home.....	15 15
" Mt. Pisgah Church.....	5 00
" Foreign Journal.....	7 75
" Home Field.....	3 25
" Literature (W. M. U.).....	9 40
" Church in Japan.....	16 00
" Chinese Scholarship.....	20 00
" BAPTIST AND REFLECTOR.....	2 00
" Christmas offering.....	17 68
" S. S. Board.....	4 19
" Postage.....	68
Total.....	\$804 18

### THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia, or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

## WANTS OF THE WORLD.

### AGENTS WANTED—Male and Female.

For new 25c. Darning Machines; just out; weaves new heel or toe in sock in a few minutes; one agent sold 258 in one day. Send for sample or \$1.25 for doz. Huston Co., Walnut St., Desk J, Philadelphia, Pa. Canvassers capable of handling high class line of kitchen novelties, five samples. Combination dipper, mixing spoon, cake tin, etc. Our agents get big profits. Household Novelty Works, 65 Republic street, Buffalo, N. Y. Agents: We manufacture and control 90 Fast Sellers. No other firm handles them. Big illustrated catalogue of 350 Specialties Free. Samples furnished. Every housewife a purchaser. Pease Mfg. Co., Dept. 90 Buffalo, N. Y.

### MISCELLANEOUS.

Civil Service Employees are paid well for easy work; examinations of all kinds soon; expert advice, sample questions and Booklet 226 describing positions and telling easiest and quickest way to secure them free. Write now. WASHINGTON CIVIL SERVICE SCHOOL, Washington, D. C.

20 Finest Post Cards 10c. Choice Art Cards in beautiful colors—Friendship, Floral and Good Luck, all different. Postpaid only 10 cents. J. H. Seymour, 351 West 8th St., Topeka, Kansas.

**WANTED:** manager, man or woman, for each County to introduce White Ribbon Concentrated Non-Alcoholic Flavoring in tubes. Saves half the cost. Everybody buys and reorders. \$2.50 per day salary, and commission. Also local agents 50% commission. J. S. ZIEGLER CO., 82 Plymouth St., Chicago, Ill

**AGENTS! HERE IS THE MONEY MAKER**  
The quickest selling household article made. Particulars from HILKER SOAP COMPANY  
1266 Grand Ave., CHICAGO, ILL.

### WHAT THE EDISON PHONOGRAPH OFFERS TO THE HOME.

Songs and melodies of the Southland—"Dixie" and "Suwanee River"—dear to our forefathers and because of their associations, dearer still to their sons; patriotic selections—"America" and "The Star Spangled Banner"—whose strains find a responsive chord in every true Southern breast; sacred hymns such as "Nearer My God to Thee" and "Jerusalem Mournin'"—these are the records with which the Edison phonograph makes its appeal to the home lover. Other selections there are in plenty, instrumental and vocal, in the monthly four and two-minute record lists—Grand Opera, concert and vaudeville numbers by the most famous artists of the day—but the records that survive the process of elimination and are retained in the catalogue are those whose popularity is not of today or tomorrow, but rather those inspirations of gifted composers that seem, like old wine, to grow mellow and improve with age.

They are the type of selection that furnishes Edison phonographs with the "open sesame" to the home—the true abiding place of all entertainment. Equipped with a catalogue built upon such lines, and with the present state of musical perfection to which the genius of its wonderful inventor has brought it small wonder indeed that the Edison phonograph has emerged victoriously from the strife of competition and is daily becoming more and more recognized as the ideal home entertainer. Its versatility, which permits it to offer entertainments for all occasions—an impromptu dance, a vaudeville program, an evening of classical selections, a Grand Opera recital or a program of sacred numbers—is one reason for its constantly increasing popularity; another is the fact that all this entertainment can be secured at a price well within the reach of every home.

**GET IT NOW**  
One of the Best EYE and EAR Books Ever Published  
**I Send It Absolutely FREE**  
My book is handsomely bound in cloth and contains 160 pages of most valuable information. Pull from cover to cover with interesting information concerning the Cause and Cure of Eye and Ear Troubles.  
The book tells how to test and care for the Eye and Ear. Illustrated charts are shown and methods for testing the sight and hearing are given and remedies suggested. Send for this book for yourself or a friend. Don't delay—do it at once.  
**F. GEO. CURTIS, M. D.**  
551 Gumbel Bldg. Kansas City, Mo.  
**BLINDNESS DEAFNESS CATARRH**  
THE ILLUSTRATED BOOK **FREE**

## AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. G. W. Elliston, of Martinsburg, Mo., who has held several meetings in Tennessee is now conducting a gracious revival at Hayti, Mo. Rev. H. Patterson, the pastor, is happy. Many have been saved.

Rev. R. L. Lemons has resigned the care of West Park Church, St. Louis, Mo., to accept a call to Mt. Vernon, Ky. That church is glad to get such Lemons.

Evangelist M. F. Ham, of Bowling Green, Ky., is stirring up the natives in a revival in Atchison, Kan. One of the city Councilmen wants him to pay a tax before he is allowed to preach more. How like Paul's experience.

Dr. J. W. Conley, of First Church, Omaha, Neb., who has been heard several times by the Southern Baptist Convention, has accepted the care of the First Church, Fresno, Cal., to take effect March 1.

Rev. W. James Robinson, of Macon, Mo., began a revival Sunday, in which he had the assistance of Rev. L. B. Warren of the First Church, Owensboro, Ky.

The First Church, Independence, Mo., has called Rev. L. E. Floyd, of Carrollton, Mo., to its pastorate, and he accepts.

Corresponding Secretary T. L. West and wife, of Missouri, have presented to the church at Ponco, Porto Rico, an individual communion set. The Porto Ricans are ahead of many of their brother Americans.

Evangelist T. C. Carleton, of Oklahoma City, Okla., has severed his connection with the Oklahoma State Mission Board and began work Feb. 1 as an independent evangelist.

The revival conducted in Joplin, Mo., by Evangelist Billy Sunday, resulted in 108 additions to the First Church and 38 others stand approved for baptism. The Second Church received 83. The average age of all was over 25 years.

In the recent revival in Fifth Avenue Church, Huntingdon, W. Va., of which Rev. M. L. Wood is pastor, there were over 100 conversions and 96 additions. Evangelist W. H. Sledge, of Louisville, did the preaching.

Rev. J. W. Gillon, of La Belle Place Church, Memphis, Tenn., is assisting Rev. Harty in a revival at Fifth Street Church, Hannibal, Mo. The outlook is bright.

It is announced that Rev. T. B. Ray, Educational Secretary of the Foreign Mission Board, will visit the mission stations of South America next summer. His wife will accompany him.

A great revival has just closed at Van Buren, Ark., in which Rev. A. Fox, of Marianna, Ark., and singer, Prof. J. A. Brown, of Waco, Tex., assisted Rev. Joseph Connell, resulting in 61 professions and 35 additions.

Dr. Curtis Lee Laws, of Brooklyn, N. Y., is to assist Rev. D. M. Ramsey in a revival at Grace Street Church, Richmond, Va., which begins the second Sunday in March.

Mr. Sam W. Meek, formerly a leading Baptist layman, of Nashville, has been elected business manager of *The Richmond Virginian*, a new daily paper of Richmond, which will be a prohibition organ.

Dr. Lloyd T. Wilson, of the First Church, Newport News, Va., will assist Dr. R. B. Garrett, of Court Street Church, Portsmouth, Va., in a revival beginning March 1. We look for gracious results.

Dr. J. B. Hutson of Pine Street Church, Richmond, Va., is to begin a revival in his church the fourth Sunday in February, in which he will have the assistance of Dr. C. S. Blackwell, of Norfolk, Va.

Rev. F. M. Wilson has resigned the

care of the South Norfolk Church, Norfolk, Va., and it is said he will return to the vicinity of Benton, Ky. He is an excellent man.

Dr. J. B. Gambrell began his work last week as editor of the *Baptist Standard* with a remarkable article under the caption "The Manifold Ministries of a Great Denominational Paper." He says the time has come to have a great denominational paper in Texas, and if they will let him he will have it.

Mrs. J. H. Snow, of Dallas, Tex., has been elected editor of the Woman's Department of the *Baptist Standard*. Tennesseans can attest that her work will be superbly done.

The pulpit of the First Church, Paris, Tenn., was ably filled last Sunday night by Dr. R. A. Fox, a member of the church, on account of the temporary indisposition of Dr. W. H. Ryals, the beloved pastor.

Evangelist F. M. McConnell has been elected Corresponding Secretary of the State Mission Board of Texas, succeeding Dr. J. B. Gambrell. The latter thinks his successor is as complete a fit as could be devised.

Evangelist L. E. Finney is holding a gracious revival with Rev. D. P. Airhart, at Alvin, Tex., which has already resulted in 27 professions.

It is announced that Rev. Weston Bruner, of San Antonio, Tex., has declined the position of general evangelist of the Home Mission Board, succeeding Dr. W. W. Hamilton. Texans say he is going to stay and help make that the imperial Baptist State of the world.

Rev. B. L. Blackwell, of Creston Avenue Church, New York, has accepted the care of the church at Timmonsville, S. C. He is a native of South Carolina, and his return will occasion joy.

The church at Camden, S. C., is unsuccessful in securing the services of Rev. E. R. Pendleton, of Covington, Ga., the pressure being too great on his old field.

Rev. G. B. Thrasher, beloved in Tennessee, has made a successful beginning as pastor of the Second Church, Monroe, Ga. Many churches need such a Thrasher.

The Perry-Rainey Institute, failing to secure Rev. E. H. Jennings, of Greensboro, Ga., as financial agent, has turned its eyes toward Dr. G. A. Nunnally, of Rome, Ga., to render it assistance.

Dr. George B. Eager, of the Seminary at Louisville, has been invited to preach the commencement sermon of Brenan College, Gainesville, Ga., May 22.

Rev. W. J. Barton, of Ocilla, Ga., has been elected financial agent of Bunn-Bell Institute, Waycross, Ga., and has accepted.

It is W. D. Bostick, M.D., and not Rev. G. P. Bostick, of China, a Gospel Missioner, who has applied to the Foreign Mission Board for appointment to work in China. But the two men are brothers. G. P. Bostick remains with the so-called Regular Baptists.

In the revival with the First Church, Charlotte, N. C., in which Dr. H. H. Hulsten was assisted by Dr. H. A. Porter, of Walnut Street Church, Louisville, Ky., there were at last accounts 85 conversions on one Sunday.

Rev. Floy E. Barkman has been elected assistant pastor of the Twenty-second and Walnut Street Church, Louisville, of which Dr. M. P. Hunt is pastor. He was formerly on the chapel car, "Good Will," in Colorado.

Mr. J. D. Crump has been elected auditor of the Foreign Mission Board of Richmond, Va. He is a leading business man of that city.

The church at Cottage Grove, Tenn., liquidated an indebtedness of over \$200 on their new \$3,000 church last Sun-

## Does not Color the Hair

Ayer's Hair Vigor is composed of Sulphur, Glycerin, Quinin, Sodium Chloride, Capsicum, Sage, Alcohol, Water, Perfume. Show this to your doctor. Ask him if there is a single injurious ingredient. Ask him if he thinks Ayer's Hair Vigor, as made from this formula, is the best preparation you could use for falling hair, or for dandruff. Let him decide. He knows. J. C. AYER COMPANY, Lowell, Mass.

day, and it will be dedicated the first Sunday in May.

Rev. J. H. Pennock, of Harrisburg, Ark., has resigned as pastor at Crawfordville, Ark., and accepts the church at Vamdale, Ark., instead.

Rev. L. D. Summers, who was hindered in his evangelistic work at Enid, Okla., on account of a spell of pneumonia, has sufficiently recovered to return to his home and church at Puryear, Tenn.

## IS THIS FAIR?

Certain Proof will be Made that Stuart's Dyspepsia Tablets Cure Stomach Trouble.

A Trial Package Sent Free.

Stuart's Dyspepsia Tablets are made to give to the system, through the digestive tract and the stomach, the necessary chemicals not only to digest food, but to enrich the fluids of the body so that it may no longer suffer from dyspepsia or other stomach trouble.

We will send you a quantity of these tablets free, so that their powers to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into your stomach, and use discretion in doing so.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of Hydrastis, Golden Seal, which tone up and strengthen the mucous lining of the stomach, and increase the flow of gastric and other digestive juices; Lactose (extracted from milk); Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure aseptic Pepsin of the highest digestive power and approved by the United States Pharmacopoeia.

One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only aseptic pepsin he had found that was absolutely pure—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavored with concentrated Jamaica Ginger—in itself a well known stomach tonic.

Liquid medicines lose their strength the longer they are kept, through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula.

It is due your stomach to give it the ingredients necessary to stop its trouble. It costs nothing to try. You know what you are taking, and the fame of these tablets prove their value. All druggists sell them. Price 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

We have just closed a very successful series of meetings in which we had the assistance of Evangelist Ray Palmer, D.D. There were from 150 to 200

conversions, and there will be 100 additions to the church when all the direct fruits of the revival are gathered in. Dr. Palmer did us excellent work. He is a finished orator, and he preaches the old gospel without fear or favor. The Sunday night congregations were the largest in the history of the church. Several drunkards were saved during the meetings, and many students from the various schools of our city were brought to Christ. During the eleven years the present pastor has been with this church every revival effort has been greatly blessed of God, and the meetings led by Dr. Palmer have been among the best. W. O. ANDERSON, Springfield, Mo.

## WONDERFUL RESULTS.

Are obtained by using Vernal Palletona. It is a wonderful healer of the mucous membrane linings of the stomach and bowels. It positively cures indigestion, dyspepsia and constipation to stay cured. Only one dose a day is needed.

A sample bottle will be sent free and prepaid to any reader of the Baptist and Reflector who needs it and writes for it. Address the Vernal Remedy Co., Buffalo, N. Y.

For sale by all leading druggists in the U. S.

## FROM ASHLAND CITY.

Those acquainted with the field here will appreciate anything hopeful to be seen. I have thought for sometime I would write up the matter, so that the brotherhood over the State might sympathize more with the workers on such difficult fields. Nor should the sympathy all go to the workers, but to those for whom they work. The world has never fully known how much it is indebted to Baptists for a pure gospel, which means a saving gospel. I have no doubt but people from Rome herself will, in spite of all her "flummery and rags," see the precious blood of the Son of God, and wash their robes and be white, but I am quite sure that it will be largely on account of the teaching of Baptists. And as we run the line backward for a quarter, or most half of a century, without Baptist teaching, or at least almost so, we can begin to appreciate the difficulties in our way. As I see it, one of the greatest hindrances is a lack of courage. It is so hard to keep courage in the brethren. Our outlook is better now than since I came here. Some few Baptists have moved into our midst recently—three added to our membership yesterday by letter. Fine people. Our congregations are picking up some, and we are taking courage.

F. P. DONSON,  
Missionary Pastor.

Enclosed please find "exchange" to extend my subscription to the BAPTIST AND REFLECTOR, whose weekly visits are anticipated with much pleasure. We enjoy your editorials, "Recent Events," and other features of your valuable paper, especially the valiant fight you have been making for years for temperance, prohibition, etc. "Among the Brethren" is scanned with much interest, for "Fleet" was one of our boys, boarding in my family, *Sub rosa*, he was a good boy! How often in his columns are we reminded of loved ones almost forgotten. "Fleet" has not disappointed our anticipations of a useful and suc-



Whenever you see an Arrow Think of Coca-Cola

The all the year round best beverage for all classes, ages and sexes.

Delicious - Wholesome Thirst-Quenching So Everywhere

The Coca-Cola Girl Calendar for 1910

Send us 2c for postage and we will send you our beautiful 1910 Coca-Cola Girl Calendar and our interesting booklet "The Truth About Coca-Cola". Tells all about Coca-Cola—what it is and why it is so delicious, wholesome and beneficial. It gives analyses made by scientists and chemists from coast to coast, proving its purity and wholesomeness. Your name and address on a postal will bring you the booklet by itself.

THE COCA COLA COMPANY, Atlanta, Ga.

THE FEBRUARY HOUSEKEEPER.

Fiction that amuses and yet gives one something to think about fills the pages of The Housekeeper for February. There is to be found "The Finale," by Lucy Huffaker, "Her Peculiar Husband," by Maude Zella Herlick; "Tardy," by Grace MacGowan Cooke. "How Did He Propose?" is a remarkable symposium by the readers, the answers being humorous, serious, pathetic, enlightening. "When Woman Forms a Phalanx" is an interesting article of woman's politics in Denver. There are numerous articles of value to the home, besides the regular departments of fashions, fancy-work, cookery and so forth. The Housekeeper Corporation, Minneapolis, Minn. Seventy-five cents a year.

REESE'S ROAMINGS.

Friday afternoon, Jan. 28, I left my home in Nashville to attend the Fifth Sunday meeting of the Indian Creek Association, which convened with the Iron City Church. At Lawrenceburg I was joined by Rev. W. R. Beckett, the young, aggressive pastor of the Lawrenceburg and Iron city churches. It was after 9 o'clock when we arrived, but we repaired at once to the Baptist Church. Rev. J. W. Stanfield had preached and was just closing the service. Bro. Stanfield is one of the best preachers in the Association, and does more preaching than any other preacher in that section.

At 10 o'clock Saturday morning the meeting proper was called to order by Bro. Davis, who has been a leading Baptist for years. Most of the men on the program were present, and the discussions were very interesting indeed. "What a True Church Stands For" and "Special Features of Sunday School Work," were discussed by Rev. W. R. Beckett, Rev. Stanfield, Prof. Joe Sims and others, and were especially interesting.

The writer was forced into service, and preached five sermons and delivered two addresses.

From Iron City I was driven to West Point by that big-hearted old bachelor, Bro. C. C. Springer, who prides himself on carrying around the preachers and the ladies. On Monday night I preached at West Point for Rev. J. H. Carroll, the pastor. Bro. Carroll is held in high esteem by saint and sinner. He is a first cousin of Dr. Geo. W. Truett, and is a brother "Tar-heel." It was a pleasure to meet him and to talk over the affairs of the kingdom.

Tuesday afternoon I went to Bethlehem Church, one of the churches that divided over the mission question. The church house is now in litigation, both sides contending for the building. I preached Tuesday night, Wednesday and Wednesday night to splendid audiences. While in the Bethlehem community I spent the time in the home of Bro. L. B. Chapman, who is a good farmer, and a loyal and liberal Baptist. He has two sons. One is a school teacher, the other about sixteen years old. They are intelligent, courteous, Christian young men.

Thursday night I returned to my home and spent Friday and Saturday with my family. Late Saturday afternoon I left for Centreville, where I am conducting a revival. I arrived at Centreville about 10:30 p. m. Bro. Hull had spoken to some one to meet me at the depot, which is at the foot of the hill about a half mile from the town. No one met me, and while standing waiting for some one to "show up," the hacks left me, and there I was in the dark, with two heavy grips. I picked up the grips, loaded down with charts, advertising matter, books, tracts and "various and sundry other pieces of household and kitchen furniture," and started up the big hill toward the town. At every step my arms felt as if they were about to be torn from their sockets. Ever and anon I would set them down and blow like a wind-broken horse, and then with new determination I would pick them up and stride up the ever-steepening hill; finally I reached the Square and took up lodging with the Centreville Hotel. When you pastors get "blue" and decide that you have the hardest time of anybody, don't forget the traveling evangelist. But our lot is an easy one as compared to the hardships of Paul, as given in 11th chapter of II. Cor. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once

A Simple Road To Perfect Health

—at last

The Oxygenator is the simplest home treatment known for nearly all diseases. It requires no dieting, dopping, exercise or faith. Man, woman or child may use it with equal success regardless of age, location, nationality or climate. Simply buckle two small elastic bands and Nature does all the healing.

It is Safe, Sure and Easy

The Oxygenator is Nature's own hand lifted against human ills. Its treatment is that of oxygen alone. Nature's life giving, cleansing, disease destroying oxygen performs marvels when given the proper chance. The Oxygenator draws it into the body through 3,000,000 pores in such quantity as to burn up all disease germs. Relief begins instantly.

What Oxygen Does

It is Nature's flame, used to consume all the impurities, disease germs and waste matter in the blood. While it masters disease with ease it never injures healthy blood or tissue. Nature builds just as rapidly as the oxygen clears the way. The Oxygenator enables the body to take in enough oxygen to completely pave the way to perfect health.

What the Oxygenator Has Done

There are numberless instances on record of some of the most marvelous recoveries known—of how fevers have been reduced to normal in a few minutes—of membranous croup relieved almost instantly—of rheumatism cast out in a few days. There are records of one case of Pellagra, for which no other remedy is known, totally routed in short order. And these are only a few instances from many hundreds.

Tell About Your Case

And you will hear of cases perhaps exactly parallel to yours which have completely recovered through the use of the Oxygenator, the treatment of lowest cost in the world and absolutely harmless.

Send for our beautifully illustrated 72 page book in colors: "Oxyphaty: Nature's Royal Road to Health." Yours for the asking.

Agencies Almost Everywhere

The Oxygenator Co., 106 Pearl St., Buffalo, N. Y., U. S. A.

In the principal cities of AMERICA CANADA ENGLAND MEXICO

was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings, often in cold and nakedness."

The meeting starts off very encouragingly indeed. We had three services yesterday (Sunday.) At night the house was crowded to its capacity, and some stood.

Centreville is a beautiful town, but the Baptists are few in number.

T. O. REESE, State Evangelist.

Money in Squabs

Send 4 cts. for large illustrated book, "How to Make Money with Squabs." Evidence Squab Co., Dept. D, Prov., R. I.

successful life. While I was a mere boy the *Tennessee Baptist*, ably edited by Dr. J. R. Graves, published in Nashville, Tenn., was a weekly visitor to my father's home in Mississippi, and when I left my father's hearthstone to establish a home of my own, said paper went with me, now called *The Baptist*, and coming from Memphis, Dr. Graves still editor. *The Baptist* moved with us to Jackson, Tenn., and was a weekly as well as welcome visitor until 1889, when it married the *Reflector*, of Chattanooga, and the couple took up its, or their, abode at Nashville, under the title of BAPTIST AND REFLECTOR. It is now a well recognized member of my family, and was never more welcome than at present. Will you now kindly let me add a few words to what Dr. G. M. Savage has written in your paper of Jan. 27, about Jesse Ethridge. As his name was not given, some may not have recognized the fact that he was the party referred to by Dr. Savage on page 2, under head of "Ministerial Education Notes." Jesse was a pupil of mine at Ashdown, Ark., in the spring of 1905, then a boy of about 14. He was easily the best scholar in school, and there was no unseemly rivalry between him and other good students, for they generously accorded him the first place as by right his, and he was modest in wearing the honors. In an experience of more than thirty-five years I never taught a brighter, a more gentlemanly, a more pleasant boy than Jesse. He made a bright profession of religion just before my school ended, and joined the Baptist church. Soon after this the family moved to Jackson, Tenn., and it was my pleasure to meet Jesse on all my returns there. I visited him at home, met him at Sunday School and Church, and it was evident that he was developing rapidly as a Christian, though he had not decided it was his life-work to preach, when I last met him. He was always a comfort to his mother, a true Christian woman. To her I would say, "It is well with Jesse," he is at home forever with the Lord. I am glad to have known Jesse, and will cherish his memory.

T. J. DEUPREE.

Texarkana, Ark.

FOR MEN ONLY.

Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced Mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black, hile, finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9 1-2, 10, 10 1-2 and 11. Retail at all stores, at 20c and 25c per pair. Special offer to readers of the Baptist and Reflector; 1 doz. pairs (any sizes) for only \$1.40 postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A, Clinton, S. C.

NINETY-FIFTH ANNIVERSARY.

A number of relatives and friends met at the home of Dr. J. A. Fuson Feb. 1 to celebrate his 95th birthday. The occasion was planned and successfully carried out by Dr. and Mrs. W. F. Fuson, who entertained the people in a very pleasing style. At the noon hour an elegantly furnished table was laid bare, from which seventy-three people ate and were filled. That there was an abundant supply was thoroughly attested by the groans and sighs of some of the extra large men soon after dinner.

The old doctor is the father of ten children, four of whom are living: Dr. W. F. Fuson, G. M. Fuson, and J. B. Fuson were present on this occasion. John A. Fuson, whose home is in Nashville, was not present. Dr. Fuson has 81 grandchildren, and 49 great-grandchildren. Twenty-seven grandchildren and twelve great-grandchildren were present at the dinner.

Among the friends present were: Ministers James Davenport and J. B. Dickens; doctors, T. J. Jackson, T. J. Bratten and W. E. Fuson; attorneys, W. B. Cooley and W. J. Gothard, and a number of others who brought joy and sunshine to the occasion.

The old doctor received a number of presents, among them a beautiful subject-outline Bible.

The occasion was an enjoyable one. Every one present seemed delighted to serve the old doctor in any way to add a ray of sunshine to what must be the eventide of a wonderful life. The doctor, himself, was cheerful, and added much to the entertainment. Truly, "Grand-doc." is a wonderful man.

Doctor Fuson came to this (De Kalb), County, from Champlain County, Ohio, in 1839. Soon after his arrival he began the study of medicine under old Dr. Jeff Sneed, of Alexandria, Tenn. He began the practice of medicine "under his own vine and fig tree" at Liberty, Tenn., in 1842, and continued regularly in the practice until 1896. He represented our county in the State Legislature in 1845-1846, and again in 1847-1848. He defeated in the first instance, Col. Wm. Floyd, of Alexandria, and in the second, A. M. Savage, of Smithville, Tenn. In the re-organization of the State at the close of the war in 1905 he was re-elected.

He has been a deacon in the Baptist church at Dry creek for some years, and has served his church well. He is a man of regular habits, which, no doubt, has contributed much to his long life. Until recently he could eat and sleep like a child. He fell from his buggy something over two months ago, and sustained injuries which have made him very feeble since. But he is improving rapidly, and we hope he will live to celebrate his 100th anniversary.

JAMES DAVENPORT.

Dowelltown, Tenn.

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**OBITUARIES.**

**GALLOWAY.**—The infant son of Mr. and Mrs. Robert L. Galloway was born Jan. 7, and died Jan. 26, 1910, aged 19 days. Death was unexpected to the parents, as he seemed well on retiring at night, but ere the dawn of day the angel of death came and bore the little spirit away to its home beyond the stars. He was a bright jewel, a lovely flower, too good and pure to stay long on earth and become tainted with its evil associations and influences. Hence the Good Shepherd transplanted him to the celestial Eden, there to bloom forever in all of his innocence and beauty. Though removed by an early death, he lives with survivors still. The love you have for the dead is an unquenchable thing—love is life. We think of him as living, and we hope to meet him again. He is not estranged from us nor we from him—that sainted little one loves us still and we still love him. He lives whom we call dead. Surely it is not the will of our Father who is in heaven, that one of these little ones should perish. They are lambs of the upper fold—are without fault before the throne and jewels on the Saviour's breast. We think of them as beacon lights on the farther shore drawing us in light and love to heaven. So, fond ones, weep not for your darling babe, he is beckoning you to come up higher.

"Beautiful hands of a little one see!  
Baby voice calling oh, mother, for thee;  
Rosy-cheeked darling, the light of the home,  
Taken so early, is beckoning come."  
HIS AUNT MARY.

**NORWOOD.**—On Nov. 5, 1909, the spirit of Bro. J. W. Norwood took its flight to God who gave it. In the early part of his life Bro. Norwood gave his heart to Christ, and, moving from the State of Mississippi to Pinson, Tenn., he became a member of Pinson Baptist Church, and was soon ordained deacon, which office he filled acceptably until death.

In the death of Bro. Norwood the church has lost one of its most faithful members, as he was present at most every meeting, and never failed to discharge his duty as best he could. Not only the church feels his death as a loss, but the community feels that it has lost a noble and useful citizen; therefore be it

Resolved, That while we mourn the loss of Bro. Norwood, we rejoice to know that he is numbered with the hosts who have died in the Lord, and that our loss is his eternal gain; and that the church extend to his family our sympathy, and that we pray that our Heavenly Father may comfort them, and save those who are yet out of Christ.

Resolved, That a copy of these resolutions be spread on our minutes, and a copy be sent to the Baptist Flag, and Baptist and Reflector for publication.

**JESSE CROOM,**  
**A. S. WELLS,**  
Committee.

**FREE BOOK ABOUT CANCER.**

The Leach Sanatorium, of Indianapolis, Ind., has published a book on cancer, which gives interesting facts about the cause of cancer; tells what to do in case of pain, bleeding, odor, etc., instructs in the care of the patient, and is in fact a valuable guide in the management of any case. The book is sent free to those interested who write for it, mentioning this paper.

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I have found the cure.  
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**ADDRESS**

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**PRINCIPLE ABOVE PERSON OR PARTY.**

I read with pleasure your comment on our great Dr. J. B. Gambrell's statement on the way he voted, viz: "It is a question of principle, and for one, I shall vote according to my principles and against the best friends I have on earth, if they do not agree with me in principle." I like yourself am truly glad to see such great and strong men as Dr. Gambrell come out and take such a noble stand for principle—the right. If all good people—yes, all who claim to be God's people enlisted under His banner—would take that firm stand, there would soon be quite a revolution in politics, and in all questions of religious and civil government. The great question is, "Why don't they? Can they have a clear conscience if they do not? Do they not betray their Lord and act contrary to the best interest of all good government, if they do not? As for myself, I am glad to say that I have voted that way ever since I was old enough to vote. True, it has cost me many a sore trial to do it, and often have I been slighted and thrown aside by some of my dearest relatives and friends and been called a "Mugwump" and other names, because I would not vote for the nominee of the party, even if he were a "yellow dog." I began fighting for temperance when I was only nine years of age, and have had my face toward the enemy ever since. I began to wage the battle in Martin, twenty-eight years ago, when there were about nine saloons, and only one other person as far as I knew who voted strictly for temperance. None have watched the downfall of old King Alcohol and the spread of temperance in our State and throughout our nation more eagerly than myself. And it begins to look like the glorious day of temperance has come. The battle has been—and is yet—a fierce one, and many noble heroes, like our noble Carmack, lie as martyrs on the battle field. But God is with us. We are fighting for a righteous cause.

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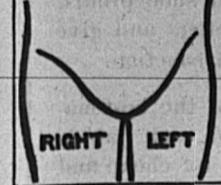
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The above ten packages by mail postpaid for 10 cents in coin, together with our handsome calendar and our profusely illustrated catalogue for 1910. With the above collection we will enclose a certificate worth 25 cents. If returned with \$1 you may select seeds in packages or casks to the value of \$1.25.

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Send Alloy Church and School Bells. See Sample Catalogue. The C. S. BELL CO., Hillsboro, Va.

He permits one of our heroes to be sacrificed from time to time for the benefit of the great cause. It has ever been thus, "The blood of the martyrs is the seed of the Church." And this will apply to all righteous warfares.

But! but, Brother Folk, our battle is not yet fully won. The enemy is still undaunted. He never sleeps, but works in the dark hours of night when we are asleep, and if we and all voters who have the cause of temperance at heart do not pray, work and vote right we may again be captured and placed back in bondage. It is a lamentable fact that the whisky element, with our Chief Executive as its head, is doing all it possibly can to repeal or abuse the temperance laws that have already been enacted. And it will do it too, unless all Christians and good moral people, regardless of what political party they have affiliated within the past, wake up and do their duty to their country, their families and to their God. There are enough moral people, and those who have their names registered upon some church book in Tennessee not only to prevent such a catastrophe, but to forge stronger and better legislation, elect men who will see that all laws are enforced, and that when criminals are convicted at great cost to the State they are not pardoned and turned back on communities to perform the same or worse deeds. With this state of affairs existing—what are even good laws worth? Who has the heart to try to enforce them, when they have such good grounds to fear that after all expense and heroic efforts to convict, one man, who has such unwarranted power to do so, may thwart all of their efforts by pardoning their convicted criminal? That is a dangerous law, and no one man should be given such absolute rule and power. Can't it be changed or abolished? I pray that some hero will rise up and procure this much needed thing. Brother Folk, I can't for my life see how any Christian man can vote for such men, can you?

But I commenced to write about Dr. Gambrell. I desire to say he was my guest last week, and I have never met any man who so completely captivated me and won my heart. He is truly a great man, and one of God's chosen sons.

T. H. FARMER.

Martin, Tenn.

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Hardly a day passes that you do not hear or read of a death resulting from some trivial injury. Blood-poisoning, erysipelas or gangrene follow, and with them death. Easy to have prevented, but impossible to cure. Every parent has a great responsibility in the medical case of the members of the household, not to mention the domestic animals. Those who have used "Gray's Ointment" rely upon it implicitly in cases of festering wounds and cuts, bruises, burns, old sores, chronic ulcers, carbuncles, boils, bone felons, sprains poison oak and all inflammations. Get a 25c box at your druggist's, or if you have never used it send for a small sample box which we gladly send free, postpaid, to demonstrate our claim that no medicine shelf is complete without it. Address Dr. W. F. Gray & Co., 825 Gray Bldg., Nashville, Tenn.

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**TERRE HAUTE, IND.**

Rev. Dr. Ray Palmer came to the First Baptist Church, Terre Haute, Ind., Rev. C. E. Hemans, pastor, to conduct evangelistic services Dec. 5, and continued till Dec. 29. The first few days witnessed a veritable downpour of rain, which gradually turned into sleet



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**Victory**  
Just published.  
By THORO HARRIS

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By CHAS. H. GABRIEL  
Author of "Glory Song," etc.

**Lilies**

By CHAS. H. GABRIEL

Each of the above, 5 cents per copy; \$4.00 per hundred; postpaid, \$4 25.

AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street Philadelphia

and snow, and from that time to the close of the meetings the weather was terrifically cold, and the walks, at times, simply impassable. The second Sunday a cyclone struck the city, while the morning services were in session, which greatly hindered the work for the day. During the coldest days, it was impossible to heat the auditorium above 50 degrees and at least three congregations were lost on account of the coldness of the room. The Christmas season was also at hand, which under ordinary circumstances would interfere with special religious work. But in spite of the obstacles to be overcome all the services were well attended from beginning to end, about 50 accepted of Christ as a Savior, and a great many backsliders were reclaimed. Quite a number of Baptists living in the city but holding their membership in other places were induced to join the First Church. Many of the old members were quickened in Christian experience and life. The church will be in far better condition for aggressive work in the future than for a long time. Dr. Palmer is not only a most eloquent speaker at times, and always entertaining, but, which is far better, he is a most effective soul-winner. By common consent of the church he is an ideal evangelist. Any church fortunate enough to secure his help can not fail to gather a goodly number of souls for the Master, and experience a great spiritual uplift among its members. He is to be with the First Church, of Springfield, Mo., in January, and the First Church of Erie, Pa., in March. Some strong church in the East could secure his services in February if it were to write him right away.

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