

Baptist and Reflector

Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

—Goodbye.

—God bless you.

—We are sorry to learn of the recent death of Mrs. Sallie Rochester Ford, the distinguished author of *Grace Truman*, and other writings. In the last few years she has lost her husband and son and daughter, and she herself was ripe for the other world.

—Some one sends us an article on "Christian Marriage," but there is no name or date attached to the article, nor can we make out the date on the envelope. The article is all right, but we must know the name of the author. Will he please give it to us?

—And now it is announced that a movement has been inaugurated to secure State-wide prohibition in Michigan. The thing seems to be spreading like wild fire. Where will it end? Not until the liquor traffic has been driven entirely from American soil.

—We appreciate the following kind words from the *Western Recorder*: "Our honored friend, Dr. Edgar Folk, editor of the BAPTIST AND REFLECTOR, will soon sail for an extended trip abroad. We wish him a good voyage and safe return. Dr. Folk has been long and favorably known as a 'narrow' Baptist, and we much doubt that, even extensive travel will cure him of this malady." You are right about that, Dr. Porter.

—Rev. R. L. Motley preached a sermon at the anniversary service of the Knights of Pythias held in his church at Salisbury, N. C., on Feb. 20. The subject of the sermon was "The Grace of Benevolence." The *Salisbury Evening Post* speaks of it as "a discourse of exceptional strength and beauty," and publishes an extended outline of it on its first page. The many friends of Brother Motley in Tennessee will be delighted to know of the fine work which he is doing in Salisbury.

—In sending check to renew his subscription to the "Baptist and Reflector," Brother Robert J. Rhodes, of Whiteville, says: "How can I do without it? It has been coming into our household for 75 years, since it started in 1835. I want to read your trip from start to finish." We are glad, Bro. Rhodes, that you appreciate the paper so much. We hope to make our articles giving an account of our trip, not only interesting, but helpful to our readers.

—The *Examiner* asks the question, "Is There a Hell?" We thought this question was settled long ago by Jesus. Some modern critics, however, do not seem disposed to accept his settlement of it. With reference to the matter we may only say that if there is not a hell there certainly ought to be. More than that, if there is no hell hereafter, there is, beyond doubt, often one in this world. We should add that the *Examiner* answers its own question in a very satisfactory way from an orthodox standpoint.

—The next two months will see a strenuous struggle for Home and Foreign Missions in the South. We wish we could be here to help in the struggle. So far as Tennessee is concerned, our final word to Tennessee Baptists before starting on our trip, is, "Do your best for Home and Foreign Missions." So far as the "Baptist and Reflector" is concerned, we shall expect to have not less, but more, with regard to both of these causes in the "Baptist and Reflector" during our absence. The columns of the paper are hereby turned over to the representatives of these interests for the next two months.

—Rev. S. P. White, of Franklin, has received a unanimous call to the pastorate of the Cleveland Baptist church, and has decided to accept. He will begin



REV. W. H. MAJOR, COVINGTON, TENN.
Vice President Home Mission Board
for Tennessee.

work there April 1. Brother White was doing a fine work at Franklin and the brethren there will give him up with much regret. The church at Cleveland offers to him, however, a much wider field of usefulness. It has a large membership with a strong Baptist constituency in and around the town. Bro. White is one of the best preachers and most promising young ministers in our State. While sympathizing with Franklin, we congratulate Cleveland upon securing his services.

—On the eve of our departure for our eastern tour, we want to thank our friends again and again, for their subscriptions to the "Baptist and Reflector," which have been pouring into the office in a beautiful stream—a number of them with the request that part of the amount should be applied to our tour—for the direct contributions to the tour, which many of them have kindly made, and especially for the gracious words with which the subscriptions and contributions have been accompanied. We have always loved the Baptists of Tennessee and of the South. We love them better now than ever before. May God's blessings rest upon them. We found it impossible to answer personally all of the letters which have come to us in the last few days, and take this method of answering them.

—Remember the meeting of the Middle Tennessee Sunday School Convention at Fall Creek Church on April 13-15. It is assured that there will be a large local attendance from Fall Creek and surrounding churches. President Wright is anxious for a good representative attendance from all over Middle Tennessee. We believe that pastors and superintendents ought to make it a point not only to go themselves, but to induce as many members of their churches and Sunday Schools to go as practicable. It will be worth a great deal. One regret we have at taking our eastern tour this spring is that we shall be compelled to miss the meeting of the Middle Tennessee Sunday School Convention at Fall Creek church, and the West Tennessee Sunday School Convention at Martin. President Wright has agreed to represent the "Baptist and Reflector" at the Convention.

—It is stated that Daniel Willard was working on the track of a railroad thirty years ago with no pulls other than his everlasting hard pull to make ends meet! Now he is President of the great Baltimore and Ohio system. Twenty-five years ago Frederick D. Underwood was a brakeman twisting the brake in the old way, but he twisted right. Now he is President of the Erie system. Thirty years ago Lovett was a water boy for a gang of railroad men down in Texas. He is now in the place vacated by the death of E. H. Harri-

man. Some twenty-five years ago S. P. Brooks was working as a section hand on a railroad in Texas. Now he is President of Waco University. Many other illustrations of the kind might be given. There is a demand in the world for men, real men. And here in America it does not make any difference where those men are found, whether in high or low stations, just so they are men.

—The Supreme Court of Tennessee on last Saturday handed down two opinions of great importance, one opinion declaring the primary election law passed at the last session of the Legislature unconstitutional on some technical grounds, though, at the same time, declaring the principle of the law constitutional; another opinion, declaring the general election law constitutional. Both of the opinions were unanimous. The effect of the latter opinion is to take the election machinery out of the hands of the Governor, where it had been lodged, and put it in the hands of the Legislature. This body at its last session elected Judge S. M. Young, of Smith County; Mr. I. B. Tigrett, of Jackson; and Mr. James Maynard, of Knoxville; as election commissioners. These men are all of the highest character, and the confirmation of their election as election commissioners will insure honest elections in the State hereafter.

—The Supreme Court of Tennessee having declared the union of the Presbyterian and Cumberland Presbyterian churches to be invalid in this State, the Cumberland Presbyterian Publishing House was last week turned over to the Anti-Unionists, or, as they are frequently called, the Loyalists. This carried with it all the assets of the Publishing House, including the *Cumberland Presbyterian*, which for many years has been the organ of the Cumberland Presbyterians, and, after the division, the organ of the Unionists. It is announced that Dr. A. N. Eshman, who is now President of Radnor Female College, near Nashville, will be the new editor of the paper. It is also announced that Dr. J. E. Clark, who for some years has been the editor, is to become editor of a new paper to be started in Nashville to be called the *Presbyterian Advance*. This will be the organ of the Unionists. Dr. Clark is an able writer. While bidding him goodbye as he leaves one tripod, we extend a welcome to him as he mounts another. We may state that we know personally many of the parties to the unfortunate controversy, and esteem them highly. If we may be allowed to say so, we wish both sides well.

—Three men killed in Memphis last Friday—two negroes and one white man. The negroes were resisting arrest. The white man was a Deputy Sheriff. The Mayor issued an order requiring all negroes to stay off the streets after 12 o'clock at night. And thus the spirit of lawlessness now prevailing over Tennessee expresses itself in murder. At any time it may express itself in a mob, as at Cairo, Ills., recently, or as it did in Memphis several years ago, when some gamblers shot down, in cold blood, a young Deputy Sheriff who went to arrest them. So deliberate, so cold-blooded was the murder that a mob of 10,000 or 15,000 people gathered on the court square. There was strong talk of lynching the gamblers, but Senator E. W. Carmack made a speech in which he advised that the law should be allowed to take its course, and offered his services free of charge to prosecute the murderers. This he did, and it is stated that his speech before the jury was the most eloquent ever heard in the Court House in Memphis. Who defended the murderers? M. R. Patterson. What was the result? After the State had exhausted its challenges he succeeded in getting three gamblers on the jury, which meant, of course, that it was a hung jury on the first trial. The same was true on the second trial. After a while he succeeded in getting the murderers out of jail under habeas corpus proceedings, and those men now are walking the streets of Memphis free men. It is such things as these that lead to murders and to mobs.

THE GREAT GUEST COMES IN.

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

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

—Delincator.

A FEW MORALS FROM, AND REFLECTIONS
UPON, MY LONG PASTORATE.

By C. C. Brown, D.D.

How to write about my work here in Sumter during thirty-five years without giving undue prominence to the writer is quite a problem, Brother "Reflector," and yet, in as much as what I have to say may be of benefit to the younger men in the ministry, I beg to be allowed to undertake the task.

I came here as a boy, just having passed my twenty-first birthday, on the first day of January, 1875, and here I am to this day. How I have managed to remain in one place all these years is largely due to the church of which I have been pastor, and in part due to the fact that I came with the purpose of staying.

There was a brother here at that time to whom none of my predecessors had been satisfactory through a series of years. This brother was appointed a committee of one to secure a pastor. Dr. A. W. Lamar, now of your State, was our State Mission Secretary, and he it was who gave my name to the committee of one named above. During the same week two calls came to me from churches in this State. I visited both, received a call to each, and finally decided upon Sumter. About two years later I mentioned the fact that a part of verse three, and all of verse four in John V would be omitted from the Canterbury Revision of the Scriptures then being prepared, and thereupon the brother who had called me to Sumter—that committee of one—fell out with me, and never sat again under my ministry for seventeen years, when he died. It seemed that his baptismal sermon had been preached from that text, about the angel coming down to stir the waters, and he could not endure the idea of a stripling coming here to say the text should be eliminated from the Bible. The church gave him a letter "to any sister church," and he remained a trunk Baptist to the end of his days.

But the deacons and "pillars of the church" told me they wanted me to stay here, and grow up with the church. They seemed to have an idea that the church would grow, and a hope that I might. I had the good fortune to follow a very old man in the pastorate—a man as peculiar as he was old, and this greatly helped me. The brethren were wise and considerate, and seemed to be willing to give me time to develop into something, or at least time to try. Meanwhile I did as most young fellows do—preached sermons on Bible themes about which I knew nothing, and borrowed my theology from books, without digging it out of the Scriptures. I think I had an idea that everything written in a book was true, especially if a Seminary professor had recommended the book. Accordingly I absorbed many volumes while the brethren were quietly sitting around waiting for me to grow.

During all these years, I have been greatly blessed by the fact that I had no money king in the church, whose big toe I had to kiss every Monday morning. No boss of that kind has tormented me. The mem-

bers have neither been rich nor poor, but men in mediocre conditions of finance, the purest sort of a democracy, making up the easiest of all churches to manage. A large part of the secret of my long sojourn lies wrapped up in this fact.

Nor have we had much church machinery, and hence I have never had the misfortune to get tangled up in belts and cogs and revolving wheels. The whole affair has been loose-jointed and adjustable, and a church meeting for business partook rather of the nature of a family conference. The spirit of church government we have kept, while we have ignored the letter.

On my side of the compact, there was the fact that I came with the intention of staying. Of course, I have had pastoral troubles; but long ago, I accepted as my motto, "This also will pass away." I find it a good plan also not to combat difficulties, but to move to one side and let them pass. Many a church row has been aggravated by a foolish effort to settle it by violence.

I must confess that I have not been much of a bell-ringer, going from door to door in a perfunctory sort of way, and calling at a thousand places, and on a thousand occasions, when I was not wanted. Purely pastoral work I have never refused to do, but social work is another thing, and I have at last taught the people to recognize the difference between the two. I pay some calls, it is true; but when I am really needed, the people send for me, just as they send for their physician. The adage that a house-going pastor will make a church-going people, is only true when the fellow in the pulpit tries to make it worth the while of the people to attend upon his ministry. The man who makes a fool of himself on Sunday, and seeks to atone for it by paying a double number of social calls the next week, is merely paving his way out of town. Social visiting—and by this I mean an hour spent in talking about children, chickens, corn and cotton, does not contribute much to real church growth. It is only the pastor's apology for failure to do his duty in getting ready to present the gospel to his people in the best way possible to him.

If I must needs glory a little, let me say I have never loafed on the street corners nor in the stores, nor sat around whittling boxes in the midst of those who told doubtful yarns. Loafing is the great pastoral vice, and means the death of time, and the refusal to put forth proper effort. To spend all Monday in idleness simply because one has preached twice on Sunday, borders upon the suicidal. True, I take my vacation in summer, and at other times also, if I feel so disposed. I like the horse and dog and gun, and have used all freely and at will, at proper seasons.

To my sermons I have given the very best that was in me. I have written them all. I could not content myself with merely taking a text or a theme, and thinking it through, with the understanding that this was all the preparation necessary. I have written thousands of pages. My present volume is number 174 of written sermons. These volumes contain from ten to thirty sermons each. It seems to have been a waste of time, but I beg leave to differ. Writing has taught me many things which I could not have learned otherwise. A man can get his consent to speak a lot of foolish stuff which he would be unwilling to put down in writing. It has always been easy for me to say foolish things, and writing has done much towards saving me from them. I commend the method to my brethren everywhere. Write, but do not read.

I have not sought to live in a corner, but have taken hold of every denominational movement that was set on foot. Sometimes I helped, and sometimes I hurt; but I was always there, and it was never difficult for my brethren to find out where I stood.

And with my preaching I have always been on hand. I have not hired substitutes nor played sick, and closed the church. I have loved the work, and to this one work of preaching I have given the very best that was in me, and in it I have found the highest joy. This has constituted my call to the ministry. If I had not found pleasure in the work, and some degree of success, I would have quit it long ago. The door by means of which I entered upon the work has never been closed, and I could have gone out at any time.

I have succeeded in building up a good prayer meeting—not by scolding people from the pulpit, but by personal solicitation, by face to face talk. And I have honestly tried, all the time, to look on the bright side of things, and to be as jolly and jovial as my liver would allow. I have abhorred all kinds of whining and lamenting, and kept my secret troubles in my pocket, regarding them as purely personal

and private goods. The man who disfigures the front porch with dirty bed clothes is close akin to the man who retails his personal miseries into every ear that will hear him. When he has told all, the multitudes go away, and laugh, or suffer from a sense of sick stomach.

Quite a number of years ago, when a movement was set on foot to erect a new church building, we had a small family row. Some few good men did not want to build, and it was suggested that I ought to go away. The church thought differently by a very large majority, and it suggested to the recalcitrants that it would be much easier for them to go; that I had been here a long time, and to haul away my books and furniture would involve expense and trouble. Finally, they saw it in the same light, and a few of them went away, and left me. We who were left managed to survive their going. We built the church, and have paid for it, and then built a ten-room parsonage, and have paid for it. I desire to commend to all kickers the worthy example of the brethren named above. When you do not feel disposed to move on, you will find it easy to move out. It is folly to hang around and kick up a row and raise all manner of disturbance, simply because a great church full of people refuse to do your way and follow your counsel. Move out; the church will not die, while it may die if you do not go.

There is much more I might say along this line, but this is enough. The pastor who wishes the highest success must so live and labor as to compel the church to believe in the integrity of his life and the sincerity of his profession. If his work is done in a purely perfunctory manner, and the people come to believe it is largely for pay, he may as well move on.

Two big church rows are worthy of note. One came up with my family physician, a good man, and useful, and for twenty-five years the head of the Sunday School. He had reached and passed sixty years of age. Other physicians had come upon the field, and my friend's practice was slipping away from him. In the meanwhile my wife was taken sick, and for some reason or other another physician was called in. It was never our intention to give up the brother who had served us for so long a time. But the calling in of another man was most inopportune and unfortunate. It was done at a time when my friend was already sore, and when many persons were leaving him. He took up an idea that I was at the bottom of the secession, imagining that I had been using my influence against him, and

while I had never opened my mouth to his detriment, I was never able again to set myself right in his esteem. After a good long wrangle, he asked for a church letter, and went away. The whole affair was most unfortunate, and yet I have lived to this day in consciousness of the fact that my only mistake was in using another physician, and that never at any time had I said a word to injure him who accused me of doing so. After I had denied the charges and sought to make every explanation that was possible—all without avail—I concluded that things would have to take their course, as I could do no more. After he took his letter, we maintained a sort of fellowship, but it was strained and unnatural. It was just a case of a sensitive man—abnormally sensitive and proud of his abilities—being swept from his feet by suspicions which were utterly without foundation.

The next trouble—a greater trouble still—arose with the best man in the church, the best man I have ever known. During all my ministry he had been made and used as privy counsellor. No action was ever taken by the church until his opinion had been consulted. We made a little human god of him. I did so as well as the rest of the people. All the while he was growing older, and old men never, as a rule, take much part in building. The more progressive and younger members saw the need of a new house of worship. The old man sneered at our efforts. He was perfectly satisfied with the house we had. During several years he used his influence in a quiet way against all effort to build. He did not believe we could build, nor did he believe we needed to do so. And he was as honest in his opposition as a righteous man could be. His sneer was not one of bitterness, but of a more genteel snort, and he used it with great effect. This went on for seven or eight years. Meanwhile, I was picking up a little money here and there. After we had seven or eight thousand dollars in hand or within reach, a motion was made that the Building Committee proceed to build. Our good old brother, who was very deaf, but could always manage to hear what you did not want him to hear, asked me what the motion was. I told him. With a gentle

smile upon his face and not a tinge of unkindness in his tone, he said to me, "Brother Brown, what will you do with the nice house you now have?" I lost my grip upon myself, a grip to which I had clung during all the years of his opposition. I lost it in a moment, lost my head, lost my manners, lost my religion, lost everything, and replied, "I don't know, sir, whether we'll make a barn of it or burn it." The good man quietly reached for his hat, and left the house. But the motion prevailed, the Building Committee was authorized to proceed to build. As soon as I could adjourn the meeting, I put out at full speed to overtake the brother whose spirit I had injured. I begged his pardon. I told him how long he had been rubbing me on one spot, how I had grown tender and sore, and how I had fallen from grace. He freely forgave me, and we shook hands in recognition of our love and friendship, but when at last the building was really begun, the old man took his letter and left us. But he was honest. He was merely trying to leave what he thought was a sinking ship. He lived to see that the ship did not sink. We built the house, paid for it, and met therein for worship, and the good brother, just as sweet-faced and gentle as he ever was, met with us many times to worship therein. I am sure he lived to see that he had been wrong, and others had been right, but I never suggested such a thing to him.

But this thing may run on indefinitely if I do not call a halt. It is manifest that I have not had smooth sailing all the time during my long Sumter pastorate.

Sumter, S. C.

THIS FIRST WEEK IN MARCH THE SEASON OF PRAYER AND THANK-OFFERING FOR HOME MISSIONS.

B. D. GRAY, CORRESPONDING SECRETARY.

For years the third week in March was the week of prayer and self-denial offerings for Home Missions. It has been changed to the first week. The change was made because there was not sufficient time after the third week in March to gather up the offerings and make full reports by the close of the Woman's Missionary Union year.

Hundreds and hundreds of our churches have services only once or twice a month. So it was impossible for all of them to have the same week. But it is desired that the first week in March, as far as possible, will now be made the great week for offerings, as it is the week for special prayer for Home Missions.

We ought to make March a great Home Mission month by our women, young women, Sunbeams and Royal Ambassadors. We gave December over to Foreign Missions and the Christmas offering. Now we give March to prayer and self-denial offerings for Home Missions.

1. We are asking our Women's Missionary Societies to contribute \$35,000 for mountain schools this year, this to be a part of the \$85,000 they are to raise for Home Missions. Let the women's societies designate when sending in their offerings that it is the self-denial offering, and if it is intended for mountain schools likewise to so designate.

We want to know how much the women give during this self-denial offering, and what part of it is for mountain schools. Be sure to designate that it is self-denial, and if intended for mountain schools state that also.

2. The Young Women's Societies are asked to give \$8,500 for immigrant work. They have a splendid program on that work. I do sincerely hope and pray that they will raise the full amount of their \$8,500 for this great work among the foreigners. Let them designate that it is for immigrant work, and also specify that it was raised during the self-denial season in March.

3. Our Sunbeams and Royal Ambassadors have a most interesting work assigned them in being asked to give \$8,500 for our work among the Indians this year. They are far behind at present on their gifts, and there must be united effort on the part of our Sunbeam Bands and Royal Ambassadors if we reach the \$8,500 for the Indian work. It can be done if our women and young women will help these, our children, in their gifts for this appealing work. Let the Sunbeams and Royal Ambassadors designate that their gifts are for work among the Indians, and also designate the amount that is raised during the self-denial period.

We want to make this self-denial period in March the greatest we have ever known. We start early, the first week, and are now in the midst of it, and so shall have time during the whole month of March to round up the collections in fine shape and in good time for the annual report of the Woman's Missionary Union.

The Home Board is greatly in debt and we are looking to our women, and young people, to come to our help during March as they have never done before. Let every society and every member bring an offering for these special objects: mountain schools, by the women; immigrant work, by the young women, and Indian work, by the Sunbeams and Royal Ambassadors.

If we do our very best we ought to raise every dollar of the \$35,000 for mountain schools, the \$8,500 for immigrant work and \$8,500 for Indian work, besides a good contribution of undesignated fund. If this is done—and by prayer and constant effort we can do it—we ought to raise the entire \$85,000 asked of our women and young people this year for Home Missions.

Dear sisters and young people, our work is greatly blessed of God. News comes in from the mountain district through Supt. Brown that that work is being blessed beyond anything in its history.

Our workers among the Indians bring good cheer of the Lord's blessings upon their labors. Some notable conversions of leading Indians have recently occurred, and Brethren Brendel and Day, with their fellow-workers among the Pawnees and Osages, are greatly encouraged.

The immigrants landing at Baltimore and Galveston, to say nothing of other similar ports, and the hundreds of thousands of foreigners already in our midst, constitute a great incentive to our young people to help us give these foreigners the gospel of Christ.

If additional tracts on any phase of our Home Mission work are needed, write at once to the Home Mission Board, 723 Austell Building, Atlanta, Ga., and we will send forward to societies and individuals such as they need.

We beg the State Secretaries of our women and young people's work in every State, and the editors of our women's and young people's departments, to throw themselves into this great season of prayer and gifts for Home Missions. By this concerted effort of prayer and work we can achieve the victory. May the Lord help us. We will shout together when the victory is won.

Home Mission Rooms, Atlanta, Ga.

FRAGMENTS OF DOCTRINE.

By S. W. TINDELL.

Justification.

The relative importance of the doctrine of justification, perhaps, because its import is not fully known, is not appreciated. Along with regeneration and repentance justification is one of the great cardinal doctrines of salvation, involving, as it does, the love and justice of God; the redemptive work of Christ; the work of the Spirit in regeneration, and repentance and faith on the part of the sinner.

There are two different views held: One, that it is "The infusion of righteousness into the sinner by the spirit of God." The other, that it is "A forensic act by which God declares the sinner righteous, and acquits him of all guilt on account of the meritorious life and atoning death of Jesus Christ the Redeemer, imputed to the sinner and received by faith alone."

The first is the view held by Catholics, and in support of it is cited 1 Cor. 6:11, "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the spirit of our God." According to this view there seems to be no essential difference between sanctification and justification. (See Univ. Dict.)

In support of the latter view are cited such passages as Isa. 53:11, "By the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities." Acts 13:39, "And by Him is every one that believeth justified from all things, from which ye could not be justified by the law of Moses." Rom. 3:24, "Being justified freely (as a gift), by His grace through the redemption that is in Christ Jesus." (See Rom. 3:20-31; also Rom. 4:1-25.) There are many other passages, especially in the writings of Paul, of similar import.

The terms used to express justification indicate that it is *actus forensis*, or that it is a matter of satisfying law rather than a matter of sanctification, or of the infusion of righteousness into the sinner.

The word justify is very closely akin to the words judge, judgment, jury, justice (of the peace), jurisdiction, etc.

The word justification is compounded of two Latin words, *justus*, right, and *facio*, to make; make right, primarily before the law.

The verb used in the New Testament, *dikaio*, to justify; the adjective *dikaiois*, just; the nouns, *dikaionoma*, judgment, justification; *dikaioisune*, righteousness; *dikaiois*, justification; all have the same letters (root), in the first part of the word as the word *dikastes*, a judge, one who presides over a court, decides cases by law.

Justification is a legal act by which the sinner is set right, or declared right before the law, and that not in view of any worth or merit on his part, or any act of his, save faith in Christ.

Rom. 3:28, "We reckon, therefore, that a man is justified by faith apart from works of law." Rom. 4:3, "And Abraham believed God, and it was reckoned unto him for righteousness;" 5, "but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned unto him for righteousness;" 6, "Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works;" 7, "saying, blessed are they whose iniquities are forgiven, and whose sins are covered;" 8, "Blessed is the man to whom the Lord will not reckon sin."

Rom. 8:1, "There is, therefore, now no condemnation to them that are in Christ Jesus;" 2, "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." 30, "and whom he called them he also justified; and whom he justified, them he also glorified." Then follows the famous passage, verses 31-39, on the security of God's elect, through the sacrifice, the resurrection, and the intercession of Christ at the right hand of God and the power of God's love to keep His elect. It is God that justifieth. No one can condemn or lay anything to the charge of God's elect, et seq. (and following.)

Taking as a proof text Psalm 32:1-2, Paul shows the greatness of justification:

"Blessed is the man whose iniquities are forgiven, and whose sins are covered."

"Blessed is the man to whom the Lord will not reckon sin." (Rom. 4:7-8.) Paul goes on to prove that when one is saved he is saved. He is freed from the law. The law can not charge up sin against him. He is a child of God, not a servant of the law.

As faith is the ground of justification it will be necessary to consider faith, and the reason why the justified sinner does not return to sin. But this article is already too long.

THE PASTOR'S SALARY.

The question that is uppermost in the minds of the people today is the unreasonably high prices. The statistical report on ninety-six commodities, all of which enter into the cost of living, show that on Jan. 1, 1910, these commodities reached 11 per cent. more than on Jan. 1, 1909, and 61 per cent. more than on Jan. 1, 1896.

The high prices on breadstuffs, livestock, leather, coal, coke, oil, building material, clothing, fruit, drugs, etc., is forcing many of our pastors into other business to supplement their small salary.

It costs our pastors almost twice as much to live now as it did five years ago, and yet many of the churches and brethren are paying on pastor's salary just what they paid two and five years ago.

In the face of advanced prices on all kinds of labor, and the increased value on real estate, stock and farming products, should not the pastor's salary be increased in proportion to other business?

The ministry has always been rated among the learned professions. It costs the minister more to get his education, and yet the average salary in the United States is less than \$500 a year.

It's time for a rumble of discontent to be heard among the preachers. My charge is that the churches have failed to share their own prosperity with their pastor. But many say, "The preachers are poor financiers." But the facts are they are the best to be found anywhere, for if other professions had no larger income than most of our preachers, we fear they would become objects of charity. What many churches need is not a man to feed the sheep, but to milk the goats. Wages are better, selling prices higher, money is more plentiful, and, brethren, why not pay more on pastor's salary?

A great many of our churches are doing the noble thing of increasing their pastor's salary, while many are content to keep their pastor laboring for as little as possible. This ought not to be. I like that statement made by a minister the other day who said, "I am ready to live in a dugout, if my people live in the same way. I am willing to make any sacrifice they are, but I am no longer going to serve a congregation where all but a very few have better homes, better clothing, and far more luxuries than my family can afford."

The time is here for our churches, especially in the country, to pay a better salary and then demand more time and attention to the work upon the part of their pastor. One thing our Laymen's Movement is going to bring about is the putting of our churches on a more business-like basis of finances. And, brethren, don't forget your pastor.

S. M. McCARTER,
State Evangelist for Kentucky.

TENNESSEE COLLEGE.

LITERARY SOCIETIES AND WASHINGTON'S BIRTHDAY.

The Lanier and Ruskin Literary Societies are continually trying to outstrip each other. The College Magazine is issued by the societies alternately.

Just a few days before the 22nd, there was an announcement made in the dining hall inviting teachers and pupils to an entertainment in the Chapel at 8 o'clock on the evening of the 22nd. This invitation came from the Laniers. This somewhat took the Ruskins by surprise, but they soon rallied, and in a day or two they had arranged invitations on red cardboard cut into shape of hatchets inviting their friends to a patriotic reception from 4 to 6 in their assembly room.

The forenoon of the 22nd was spent by the young ladies in preparing for these entertainments. At the time appointed the many friends of the Ruskins began to pour in, and soon filled their hall, which was beautifully decorated in patriotic style. The members of the Society were all dressed in Colonial costume, and the receiving line was composed of George and Martha Washington, and Grandma Washington, who were represented by Dr. Nast (who showed his mustache for the occasion), Miss Gladys Young, and Miss Alta Drake. The young ladies served delicious refreshments—an ice course and cake. They dispensed vocal and instrumental music, and were very fortunate in securing Rev. A. W. Bealer, the Baptist pastor, to read a number of selections, among them an original negro story about George Washington, written for the occasion. Every one had an enjoyable time, and all felt that the Ruskins certainly were experts in entertaining. Miss Gladys Young is President of the Society.

The Laniers announced their program to begin at 8 o'clock, and requested all guests to come in Colonial dress, and having the use of the Chapel, they invited a large number, including the local trustees and their wives. Before the hour, four true Laniers in "Ye Colonial" garb were at the door with programs in hand ready to receive the guests. The gentlemen, including the men of the faculty, were attired in true ancient style, wigs, powder, and all. The entertainment was in the form of a play entitled, "The Reveries of a Bachelor," and it was gotten up by the young ladies without any coaching. The bachelor (one of the girls) mused in his apartments, while the various charmers—about twenty-five or thirty of them—each in turn passed and endeavored to capture him by singing and smiling. Last came the bride. The play was splendidly costumed throughout, and each girl did her part with great credit. After the play, the friends were all invited to have hot chocolate and sandwiches, which they cheerfully did. The gentlemen conceived the idea of burlesquing the play, and so they took charge and gave the audience a treat, Prof. Burnett representing the "old maid," as this was entitled "The Reveries of an Old Maid." This brought down the house. All joined in pronouncing the entertainment a grand success. Miss Jessie Bond is the President of the Lanier Society.

So ended a most enjoyable and satisfactory holiday. We certainly have an enthusiastic, original and capable student body. Among the outside guests were Mr. and Mrs. C. H. Byrn, Mr. and Mrs. R. W. Hale, Mr. and Mrs. John Williams, Mr. W. T. Hale, Mr. and Mrs. S. B. Christy.

Mr. Turpin, who accompanied Mr. Fanning on the 15th, made a talk in the Chapel, in which he said he had been in a great many colleges, but he saw the finest spirit manifested in Tennessee College of any school he had ever seen. He said the girls had the best time, and were more natural and at ease in their laughter and fun than any school he ever saw. I will add that the class room is by no means neglected. These other things are simply diversions of a helpful character.

When any program is to be carried out for enjoyment, the faculty enter heartily into it, and have a good time with the students. We are all one big, happy family.

J. HENRY BURNETT.

Murfreesboro, Tenn., Feb. 25, 1910.

SOME PERSONAL RECOLLECTIONS AND TEXAS NOTES.

I am sure my friends in Nashville, where I was brought up, and friends in Tennessee generally, will be glad to hear a few words from me. I often think of the churches at Pulaski and Union City, Tennessee, where I was permitted to labor in the past and see many come into the churches. I love the old First Baptist Church of Nashville. I can remember attending Sunday school in the old First Church building on Summer Street. And while the new First Church was being finished, having sold the old building to the Lutherans, we were worshipping in the Jewish Synagogue on Vine Street. After the services were

opened in the new First Church, I can remember Dr. Strickland's clear, sweet voice as he preached Christ, the Saviour. Captain M. B. Pilcher was Superintendent of the Sunday School, and Mrs. Matt. Williams was my Sunday school teacher. All three of them are now with the Saviour they loved. After Brother W. R. L. Smith took charge of the church, he preached a special sermon to the Sunday school at the eleven o'clock hour. The large Auditorium was full of people. Under the stirring sermon people were convicted for sin. At his invitation, many people made public profession of faith. Others came forward for prayer. A small boy was under deep conviction for sin. Mrs. Darden, God bless her memory, urged me to give Dr. Smith my hand for prayer. I started, blinded by tears. Holding another boy by the hand, I took him with me. When I gave the preacher my hand, I gave God my heart. The boy, Claude, died a few years ago. He was the first I helped to Jesus.

I often see the faces of Captain Pilcher, Major J. W. Thomas, Mr. G. R. Calhoun and wife, Mr. Matt. Williams and wife, Miss Lillie Brown, Miss Fannie Jones, Prof. R. W. Jones, and many others I haven't space to mention. I pray the Father's blessing on Dr. Inlow, the present pastor, and the noble old First Church, and all the pastors and churches in Nashville. I felt called to preach quite early, and made my first attempt in Nashville, when I was just fifteen. After having had training at the High School, Nashville, old Jackson University, and C. & N. College, and our Louisville Seminary, I launched out into the work, and for sixteen years and a half I have tried to be used of the Saviour, and during these sixteen years and a half I have helped to bring more than fifteen thousand souls to Jesus. At present I am honored with the position of General Evangelist for South Central Texas, a territory as large as Tennessee. All about over this great State revivals are the order of the day. Near the Gulf, on the prairies, far out on the plains, in the mountains, in the villages, towns, and cities, revivals are in progress, and many are stacking their arms of rebellion, and are making a complete surrender to the Saviour for salvation, and a life of service. The white Baptists of Texas are almost five hundred thousand strong, and increasing every day. Dr. J. B. Gambrell is our new editor of the *Baptist Standard*. May he spare long to us. Dr. B. H. Carroll is building a great Seminary at Ft. Worth. Dr. George W. Truett, John the Beloved of Texas, is wonderfully paying out our great Sanitarium and preaching to thousands each Sunday at Dallas. Dr. F. M. McConnell is our new Secretary of Missions. Dr. F. C. McConnell, Dr. A. J. Barton, and many others, have come in recent years to build with us for the Master's Kingdom. Dr. Buckner has a family of over six hundred at the Buckner Orphans' Home. Brethren, come over and take a peep at our Convention, which meets in Houston, Texas, next November the tenth. We shall give you the glad hand. We are raising the battle cry for State-wide prohibition. "So thote it be." We are in a good meeting with Pastor Saller at Louise. More than fifty have professed faith in Christ, and many have been restored.

S. W. KENDRICK,

General Evangelist, Texas.

LARGER THINGS IN EAST TENNESSEE.

It lights up a man's soul to see God's people doing things on a larger scale. In material matters larger things are being done; pike roads in many counties, new railroads, and coal and mineral developments on a large scale all indicate that East Tennessee proposes to live in a larger way. The Baptists also are thinking larger thoughts and doing larger things. Morristown has secured Dr. Spencer Tunnell and Newport has called Brother O'Hara of Alabama. These churches decided to almost double previous salaries and get the men they wanted. Brother B. W. Hooper, of Newport, volunteers \$10,000 for an orphanage, and Bro. A. R. Swann offers \$25,000 for endowment at Carson & Newman College. In writing to our former students about endowment, it is inspiring to hear, though it interferes with our plans, that so many of them are already loaded, in the States where they live, with heavy burdens, for the bringing in of the kingdom.

Another \$100,000 endowment: That is a big thought, but it has taken hold of many. When it takes hold of every pastor and leader of East Tennessee as a necessity, in order that Baptists may come into their own enlarged heritage, then every pastor will contribute and lead others to contribute liberally.

It is fine to see our young Baptist laymen who are prospering—and older ones, too—giving to church support and missions, not in dimes, but in dollars. In one of the churches referred to above, the laymen got their heads together, and found that they had ten

men who would give \$100 a piece per annum to get the pastor the church ought to have. Such men will give liberally to missions, and are not shocked beyond measure when you speak to them about giving to Carson & Newman College in amounts of from \$500 to \$10,000 or more. The joke in the old man's reply, who, when asked to contribute liberally to a good cause, drawled out, "Well, I made my money slow and am going to be slow in giving it away," is losing its point. That joke is out of date.

I know of a number of liberal bequests to churches, missions and education, in wills already made.

The day of larger things is dawning among the Baptists of East Tennessee. The hosts are only waiting for leadership; pastors and laymen are under obligation to furnish that leadership; the people will follow.

M. D. JEFFRIES.

THE MEETING AT CENTERVILLE.

On the first Sunday in February, Bro. T. O. Reese came to our aid at Centerville. He preached eleven days and nights to large congregations. He is a great gospel preacher, and certainly goes after the devil and his crowd. His sermons were the best series of sermons I ever heard. There is something wonderful about him. He knows just how to say a thing, when to say it, and exactly fit the fellow he is talking to. He certainly rightly divides the Word of Truth. His preaching greatly strengthens a Christian, and softens the hearts of sinners. The results of this meeting will be known only in eternity. One of the greatest results was the breaking down of high prejudice that has existed against Baptists so long in this field. There were five additions, four by letter and one by experience and baptism.

There are a number of others that we hope will come in soon. Over \$35 was given toward the new church building at Nunnely. Centerville work has always been the greatest trial to me of any place I have ever preached. Just one faithful woman to stand by me in the work. But, my, my, how she does work! If I had a dozen like her you would hear of wonders being done in Centerville. With lighter hearts and stronger faith we expect to go forward with the work until we shall be able to shout "victory, victory through Him that loved us and gave Himself for us!"

J. H. HULL,

Missionary State Board, Hohenwald, Tenn.

OUR BENEVOLENT SCHEDULE.

At the 1908 meeting of the Tennessee State Convention, which was held at Memphis, the following resolutions were introduced by Dr. A. C. Cree, and unanimously adopted by the Convention; "Resolved, That a commission of five brethren be appointed to arrange a suggestive schedule for the benevolence of the Convention." According to the report of this Commission, the months of March and April were suggested as Home Mission Months. Attention is called to this fact right now because this is the time of real and pressing need with this work. If we come to the Convention out of debt Tennessee must give more than twelve thousand dollars during the months of March and April. Of course this is not a large job for one hundred and sixty thousand Baptists. But it is a sizeable undertaking for those of us who will have to do the work if the money is raised. Some churches and pastors will put the collection off, and finally take it a rainy Sunday, and some will forget it entirely. Then, too, some of our very best churches are pastorless. Brethren in strategic fields can be of great service now to the denomination by lending a helping hand by every suggestion to the brethren and churches within the circle of their influence. Surely some noble layman will look after these matters in those churches which are pastorless, and those which have pastors who are not interested in these matters.

Covington, Tenn.

W. H. MAJOR.

The Lord is wonderfully blessing His people at this place. We are in the midst of a great revival. The church is taking on new life, and new strength. The Lord is saving some every time we meet. There were seven professions of faith last night. Several men over fifty, and heads of families were converted. There are as fine a class of people here as has been my lot to meet.

The singing is the best I have heard for many years. It is an inspiration to hear them. Rev. H. W. Bellamy, an ex-Tennessean, is the able and popular pastor. Is it any wonder that with such an efficient pastor and such a noble people, we can have a great meeting?

I greatly miss the visits of the BAPTIST AND REFLECTOR while I am here in old Virginia.

Mountain View, Va.

J. T. POPE.

PASTORS' CONFERENCE.

NASHVILLE.

Resolved, That this Conference expresses its delight in the opportunity that has come to Dr. Cook to travel through the Holy Land. That our prayers shall follow him for the preservation of his life and health, that great pleasure and profit shall attend his travels, and a safe and happy return home in due time.

First.—Pastor R. M. Inlow preached at both hours. Fine audience in the morning and good crowd at night. Unusually good S. S. and B. Y. P. U. meetings. Pastor preached at Masonic Home in the afternoon.

Third.—Pastor Yankee preached on "Burden-bearing," and "Resisting the Devil and Submitting to God." One addition. Three professions. 198 in S. S. Edgefield.—Pastor Lunsford preached at both hours. Fine morning congregation. One received by letter. 287 in S. S. Rained out at night.

North Edgefield.—Pastor Hudson preached on "A Good Sunday Habit," and "A Ready Man." 256 in S. S. Good cash offering by S. S. for the new S. S. room.

Seventh.—Pastor Wright preached on "Sins of Omissions," and "Christ the Open Door." 171 in S. S. Centennial.—Pastor J. N. Booth preached on "The Noble Bereans," and "Holden Eyes." 134 in S. S. Good B. Y. P. U. Had a birthday last week and my people pounded me soundly.

Howell Memorial.—Pastor Cox preached on "What Thomas Missed," and "The Two Prayers."

North Nashville.—Pastor preached on "Salvation," and "Christ, Our Shepherd." 177 in S. S.

Belmont.—Pastor B. H. Lovelace preached on "The Ministry of Sorrow," and "Blessed Are They that Hunger and Thirst after Righteousness." Congregations fairly good. 95 in S. S. Good B. Y. P. U.

South Side.—Pastor Stewart preached on "The Bruised Reed and the Smoking Flax." Some very helpful talks at night on "Mission study." 82 in S. S. 18 in West End Mission. Good B. Y. P. U.

Stainback Ave.—Pastor Johnson preached on "Sufficiency of Grace," and Malachi 3:15, 16. 77 in S. S.; 46 in B. Y. P. U. Preached at Rust Memorial in afternoon. 55 in S. S.

Franklin.—Pastor White preached on "The Blunder of the False Disciple," and "The People of the Lord."

Waverly.—Pastor preached on "Faithfulness," and "The Unchangeable Christ." Good congregations and S. S.

KNOXVILLE.

Etowah.—Pastor W. L. Singleton preached at both hours to crowded houses. Five additions to church. 205 in S. S.

Called to order by Bro. J. L. Dance; prayer by Bro. J. C. Shipe. Paper on "Bible Sanctification," was read by Bro. G. W. Shipe. Several brethren spoke to the subject. Bro. Daugherty, of Missouri, was present, and spoke.

First.—Pastor Taylor preached on "Dangers of Getting Rich," and "Remission of Sins." 362 in S. S. One baptized.

Deaderick Ave.—Pastor C. B. Waller preached on "Treasures in Heaven," and "The Religion We Need." 595 in S. S.; one under watchcare; one approved for baptism; one restoration. Great interest. Four saved.

Broadway.—Pastor W. A. Atchley preached on "Christ the Fulfiller of the Law," and "When Duty Calls." 486 in S. S.; one received by letter; one under watchcare.

Bell Ave.—Pastor J. H. Sharp preached on "Fellow-servants," and "The Day of Clouds." 590 in S. S.

South Knoxville.—Pastor John M. Anderson preached on "The Believer's Sins," and in the evening a musical program—"The Old Songs of Zion." 222 in S. S. Judge Hu L. McClung lectured for B. Y. P. U. on "Egypt and the Holy Land."

Euclid Ave.—Pastor, L. A. Hurst. Rev. G. S. Daugherty preached on "Individual Responsibility," and "Regeneration." 170 in S. S. 2 received by letter.

Gillespie Ave.—Pastor Hutson preached on "Elijah," and "The Sins that Find Us Out." 155 in S. S.

Lonsdale.—Pastor, J. M. Lewis. Rev. G. T. King preached in the morning on "Blessings of Righteousness." The pastor preached in the evening on "Foundation for the Soul to Build On." 223 in S. S. Two received by letter.

Smithwood.—Pastor J. C. Shipe preached on "Whom to Worship," and "Don't Worry." 82 in S. S. Good day.

Stock Creek.—Pastor F. E. White preached on

"The Personality of the Holy Spirit," and "God's Jewels." 50 in S. S. One received by letter. B. Y. P. U. at night.

Lincoln Park.—Pastor M. C. Lunsford preached on "Banners of the Church," and "Place and Manner of Christ's Death." 76 in S. S. Good congregations. Pastor on field.

Sharon.—Pastor S. G. Wells preached on "What Is In a Name?" and "The Parting of the Ways." 68 in S. S. One received by letter.

Beaumont Ave.—Pastor Williams preached on "Duty of Children to Parents," and "Consecration." 109 in S. S. One approved for baptism.

New Hopewell.—Pastor J. N. Bull preached on "The Believer's Rest," and "The Lord's Pleading for Pure Living." 47 in S. S.

Oakwood.—Pastor Geo. W. Edens preached on "Meaning of Church-membership," and "Meaning of Repentance and Faith." 148 in S. S.

Grove City.—Pastor, G. T. King. J. M. Lewis preached on "Faith's Pilgrimage," and the pastor on "The Magnetism." 140 in S. S.

Fountain City.—Pastor M. C. Atchley preached on "Lions," and "Measurements of Divine Love." 115 in S. S.

Immanuel.—Pastor W. A. Catlett preached on "Stirring Up the Gift," and "Submission to Will of God." 117 in S. S. One baptized.

Third Creek.—Pastor A. F. Mahan preached on "The Spirit of Christ," and "Sin." 124 in S. S. Good B. Y. P. U.

Middlebrook.—Pastor A. F. Green preached on "The Christ Life," and "Honoring God in Our Bodies and Spirits." 65 in S. S.

Powell B.—Pastor A. F. Green preached on "Election." 66 in S. S.

First Chilhowee.—Pastor E. A. Cate preached on "Go." 84 in S. S. 7 baptized; 7 received by letter; good meeting; 15 professions.

CHATTANOOGA.

First.—Good congregations. Three additions. 333 in S. S.

Central.—Pastor D. P. Harris preached on "Civic Righteousness and Law Enforcement," and "Despising God's Invitation." 140 in S. S.; 44 in B. Y. P. U. Splendid congregations. Revival begins next Sunday. Dr. C. W. Duke, of the First church, Tampa, is to do the preaching.

Tabernacle.—Pastor Allen Fort preached on "Qualifications of a Successful Soul-winner," and "Christian Citizenship." One addition by letter. One for baptism.

Highland Park.—Pastor preached on "Are Baptists Hypocrites?" and "Baked on One Side." Good congregations. Two received by letter. 141 in S. S. Good B. Y. P. U.

St. Elmo.—Pastor R. L. Peoples preached on "The Fruitful Life," and "Present Evils." Good S. S.; fine B. Y. P. U.

East Chattanooga.—Pastor Fitch preached on "Christ's Sufferings and the Joy Set Before Him," and "The Enforcement of Law a Christian Duty." 75 in S. S.

Chamberlain Ave.—Pastor preached on "The Power of the Cross," and "The Imperative Obligation of Law Enforcement." Fine S. S., 90 present. Splendid B. Y. P. U.

Alton Park.—Pastor Hazelwood preached on "The First Church," and "Conditions Among Us." Good S. S. One conversion.

East Lake.—Pastor Chunn preached on "Is the C. C. a Beggar?" and "Right Reasons for Rejoicing." 65 in S. S. Good B. Y. P. U.

Avondale.—Pastor Thos. A. Swofford preached on "Christ's Love-Work for the Church," and "Sowing and Reaping." 52 in S. S.

Rossville.—Pastor Chas. T. Gray preached on "Knowing the Spirit of God," and in the evening a personal talk to the unsaved. 142 in S. S.

Hill City.—Pastor W. E. McGregor preached on "The Purposes of God," and "Temperance." 70 in S. S. Good B. Y. P. U.

MEMPHIS.

First.—Pastor Boone preached morning and evening. Two baptized. A blessed day.

McLemore.—Pastor W. J. Bearden preached on "The Story of Lot" in the morning. No night service.

Rowan.—Preaching by Pastor D. D. Chapman on "The Piety of Young Daniel." Evening, Ps. 14:12.

Blythe Ave.—Pastor O. T. Finch preached on "The Security of Believers," and Rev. J. J. W. Mathis, of Waverley, Tenn., preached at night on "Christianity as a Joint Stock Company."

Bellevue.—Bro. Flake spoke on "Sunday School Work." Pastor H. P. Hurt preached in the evening

on "The God of Gold and White Slave Traffic." One received by letter; one for baptism.

Central.—Wm. Herbert Moore, assistant pastor, preached on "A Rejected Christ," and "The Angels' Message to the Shepherd." Dr. Potts declined the call of last Sunday.

Seventh Street.—Pastor I. N. Strother preached on "The Best Place to Have One's Name," and "Timothy, or A Trustworthy Young Man."

LaBelle Place.—Pastor J. W. Gillon preached on "Why Do the Wicked Prosper While the Righteous Suffer Loss?" and "Man and Heredity." Good day.

Union Ave.—Pastor preached on "Earth and Heaven," and "Justification." 30 in B. Y. P. U.

HARRIMAN.

Trenton St.—Pastor B. N. Brooks preached on "Three Capital E's," and "Restoration, Joy of Salvation." 45 in B. Y. P. U. 209 in S. S. Large crowd and fine service.

Walnut Hill.—Pastor preached on "Relation of Pastor to the Church." 45 in S. S. The work here is improving in spiritual interest, and growing.

JEFFERSON CITY.

No paper this afternoon on account of the revival at the First Baptist church. Bro. Anderson will be with us this afternoon and begin the meeting this evening. We are praying for a great meeting and we are sure that we will have it.

First.—Pastor W. H. Fitzgerald preached on "Witnessing for Christ," and "Drawing Nigh to God." One received by letter; large S. S. and audience.

Beaver Creek.—Pastor Chas. T. Beall preached Saturday on "Entertaining Christ;" Sunday, "The Sin of Omission." Spiritual services.

Pleasant View.—J. H. DeLaney preached on "Effects of the Gifts and Promises of the Gospel." Large audience and good services.

Boulah.—Preaching by R. E. Corum on "The Restoration of the Joy of Salvation," and "The workings of the Holy Spirit." Good service and S. S. Collection for missions, \$1.15, and for Ministerial Education \$1.

Oak Grove.—Pastor, Dr. J. M. Burnett. Saturday subject, "A Rich Life." Sunday: "To Use the World and Not Abuse It." Good audience and fine services.

Macedonia.—Pastor J. G. Carmichael preached Saturday and Sunday. Theme, "The Church of Christ."

We tried to get Dr. I. N. Penick, editor of the "Baptist Builder," and pastor of the Martin Baptist Church, to go with us on our trip to Palestine. His good deacon Farmer offered to let him have the money. He found it impracticable, however, to go this year, but hopes to be able to go next year.

MORRISTOWN.

First.—Good day, Dr. Spencer Tunney! the pastor, preached to a full house on "Back to Bethel," and "Opportunity and Responsibility." 239 in S. S. Committee on Pastor's Home report purchase of lot, and will at once begin the erection of a home for pastor.

THE STATE SUNDAY SCHOOL CONVENTION.

The Annual Convention of the Tennessee Sunday School Association will be held in Columbia, on Tuesday, Wednesday, and Thursday, June 14th, 15th, and 16th, next.

The basis of representation is: All pastors and superintendents are ex-officio delegates, and each Sunday school is entitled to send one delegate for every 25 members.

Application has been made to the railroads of the State for reduced rates to delegates. For information about the Convention write Joseph Carhel, General Secretary, Room 54, Noel Block, Nashville, Tenn.

If these words were to ring out in the darkest night, or in the most terrific storm, all within hearing, free to act, would rush to aid the person in distress. If physical pain or danger move us so promptly to action, what should we do when spiritual danger and death are threatening those within our reach? All the world is now our neighbor, and the call comes for help from Asia, South America, and the islands of the sea. Our Secretaries at Richmond never had greater responsibilities thrust upon them than at present. They are our representatives. They are doing business for us in accordance with our instructions. If the work is hindered and it falters, wrong is done our missionaries, and their work on the foreign fields. If wrong is done we are the guilty parties. Brethren, if we will all give one tenth of our income between now and the closing of the books the first of May, there will be no lack of funds, and each board will go up to the Convention out of debt. Let us do it, and begin now.

J. F. SAVELL.

Fayetteville, 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, Dr. 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.

A NEW SOCIETY IN A NEW CHURCH.

On February 20, the First Baptist Church of Livingston was organized, and a committee appointed to look into the matter of purchasing a lot, and building a house. Brother R. D. Cecil, one of the State Evangelists, assisted in this organization. This supplies another of our county seats with a Baptist church. As soon as possible after the organization of the church, the ladies were called together, and a Woman's Missionary and Aid Society was formed with the following officers: President, Mrs. W. S. Guthrie; vice president, Mrs. A. J. Taylor; secretary, Miss Benna Maynard; assistant, Miss Lula Howard; treasurer, Mrs. D. W. Phillips; assistant, Mrs. J. A. Hargroves. We welcome this new organization most cordially, and wish for them the most abundant success in assisting their own church in its struggle to build, and in helping to advance the cause of missions. These two things go together, and we are glad that the missionary spirit will be cultivated along with the church building enterprise.

We regret to learn through the public press of the death of one of our interested and efficient vice presidents, Mrs. P. H. Huffine at Monterey. For

several years she has served the W. M. U. as vice president of Riverside Association, rendering valuable assistance, not only in the annual meetings, but in personal work among the churches of her association. She was recognized as a leader not only in her association, but in her church, and her loss will be greatly felt. We appreciate greatly the service she has so lovingly rendered, and deplore the loss that our W. M. U. has sustained.

THE HOME BOARD CHARTS.

March is our special season of Home Mission study. We are always on the lookout for something new and attractive. Have you seen the charts just issued by the Home Mission Board? There are six of them, printed on heavy white paper, just the thing to hang on the walls of your mission rooms, or Sunday school. They present some valuable information in a most striking and forcible way. Every society should have a set of them, and use them during this special Home Mission study. All six of them can be had for twenty-five cents from the Home Mission Board, Atlanta Ga. Nothing better can be secured.

WEEK OF PRAYER FOR HOME MISSIONS.

During this week, all over the South, our Woman's Missionary Union is concentrating its thoughts and prayers and gifts upon Home Missions. The time is a little earlier than usual so as to make it possible for every one to get their gifts and reports in to their respective State Treasurers before the books close for the year. A prayerful study of our home situation can not help but result in larger gifts. Our Board is doing a magnificent work, and having planned its work for the present year according to the instructions of the Convention, is now considerably in debt. Realizing the existing need, we wish it were possible for them to still farther enlarge its work. To enable them to do this another year, we must meet the obligations already made. We do not expect Tennessee to fail in its part, nor do we think there is any probability of the Tennessee W. M. U. falling short. The fact that there is but two months to complete this year's record will but spur us on to quicker and more liberal response to this call of need.

CALLED MEETING OF EXECUTIVE BOARD.

MRS. W. L. WENE, REC. SEC.

The State Executive Board, W. M. U., met in called session Tuesday, February 15, with Mrs. A. J. Wheeler in the chair, and sixteen members present. The body proceeded at once to business without special opening exercises.

A letter from Miss Crane, Corresponding Secretary of the General Union, was read calling attention to the action of the last W. M. U. in the annual session in regard to the fixing of apportionments for the coming year. This action provides that our money aim shall be set by the General Union, after consultation with the state unions, and the secretaries of the three mission boards. Upon motion of Mrs. W. G. M. Campbell, seconded by Mrs. W. C. Golden, Tennessee will ask that our apportionment for next year be raised 15 per cent. above the gifts of this year, and divided between Home and Foreign Missions in the ratio of 7 to 10.

A letter from Miss Heck asks that the Tennessee delegates to next annual meeting be prepared to say what our societies are willing to pledge for the

Training School next year. The constantly increasing number of students demand an enlargement, plans for which will be submitted to the annual meeting. The Executive Committee suggests an apportionment for this purpose for each State, covering a period of five years. They ask if Tennessee will raise \$540 annually for five years. At present there is room at the training school for but four more students, and these places will probably be occupied at the opening of the spring term. Miss Heck also called attention to the fact that \$3,500 is yet lacking to complete the first \$20,000 endowment.

Upon motion of Mrs. William Lunsford, and seconded by Mrs. M. S. Williams, the Executive Board will go on record as heartily endorsing the Laymen's Missionary Movement.

The question of work among our foreign population was freely discussed. We were glad to welcome as a visitor, Mrs. W. D. Wakefield, the wife of the new pastor of the North Nashville Baptist Church.

Nashville, Tenn.

TENNESSEE COLLEGE.

As a member of the faculty of Tennessee College, it gives me great pleasure to say that Tennessee College is just a great big family idealized. The moral and religious life at the college is the natural, and only sequence of the most careful training and environments. The dining room service will compare favorably with that of many of the best hotels.

ANNE S. DAVID.

Instructor in Elocution and Physical Training.

The religious influence of Tennessee College is strong and helpful. The home life is pleasant and refining. The table service is superior.

Sincerely,

FRANCES BOHANNON,
1-29-1909. Piano Teacher.

For seven years I have been associated in the school work with President George J. Burnett, and know that it is his ambition as well as that of Mr. J. Henry Burnett, to educate young women for christian service. To this end they use every opportunity for broadening the view and deepening the religious life of the students.

The atmosphere of the boarding house is foreign to the dining room at Tennessee College. The table service is excellent. Mr. J. Henry Burnett provides wisely for this very important department of the school.

WINIFRED T. MOORE,

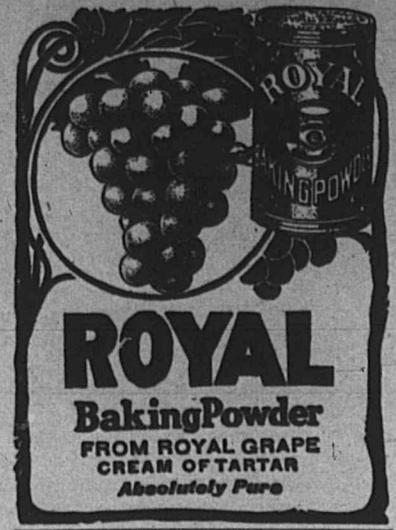
German Professor.
Murfreesboro, Tenn., Feb. 2, 1909.

It is with pleasure I reply to yours of January 29th, asking for my opinion of the influence and surroundings of the home life that we have in Tennessee College. I have been an inmate of the "Boarding School" for several years, first as pupil, then as teacher, and feel that I can safely say that I consider the life and religious surroundings of Tennessee College of the most refining and very highest order.

In every respect is the happiness and well being of those living in the College home looked after, and not only along the religious and intellectual lines, but the physical also. The meals and food are bountiful, nourishing, and well prepared, and the serving of it is looked after with very great care and attractiveness, thereby making the time spent in the dining room one of the most pleasant.

Yours sincerely,

CATHERINE FLOYD HEISKELL,
Tennessee College, Art Teacher.
February 3, 1909.



LIMESTONE CHURCH, SULPHUR SPRINGS, TENN.

We had two good services at this place Saturday and Sunday. Pastor L. C. Chiles preached on Saturday. Subject, "The Need of the Day," or "The Need of More Laborers in the Master's Vineyard." Sunday, subject: "A Glimpse of Heaven."

This closed a three year's successful pastorate, at this place Bro. Chiles being called to other fields of labor. On Saturday, Pastor Chiles resigned the work at this place to take work at Witts, it being more convenient for him. We are very sorry to give him up, for we had fallen in love with him, but feeling it was the Lord's will, we submitted in the best grace we could. Brother Chiles has endeared himself to us as a church as but few pastors can. He served us well, though at a great inconvenience and sacrifice. His was a pleasant and successful pastorate. The church was loyal to him as pastor, and everything moved on harmoniously without a discordant note, as far as is known to the writer. During his pastorate, he held two series of meetings in which Brother Davis, of Knoxville, assisted, doing the preaching, and doing it well, too. The church was much revived, and received spiritual and some numerical strength. Numerically our church is about holding its own, and has been so for some years. So many are leaving for the west, and some to organize a church near Rhubush.

Financially we are not holding our own, have lost several of our ablest brethren by death, but our church is more liberal today than it has ever been in its history as a church. It has been moving on mission lines for some years. Since Brother Chiles became pastor she has moved up from about \$80 to \$123 for missions, and \$72 to 96 for pastoral support, and other lines in like ratio.

Brother Chiles has served us well. He did a good work, and will be long remembered by us all as a faithful and beloved pastor, and ardent worker for his Master. Brother Chiles is a consecrated Christian man of deep piety, very sociable, a good mixer, and to become in touch with him is to like him. In address he is pleasant and entertaining, sympathetic and tender, logical and practical, and thorough missionary, humble and submissive to his Master's will. He is a young minister of sterling qualities, who will make his mark in the world. One who will not have to hunt work, but work will seek him.

We, as a church, join unitedly in prayer as he goes out to other fields of labor, that the blessings of the Master, the Holy Spirit and Grace may rest upon and abide with him wherever he goes to comfort and sustain and make him successful in his Master's work.

J. J. DEAKINS.

FITSCURED NO CURE NO PAY—IN other words you do not pay our small professional fee until cured and satisfied. German American Institute, 924 Grand Ave., Kansas City, Mo.

QUICKLY CURED AT HOME.

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure, if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

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Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

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The cure begins at once, and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.
No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

SUNDAY SCHOOL AND COLPORTAGE IN TENNESSEE VALLEY ASSOCIATION.

As I have been appointed by the Executive Board of the Tennessee Valley Association to say something on the subject *Sunday Schools and Colportage*, for the benefit of those objects in our Association, I will endeavor to do the best I can, praying God's guidance in the work. Now, Brother Chairman, if I am to judge all the Sunday schools in the Association by the one of which

I have the honor to be a member, I am forced to conclude that the interest in our Sunday schools is not what it should be. Out of a church membership of 226, which the First Church of Dayton reported last year, we have never had as many as one hundred in the Sunday school at one time to my recollection. Now, this is not as it should be. The Sabbath school, as it is called, is the church at work, and it is the duty of each member to attend that service, as much as it is his duty to attend the preaching service. While the great mass of our membership do not so regard it, and of course, do not attend, I am forced lay part of the blame at the door of our pastors for not teaching the churches their duty along this line. They are commanded to teach us to observe all things, whatsoever He has commanded them, and I fear that the pastor fails to some extent to do his whole duty in that particular. In looking over the reports from different Sunday schools in other portions of the State, I find a different state of affairs. I see in some towns as many as 582 in one Sunday school. I have been connected with the Sunday school of the First Church at Dayton for something over three years, and am not very much ashamed of my record as to attendance. I am nearly always in my place, when my health will permit. But my dear brothers, I hardly think one whose head is frosted with the rigors of seventy-five winters, could be expected to do much better than I have, and I have tried with all the arguments that I have been master of to induce others to attend our Sunday School, but in many cases with poor results. I regard the Sunday school as one of the very best agencies of training the young mind for the reception of the Gospel of the Son of God.

Again, my observation teaches me that the churches that have the best attendance on Sunday school, are the ones that grow the fastest. Then why is it that we, as professed Christians, will not spend at least one hour each Lord's day in trying to train the young mind in the Sunday School? I believe if parents would take more interest in the work of the Sabbath school, they would soon see the profits of their labors in the growth of both Sunday school and church. Again, I notice the churches who run the largest Sunday schools are the ones who prosper the most, both in

the growth of the churches and Sabbath schools as well.

I have been severely criticised in the past for saying that I believed the Sabbath School was the nursery of the church. While I don't believe that the Sunday school can, or does save a soul, yet I do believe that the Sunday school has been the means of leading many thousands to accept Christ as their personal Savior. Now, Brethren of the Tennessee Valley Association, let us one and all awake to a realization of our responsibility under God for the way we devote our time, talent, and means for the support and furtherance of the interest of God's cause in the Sabbath school.

COLPORTAGE.

Colportage is a question of vital importance. No people can be too cautious about the kind of literature their children should read. There is no doubt in my mind that Baptist parents should choose the literature for their children, and I think that our Baptist books, papers, and periodicals are the equal of those of any other denomination under the sun, so far as the scholarship and mechanism are concerned. Then, when it comes to soundness, they surpass any other denominational literature, I care not from what source it comes. In our books, papers, and periodicals we can teach the whole truth, and nothing but the truth. When it comes to religious newspapers the BAPTIST AND REFLECTOR stands second to none in the State, and I will go further, and say that it is not excelled in all the world. There are very few people in the bounds of the Tennessee Valley Association but what know Rev. E. E. Folk, editor of the BAPTIST AND REFLECTOR, and can rely on him for truthfulness, soundness, and ability. I would urge upon our denomination to patronize the BAPTIST AND REFLECTOR. It is our State paper, and through it we get the religious news of the entire Southern country, and from different parts of the world, viz: Japan, China, Italy, Mexico, and Cuba. What a grand privilege it is to sit at home, and read the glad news of what we as Baptists are doing in these heathen countries. We, as a people, should read more and learn what gigantic strides we are making among the Isles of the Sea.

I think the Tennessee Valley Association should never be content until it puts a Colporter to work in the bounds of this Association. The more we read, the more we want to read. The less we read, the less we care about it. Now, my Brethren, let us be up and doing, and make the year 1910 the banner year in the history of the Tennessee Valley Association.

W. WHITLOCK.

TO OUR MERCHANT SUBSCRIBERS.

Dear Sirs—We want to enlist your interest and co-operation in a commercial movement of mutual advantage. You appreciate the relation which exists between advertising and the sale of merchandise. You know that a well advertised line sells readily; that your money invested in such goods is turned over rapidly; and that there is no waste in dead-stock on advertised goods. You also know that the religious weekly magazines such as the BAPTIST AND REFLECTOR reach the homes of the very best people in every community. Since the very birth of advertising in America the religious papers have been recognized as the standard advertising media for high grade articles.

The matter in which we ask your co-operation is this: We have made arrangements with Messrs. Jacobs & Co., of the Religious Press Advertising Syndicate, Home Office, Clinton, S. C., by which the BAPTIST AND REFLECTOR

Lump In Your Stomach

Stuart's Dyspepsia Tablets will dissolve it at once.

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Send for the free trial package. F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

Sold by druggists everywhere. 50 cts. full sized pkg.

will carry a heavy line of advertising (500 column inches per year), for each of several manufacturers of high grade goods, who contract to spend \$22,000 per year each in the religious papers of all denominations (48 papers in all), to popularize their products with the people. Thirteen different denominations will read this advertising each week in the year in their church papers. This means that about 90 per cent. of your own substantial customers will receive the advertising through their church papers each week.

Messrs. Jacobs & Company, have put 14 drummers on the road to introduce the goods of the manufacturers. One of these drummers will call on you soon and ask you to stock lightly such goods in your line as are backed by these big advertising campaigns. May we not count on your assistance and cooperation? In order to secure this advertising for the religious papers, Messrs. Jacobs & Company, have to guarantee to stock the goods of the manufacturer with a certain number of new retail merchants who have not previously handled them. Your co-operation will, therefore, assist this, your own church paper, by assisting our Agents, Messrs. Jacobs & Company, and will benefit you by giving you the well advertised lines of goods that are backed by the heaviest advertising campaigns ever attempted in this section.

We ask you to stock these goods. The advertising will move them from your shelves. This plan which Messrs. Jacobs & Company are successfully working out will not only benefit the religious weekly magazines, but is even more beneficial to the retail merchants, the jobbers, drummers and the manufacturers who are involved in the matter. As a merchant, you get goods of the very best quality with a good margin of profit. You get a big amount of the best advertising distributed in your own trade area to the most substantial people. You are protected against loss from dead stock, and if you stock before your competitors do, you get the lead on the line, and, therefore, the greatest benefit from the \$22,000 advertising campaign.

May we depend upon your co-operation? If so kindly write our agents, Messrs. Jacobs & Company, home office, Clinton, S. C., and they will give you full information and have their drummer call on you.

100 Bushels Corn Per Acre

You can build up your farm to produce 100 bushels of corn per acre, and even a bigger yield by systematic rotation, careful seed selection and good plowing with good implements, proper cultivation, and

By Using Virginia-Carolina Fertilizers

liberally. Accept no substitute. If your dealer is out of these fertilizers, write us and we will tell you where to get them. Write for a free copy of our 1910 Farmers' Year Book or Almanac. It will tell you how to get a big yield of corn.

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Mall us this Coupon

VIRGINIA CAROLINA CHEMICAL COMPANY.
Please send me a copy of your 1910 Farmers' Year Book free of cost.

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Baptist and Reflector

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A PERSONAL WORD.

We may be allowed to say that we hesitated to take our trip to Palestine this year when strong efforts will probably be put forth by the liquor men to secure the election of members of the Legislature who will favor the repeal of our present prohibition laws. But several things decided us to go at this time anyhow:

1. We expect to return about the middle of June, and will have the opportunity of being in the hardest and hottest part of the fight for the election of members of the Legislature.

2. The work is in good hands. Mr. W. R. Hamilton, Superintendent of the Anti-Saloon League, and upon whom falls a large part of the work of the League, will be here to look after its duties. Dr. Allen G. Hall, of this city, First Vice-President of the Tennessee Anti-Saloon League, will act as President in our absence. Besides, the temperance elements of the political parties are thoroughly awake and organized. Upon them must rest, to a large extent, the practical work of nominating and electing members of the Legislature. The work of the Anti-Saloon League is largely moral, in arousing interest with regard to the evils of the liquor traffic.

3. Next year the Legislature will be in session, and it is perhaps more important, so far as the presidency of the Anti-Saloon League is concerned, that we shall be here then than that we should be here this year. Every two years the Legislature meets. Every other year it is to be elected. So that if we are to take our Eastern trip at all, we must choose between the year in which the Legislature is in session and that in which it is to be elected.

4. Before deciding to go, we consulted with a number of our friends, including the members of the Headquarters Committee of the Anti-Saloon League, as well as members of the Executive Committee of the Baptist Publishing Company. All advised us to take the trip at this time.

DR. J. B. HAWTHORNE.

The dispatches bring information of the death of Dr. J. B. Hawthorne, of whose serious illness we made mention last week. He died at his home in Richmond, Va., on February 24. He was 73 years of age. For a number of years he had been a great sufferer from sciatic rheumatism, and his once robust constitution had been shattered by its ravages.

Dr. Hawthorne entered the ministry at about 22 years of age. He had received a liberal education for those days, at the Military Academy, Camden, Ala., and at Howard College, where he took both a literary and a theological course.

His eloquence early attracted attention, and pulpits all over the land were open to him. He filled successively the pulpits of the Broad Street Baptist Church, Mobile, Ala.; the First Baptist Church, Selma, Ala.; Franklin Square Baptist Church, Baltimore, Md.; Broadway Baptist Church, Louisville, Ky., (of which he was the first pastor, and whose beautiful house of worship was erected under his ministry); Tabernacle Baptist Church, New York City; the First Baptist Church, Montgomery, Ala.; the First Baptist Church, Richmond, Va.; the First Baptist Church, Atlanta, Ga.; the First Baptist Church, Nashville, Tenn., and the Grove Avenue Baptist Church, Richmond, Va. All of these pulpits he filled with distinguished ability, large congregations attending upon his ministry. The members of the various churches grew in numbers, and in all Christian graces. Perhaps his most notable pastorate was that of the First Baptist Church, Atlanta, Ga., where he was remarkably successful.

Dr. Hawthorne has long been recognized as one of the most eloquent ministers who ever graced a Southern Baptist pulpit. In the introduction to the book of sermons by him, entitled, "An Unshaken Trust, and Other Sermons," written by us at his invitation, we took occasion to say: "His sermons are not simply cold, beautiful, intellectual compositions. They come from his heart as well as from his head. He is more of a preacher to the head than to the heart, perhaps, but he reaches the heart also—reaches the heart through the head. In all that he says there is an atmosphere of spirituality, a tone of devotion. Back of the beautiful sentences uttered in so eloquent a manner you feel the throbbing brain and the pulsing heart of a man drawing you into close sympathy with him. It is said that when people heard Aeschines they would go away saying, 'Isn't he a splendid orator?' When they heard Demosthenes they would exclaim, with clenched fists and flashing eyes, 'Let us fight Philip.' Dr. Hawthorne, in these respects, is a combination of both Aeschines and Demosthenes as an orator. People admire him, and at the same time they are moved to want to be and do better. Dr. Broadus says that 'Eloquence is so speaking as not merely to convince the judgment, kindle the imagination and move the feelings, but to give a powerful impulse to the will.' Dr. Hawthorne has all these elements of true oratory, including the last."

In that introduction we also said: "When he falls it will be like the falling of a giant oak in the midst of the forest, like the falling of some bright, particular star from the heavens. Those of us who are living will hardly look upon his like again. He seems

As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm;

Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

John of Antioch was called Chrysostom, 'the golden-mouthed'; Bossuet, 'the eagle of eloquence'; Edward Everett, 'the silver-tongued orator.' All of these expressions might be applied to Dr. Hawthorne. It seems to me, though, that there is one adjective which peculiarly fits him—magnificent. Magnificent in appearance, magnificent in diction, magnificent in character, magnificent as a man, magnificent as a preacher—'Hawthorne the Magnificent,' so let it be. These sentiments we wish to repeat and emphasize now.

To his devoted wife, who for so many years has stood by his side as his guardian angel, and to the sons who mourn the loss of so noble a father, we tender our deepest sympathy in their overwhelming sorrow.

SOUTHERN BAPTIST CONVENTION.

The Southern Baptist Convention will meet in Baltimore, on May 11. It is expected to be a large and notable gathering. We regret very much that we can not be present. We hesitated about taking our trip abroad for one thing, because we did not like to miss the Convention. The Convention met in Baltimore in 1884. We attended as a young pastor and enjoyed very much the meeting. Several incidents connected with the Convention stand out distinctly in our memory. One was the great speech by Dr. J. L. M. Curry on "The Negro." Those who heard that speech will never forget it. It happened that we were sitting on the platform. Dr. Curry was standing by us as he was speaking, part of the time with his hand on our shoulder, producing a kind of electric shock, which made the speech seem more thrilling to us, perhaps, though it had a very electrifying effect on the whole audience. Another was the eloquent sermon of Dr. J. B. Hawthorne at the Franklin Square Baptist Church, of which he had formerly been pastor.

Another incident we remember very clearly: Dr. J. W. M. Williams was at that time pastor of the First Baptist Church, Baltimore, where he was pastor for about thirty-five years altogether. He was very kind to the young preacher. We remember that one night as we were talking together, he said, "I want to give you some advice." We said, "All right," wondering what it was, but making up our mind in advance to accept it, whatever it might be. The advice was, "Never miss a meeting of the Southern Baptist Convention." We have taken his advice; and since that time have never missed a meeting of the Convention, except the one at Wilmington, in 1896, which met the day that Edgar Folk, Jr., was born. We felt that we had more important business at home just then.

It seems the irony of fate that now when the Convention meets again in Baltimore, for the first time since Dr. Williams gave us that advice, we have to be absent. But we could not well help it. The opportunity to take the trip abroad was the chance of a lifetime, and we decided to take advantage of it. We hope, however, that we shall never again miss a meeting of the Southern Baptist Convention.

THE ILLINOIS MATTER.

It is announced that the members of the General Association of Illinois propose to apply for admission to the Southern Baptist Convention next May. Some question has been raised as to whether they should be received into the Convention, inasmuch as they are outside of what has been considered the territory of the Convention. The Constitution of the Southern Baptist Convention says very distinctly, in Article 2: "It shall be the design of the Convention to promote foreign and domestic missions, and other important objects connected with the Redeemer's kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the churches."

As will be seen from the above, the Constitution of the Convention does not limit it to any particular territory, but extends it to "the Baptist denomination in the United States." It is true that as a rule only the churches in the fifteen Southern States co-operate with the Southern Baptist Convention, but there is nothing to prevent other churches from doing so, if they wish—just as there is nothing to prevent churches in the South from co-operating with the Northern Baptist Convention, if they wish, which as a matter of fact, a number of them do, especially in Maryland, the District of Columbia and Missouri. We have never heard of any one denying these churches the right to co-operate with the Northern Baptist Convention, if they wish. In fact, our Northern brethren seem to invite such co-operation. Their general Boards are given the name of the American Baptist Missionary Union, the American Baptist Home Mission Society, the American Baptist Publication Society, as if they expect co-operation from Baptist churches all over America, and not simply in the North. If, therefore, Baptist churches in the South have the right to co-operate with the Northern Baptist Convention, which right no one denies, why have not Baptist churches in the

North a right to co-operate with the Southern Baptist Convention, if they wish to do so?

PROGRAM OF LIQUOR MEN.

The program of the liquor men, as shown by a number of incidents in the State recently, seems to be one of rule or ruin. They are determined to rule by fair means or foul, by hook or by crook—and, as a matter of fact, it is more by foul means than by fair, by crook than by hook. If any one resists, jump on him, ridicule him, denounce him, misrepresent him, revile him, slander him, slug him, and if still he does not submit, then shoot him down; take any sort of advantage, hesitate at nothing; make the other side bolt, if possible; if not, then bolt, but at the same time claim to be regular; concede nothing, submit to nothing, not even to a vote of the people. If such little things as a popular majority, or law, or the Constitution, stand in the way, push them aside, *anything* to gain a point—and all in the interest of the liquor traffic. This seems to be the program.

In the larger cities the liquor men have registered every one they can possibly control by money and whisky and other influences, including foreigners and negroes. They vote all the whites, native and foreigners, in the primaries, and then vote the negroes in the regular elections. In this way they have managed generally to elect their men for various offices, men whose sympathies are with the lawless element, and who, while making fair promises before election, will act with and for the liquor men after election. The situation is becoming intolerable to decent people. We have right here in Tennessee a despotism composed of the worst and most unscrupulous classes, which is as tyrannical as the despotism of Russia. Something must be done. The good people of the cities have become almost powerless. We appeal to our friends in the towns and country to relieve the situation for us. This they can do by sending men to the Legislature who will pass the additional legislation needed to secure the enforcement of our present laws, and also by electing a Governor who will sign those laws, and will use his influence to see that they are enforced, instead of using all of his influence to prevent their enforcement.

You say that we ought to keep quiet on such matters. It seems to us that the very stones would cry out in protest. It is not now a question of politics, it is a question of liberty, a question even of life itself.

LAWLESSNESS IN NASHVILLE.

Says the *Midland Methodist*:

"The lawlessness of Nashville becomes more and more menacing. One man indicted for selling whisky has declared that if he is convicted when his trial comes off he will kill both Judge Hart and Gen. Jeff McCarn. The plan is to have a friend pass him a revolver as soon as the jury reports that he is found guilty, and then he will shoot the Judge and take his chances on McCarn. How much more of this will the good citizens of Nashville stand? The plan was given away by another liquor dealer."

It was noticed that the Judge took very special pains to give such instructions to the jury as to prevent any conviction of this saloonkeeper, although his brother, who was bartender, was convicted. In another paragraph in the same issue of the *Midland Methodist*, in referring to the fact that one grand juror was exhibited in open court while drunk, and that it was proven that the foreman of the grand jury had a bottle of whisky in his pocket, from which he gave a court officer a drink while in a room only a few feet from the grand jury room, and from which he went immediately to his official business as foreman of the grand jury, the *Midland Methodist* says:

"Still he expects Christian men and law-abiding citizens to vote for him, and some will doubtless do it."

QUESTION BOX.

Please give your opinions and reasons in full for the following:

1. What do you think of box suppers and ice cream festivals for religious purposes?

2. Pastor's attitude toward such, and church which practices such.

3. Duty of member who does not tolerate such when the church persists in same.

A MEMBER.

Ans. 1 We believe it is best that money should be raised for religious purposes, such as church expenses, missions, etc., by direct contribution from the individual members of the church and congregation. In this way not only the recipient of the gift is benefited, but the giver as well, by developing the grace of giving in him. At the same time, though, if the ladies or other members of a church wish to do business for the Lord by serving dinners or suppers, or holding ice cream festivals, we see no special objection to their doing so, *provided*, the business is transacted in an honest, straightforward, business like way, value received being given for everything.

2. As it seems to us, the pastor should take just about the position which we have indicated above. He should urge upon his members to contribute of their means directly to the Lord's work. But if they want to engage in business for the Lord, so as to make money for some special purpose, we think he ought to insist that the business shall be conducted in a fair and straightforward way.

3. It seems to us that the attitude of the pastor should be the attitude of other members of the church.

RECENT EVENTS.

Dr. A. M. Simms, pastor of the First Baptist Church, Gaffney, S. C., announces in the *Baptist Courier* that he expects Dr. W. D. Wakefield, pastor of the North Nashville Baptist Church, of this city, to assist him in a meeting beginning the first of April. As is known, Brother Wakefield has been quite a successful evangelist, and is in much demand for work of this kind.

The program of the West Tennessee Sunday School Convention has been published. It is quite an attractive one. Dr. Penick and other brethren at Martin are hoping for an attendance of 500 delegates and visitors to it. We regret very much that we cannot be present. Bro. W. J. Stewart, of Nashville, will represent the "Baptist and Reflector" at the Convention.

—It is stated that at Humbo, a village in Africa, a horn is blown every morning at daybreak. The people assemble in the king's house for hearing the Bible read, prayer and praise. The "Western Recorder" asks: "Is there any village in the United States where the people would generally attend a prayer meeting at daybreak?"

Rev. P. D. Mangum, of Newport, Tenn., has accepted a call to the Baptist church at Glasgow, Mo., a college town, and takes up his work there in April. He writes, "I have enjoyed my work here at Newport. I feel that I have made many friends in Tennessee. I regret to leave the State." And we are sorry to have him go. As we announce elsewhere, Rev. J. W. O'Hara, of Montgomery, Ala., has accepted a call to Newport. Thus while one goes another comes.

It is announced that Rev. J. W. O'Hara, pastor of the Clayton Street Baptist Church, Montgomery, Ala., has accepted a call to the First Baptist Church, Newport, Tenn., and will take charge April 1st. A dispatch to the *Nashville Tennessean* from Montgomery says: "Mr. O'Hara is one of the best known ministers in Montgomery, and has been pastor here for the past six years. His church has made rapid strides during this time, and his congregation gives him up with deep regrets."

If the Home Mission Board is to report out of debt at the Baltimore Convention, it will be necessary to raise in sixty-five days, \$235,000. This is about \$58,000 more than has ever been raised for Home Missions in this period. With a much larger budget, the Home Board is actually behind its receipts for the same period last year. The amount can be raised, but it will require much prayer and diligence on the part of both pastors and workers. Nothing less than this will bring success. Let liberal collections be taken everywhere.

We learned with deep regret of the recent death of Mrs. Huffine, wife of Brother P. H. Huffine, of Monterey. Sister Huffine was one of the most active and useful members of the Baptist church at Monterey.

She was, we believe, a teacher in the Sunday school, President of the Woman's Missionary Union, and was largely instrumental in the large growth of the church. We have had the pleasure of being entertained in her hospitable home, and counted her as a personal friend. We tender to Brother Duncan, pastor of the church, and the other members, and especially to Brother Huffine, our deep sympathy in their overwhelming sorrow.

Rev. R. F. Tredway resigns the pastorate of the Baptist Church at Camden, Ark., to become the representative of the Southern Baptist Theological Seminary. His resignation will take effect April 1st, at which time he will take the field for the Seminary endowment. Brother Tredway writes to the *Baptist World*: "No man ever served a more loyal church, and the blessing of the Lord has been on the work. There have been several hundred additions to the membership, and contributions have grown from \$2,000, to more than \$7,000. The increase to missions, etc., has been marked, having gone from \$500 to more than \$3,800 per year."

Rev. J. F. Savell, of Fayetteville, has just issued a tract on "What is Christian Baptism?" discussing it from the English and Greek points of view. The tract was written in a series of three articles for a church paper, of which Brother Savell was editor while he was pastor of the First Baptist church at Poplar Bluff, Mo. The discussion is unusually strong and scholarly, and, being in brief compass, it should be widely read. It would be well to put this tract in the hands of any Pedo-Baptist friend, who may be inquiring the way of the Lord more perfectly on the subject of Christian baptism. Write to Brother Savell for a copy of it. The price is not given.

At the North Edgefield Sunday School last Sunday morning, impressive services were held in memory of Mr. Eugene Bowie, who died Friday afternoon, Feb. 25. Mr. Bowie was a teacher in the Sunday School and a young man who was consecrated to the Master's service. Brief talks were made by some of Mr. Bowie's fellow-teachers and workers, all attesting to the noble life he lived among them and the high esteem in which he was held by every one who knew him. A committee was appointed to draw up resolutions on his death, which resolutions will appear in these columns later. His funeral was conducted Sunday afternoon at the North Edgefield church by his pastor, Rev. C. I. Hudson, assisted by Revs. R. M. Inlow and T. H. Johnson. We extend our deep sympathy to the sorrowing loved ones and friends.

The following telegram was received last Monday from Memphis: "Love and best wishes. Numbers 6:24-26. Baptist Pastors' Conference, O. T. Finch, Secretary." The passage referred to reads as follows: "The Lord bless thee, and keep thee; The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace." How could we help appreciating such kind words, as also those of the Nashville Baptist Pastors' Conference, together with many other expressions in letter and in person from friends all over the State, and, in fact, all over the South, which come to us upon the eve of our departure for our eastern trip? We hope to return from our trip in a few months from now not only refreshed, but prepared to perform better service than ever before for the Baptists of Tennessee as editor and preacher in every way.

The second Medical Missionary Conference was held at the Battle Creek (Mich.) Sanitarium on February 15, 16, 17. The meeting is reported to have been a decided success in every particular. Considerably over one hundred missionaries were in attendance, the most of whom were medical missionaries. These represented fifteen denominations, and nearly every country on the globe. The meetings were presided over by Rev. Robert H. Nassau, M. D., D. D., of Philadelphia; who has spent fifty years in Western Africa. He was assisted by Bishop J. M. Thoburn, the hero of the Methodist missions in India. The Vice-presidents of the Conference were Dr. J. F. Morse, of the Sanitarium staff, Rev. J. P. McNaughton, of Smyrna, and Dr. J. W. McKean, of Siam. The program was rich in instruction and general missionary interest; a beautiful unity of spirit prevailed throughout. Steps were taken to provide for the permanency of these conferences as an annual fixture. The time for the next meeting was fixed early in January, 1911. The addresses of the Conference will be published from month to month in the *Medical Missionary* of Battle Creek.

THE HOME

ADAM ALFALFA.

Adam Alfalfa was a New Mexican rooster. He was born in a box in the corner of a large alfalfa field, where his old mother had stolen a nest. Alfalfa, you know, looks something like New England clover, and the horses and cows in New Mexico think it is very nice to eat.

When Adam pecked his way out of the shell one fine April morning, he was a tiny black chicken. He grew rapidly, and before many months began to think about crowing, and one day he crowed so well that his mother said:

"If you can crow like that you must take your little sisters out to find bugs and worms. A rooster who is big enough to crow is big enough to work."

So one warm fall day, when the alfalfa had grown tall, and the peaches were turning pink, Adam and his six little sisters started away from the alfalfa field to see a bit of the world. They wandered slowly out into the street, stopping now and then to scratch for worms or to peck at an apple core or a stray banana skin. Soon they found themselves near a large yard which was almost hidden by a thick green hedge.

Adam led the way into the large yard, which was sunny and bright and full of juicy worms and fat grasshoppers. The six little sisters clucked away contentedly, finding plenty of worms. Adam wandered around into another part of the yard, and by and by he heard the voices of children singing. He followed the sweet sound until he came to a broad porch, along the side of which sat a long row of tiny baskets. Adam thought the baskets looked interesting, so he went closer, and found that something smelled very good. He pecked at one basket until he loosened the cover; but as he found nothing particularly good inside, he went on to the next, and in this one he found a large rosy pear, which he pecked until it was spoiled. In the next basket he found two little frosted cakes, and these he liked so much that by the time the big bell rang for recess, there was nothing left of the little frosted cakes but crumbs.

As soon as the big bell had ceased to ring, dozens of little girls came hurrying out on the porch.

Adam strutted around the corner just in-time to hear one little girl cry: "Somebody's been in my basket, sister."

"Somebody's been in my basket, too," cried another, "and they've spoiled my nice pear."

But Adam felt sorry indeed when a little crippled girl looked into the basket which contained the dear little frosted cakes, and said:

"Dear me, my two little cakes have been eaten, and I brought them for dear Sister Anna, who is sick."

Adam looked up at the peach trees, and at the white clouds floating around in the sky, and, of course, I don't know just what he thought, but I do know, because I watched him, that he forgot to strut, and walked very slowly out to the entrance to the yard, where he found his six little sisters, and soberly scratched worms for them, until it was

sunset, and time to go home to roost.—
Helen T. Preble, in Woman's Home Companion.

BETTER THAN SPANKING.

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

WHY FATHER'S DINNER WAS LATE.

"Now be careful," cautioned mother as she handed Clara and Fritz a basket covered with a dainty napkin. "Don't cross the tracks in front of a train or an engine."

Father was very busy that day at the factory trying to finish some doors for a new house, and he had asked mother to send his dinner down by the children.

Clara and Fritz promised to be careful, and they went down the street playing "The boat came loaded with"—They were as far as "h," when they came to the tracks.

"Stop," Clara cried suddenly, and she pulled back on her side of the basket. "You are forgetting what mother said. Don't cross the tracks in front of an engine or a train," she reminded him.

Fritz looked up quickly, and sure enough, there was a monster engine. "Let's sit on the edge of the walk and wait until it goes away," he suggested.

The game went on to the end, but the engine stayed.

"I hope father's coffee won't get cold," said Clara, anxiously, as they started a new game.

They did not know that their father had looked out of the shop door twice to see if they were coming. The third time he stepped out on the walk, and he caught sight of a familiar straw hat and some short brown curls. He looked again to be sure, and then he started in the direction of the hat and the curls.

"Why don't you come on with my dinner?" he asked, when he was within calling distance. There was annoyance in the tone, for he thought the children had just stopped to play.

The children stared in surprise. "Mother said not to cross in front of an engine," and Clara pointed to the one on the track. "We are waiting for it to go on."

The father laughed, and laughed, while the children looked at him in astonishment. "That engine won't run over you," he said, wiping his eyes. "There is no fire in it, and nobody to run it. That kind of an engine is called a 'dead' engine. I guess I would have starved if you had waited until it moved on." He lifted Clara and Fritz up to look at the "dead" engine, and they laughed, too.

Father laughed again that evening, as he told mother. "I waited two hours for my dinner," he finished.

"The children did just as they were told, anyway, and that was the important thing," said mother.—*Sarah N. McCreery, in Sunday School Times.*

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Young South

Mrs. Laura Dayton Eakin, Editor

Address
615 POPLAR STREET
Chattanooga, Tenn.

Missionary's Address: Mrs. Bessie Harlowe Maynard, Buena Vista, Va.

All communications for this department should be addressed to Mrs. L. D. Eakin, 615 Poplar Street, Chattanooga, Tenn.

Mission topic for March, "Southern Problems."

We have a most interesting story this month.

The negro, who like the poor, is always with us, the mountaineer, especially attractive to Tennesseans, The Red Man, and the hosts of foreigners that are flooding our country—all of these ought to be studied carefully, and for all of them, we must learn, and work, and pray, and give—God honors his children by using them to bring salvation to all these. Do what you can in March.
L. D. E.

Here's a pretty recitation appropriate to the March theme. Will you learn it for your next meeting? Your leader will be pleased, I'm sure.

THE LITTLE TOILERS.

Working in mills and factories are small girls and boys who go to work early in the morning, perhaps before you are out of bed, and labor all day in the dusty air among noisy machinery. No time to play, no time to learn to read or sew. Try to remember these little children when you are asking God to bless all other little girls and boys.

THE CHILD OF THE MILLS.

O little, haggard, voiceless child,
I would that I might speak for thee!
That I might send my message far
To hearts of human sympathy!

To tell thy story to the world
Would purge the cruel profit pit;
Would strike from out life's calendar
The greed which makes thee, child, unfit.

Alas! by crude and blundering speech
Goes halting all the way; but then,
Some one, some time, will speak for thee
Such words as touch the hearts of men.

And in that day, O little child,
We'll build our monuments in thee,
And coin our gold in perfect lives,
Yea! mould thee for eternity!
—Amy Nickerson.

CORRESPONDENCE.

Ah! but you don't know what I have for you today! The letter came yesterday, and when I saw the Japanese postmark, I wondered if our own Mrs. Maynard could have slipped off without even saying "Good-bye" to the Young South!

But when I opened it, there was another name, one that used to come to us, when the writer was a little girl in Tennessee, and I praised God that such a great honor had come to us. A young South girl had heard God's call, and gone across the sea to bear the blessed gospel message!

How kind she is to remember us! Let us take her to our hearts anew, and help her all we can, and love her afresh, and above all, pray for her constantly.

But you are impatient to find out who it is, and where she is, and all that—so here is the letter:

May God bless its reading to all our souls!

68 Hirano Cho, Kagoshima, Japan,
January 14, 1910.

My Dear Mrs. Eakin:

As I used to be a member of the "Young South," I have been thinking ever since I came to Japan that I would write you.

The first few years are so filled with study, and when one is the mother of two small children, with various duties, that there seems to be little time for letter writing. I see, though that every day spent on mission fields must be a busy day, though I want to thank those who have remembered our church building fund. Of course I have already thanked my own home people, and now I want to thank Mrs. Henderson's class. I expect I know most of those little people. I wish I could take that individual dollar and pay for the "planks" to floor that part of the church where I hope to have a class of little people gathered, and try to teach them the same old stories that Mrs. Henderson taught me when I was a little girl. You see I used to be one of her little girls. I have not gotten the language well enough yet to do much direct missionary work. In two more months, though, I have a dear girl coming to me as a personal helper, and I hope with her to be able to do work which I could not do before. She has been trained in a mission school, so I think she will be a valuable worker.

"This last year I have had two classes for English, one composed mostly of boys who are employed in the postoffice, the other a class of twenty girls. By taking these classes we get them interested first in us, then in our work, and finally in our Savior. Several of my boys attend church services regularly, and I pray that they may be brought to our Lord. Mr. Medling baptized two bright boys several weeks ago, and I am so glad to see that they are bringing some of their friends to church.

We hope that the money can be raised this year to build our church. The way we have services now is very inconvenient. We have prayer-meeting in our sitting room, which joins our bedroom, so it is not an unusual occurrence to have a little white-gowned figure join us before services are over. We are hoping and praying that the Maynards will be able to come back by spring. They are missed so much on the field.

With best wishes for the success of the "Young South," I am,
Your true friend,
LENA RUSHING MEDLING.

Now is that not charming?
Let us all unite in thanking Mrs. Medling for so sweetly talking to us across the Pacific.

I am sure Mrs. Henderson's class will thrill with joy at knowing how much their dollar is appreciated. Are there not others who will help the Tennessee girl who is working in Kagoshima? Let's go right to work, putting in the flooring of that new church. Won't the boys take up the nails, the glass for the windows?

I am sure Mrs. Medling will keep us posted, and tell us what is needed most.

And oh! if she can spare the time from her study and her babies, to write us again, and tell us more about her work, and about Japan, we will be so delighted.

Mrs. Henderson has always been a good friend of the "Young South," but I never knew before that she had a pupil in Japan. I wonder she has not told us about her before.

We greet you now, Mrs. Medling, with all our hearts, and make you our "honor" member. Tell us the babies'

names, so we will pray for them, and I would not be surprised if some Band or Sunday School class would like to adopt them, and be responsible for their support, and by and by, for their education.

And there is another most beautiful letter for this first week in March.

The same kind hand that has sent her money a score of times, writes the following:

"Enclosed please find
"TEN DOLLARS.

"Give \$5 to Ministerial Education; \$1.00 to our missionary, \$1.00 to the Margaret Home, \$1.00 to China, \$1.00 to The Orphans' Home, and \$1.00 to Mt. Pisgah Church."

"NO NAME."

It must have struck our friend how little we have been giving to "Ministerial Education," as it had me. I have been almost ashamed to put it down. Only \$3 since last May! I am so glad of her generous addition to this fund and also for the other help as it speeds far and wide. I am really sorry she will not let me tell you who is so kind, but God knows! May His blessings rest upon her, and bless her in this giving to His work. We thank her with all our hearts. She does not live very far from where Mrs. Medling was brought up. Maybe they know each other!

Then Castalian Springs has this to say:

"Enclosed you will find \$2.10 for the Orphans' Home in West Nashville. I hope to be able to send more soon. May God bless the 'Young South' work! MRS. T. D. JOHNSON."

Thank you so much! There's always need at the Home, where there are so many children to be cared for.

The last message for today comes from Memphis:

"I send you \$1.10 for subscription to *Our Mission Fields* and the *Foreign Mission Journal*.

"Send the first to Mrs. W. J. Bearden, Mrs. E. W. Wilkinson, Mrs. W. D. Burney. And the *Journal* to Mrs. E. W. Wilkinson All at Memphis.

"Use the remaining 25 cents as you like. I wish it was \$25 instead.

"MRS. W. D. BURNEY."

Let's start our fund for the Medling church with that 25 cents! May we, Mrs. Burney? Who will give the next offering? Let Memphis, who used to give so much to our work everywhere, have the honor of adding to the gift of Mrs. Henderson's class. Let us help there as we did at Kokura, when Mrs. Maynard's chapel was building, with the "Young South Room" in it. Hurry now!

We are so glad always to order the *Journal*, the *Home Field*, and *Our Mission Field*, because we know the great benefit that must accrue, if they are thoughtfully read.

Let me know, Mrs. Burney, if they fail to come promptly.

That's all for today, but there is great reason to be thankful for such a week as this.

The word from the field is so encouraging, and the dear unknown donor makes the collection a good one.

But bear in mind that only March and April remain to this 16th year. Bestir yourselves! Let us send forward promptly what your hearts intend giving to the Lord.

Remember Dr. Folk as he journeys across the Atlantic, and watch for the letters he is to write to the readers of the BAPTIST AND REFLECTOR, and let us see with his eyes and hear with his ears, the things pertaining to the Kingdom of God.

I hope we shall hear from Mr. and Mrs. Maynard soon, that they will go soon after the Convention in Baltimore. It seems too sad to have such valuable

WORTH WEIGHT IN GOLD

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"Cardui is worth its weight in gold. I recommend it for young and old."

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Try Cardui.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

help lost too long where their knowledge of Japanese, and their consecrated love for souls is so much needed. Pray earnestly that God will guide them back to the shores of Japan, if it is His will at this time, and work with all your might.
Fondly yours,
LAURA DAYTON EAKIN-
Chattanooga.

RECEIPTS.

First half year.....	\$256 28
Oct., Nov., and Dec., 1909.....	363 93
Jan. offerings, 1910.....	159 39
Feb. offerings, 1910.....	49 19
First week in March, 1910.....
For Foreign Board—	
"No Name," Tenn. (Japan).....	1 00
"No Name," Tenn. (China)....	1 00
For Orphans' Home—	
Mrs. T. D. Johnson, Castalian Springs.....	2 10
"No Name," Tenn.	1 00
For Foreign Journal—	
Mrs. E. W. Wilkinson, Memphis For Ministerial Education—	25
"No Name," Tenn.	5 00
For Margaret Home—	
"No Name," Tenn.	1 00
For Mt. Pisgah Church—	
"No Name," Tenn.	1 00
For Literature (W. M. U.)—	
Our Mission Fields—	
Mrs. Bearden, Memphis.....	20
Mrs. Wilkinson, Memphis.....	20
Mrs. Burney, Memphis.....	20
For Medling Church in Japan—	
Mrs. Burney, Memphis.....	25
	\$841 99
Received since May 1, 1909.	
For Foreign Board.....	\$199 70
" Home Board.....	70 08
" State Board.....	155 15
" Orphans' Home.....	246 62
" Kokura Chapel.....	39 45
" Ministerial Relief.....	14 09
" Ministerial Education.....	8 00
" Margaret Home.....	16 15
" Mt. Pisgah Church.....	6 00
" Foreign Journal.....	9 25
" For Home Field.....	3 50
" For Literature (W. M. U.).....	10 50
" Medling Church in Japan.....	16 25
" Chinese Scholarship.....	20 00
" Baptist and Reflector.....	2 00
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We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray, and are endorsed by the Senate and Legislature of Virginia.

We guarantee our cures.
THE KELLAM HOSPITAL
 1917 West Main Richmond, Va.
 Physicians Treated Free.

AMONG THE BRETHREN.

By FLEETWOOD BALL.

Rev. Dan S. Brinkley, of Dickson, Tenn., has been called to the care of the church at Gibson, Tenn., and it is believed he will accept. He will preach there twice a month.

Dr. A. U. Boone, of the First Church, Memphis, Tenn., is to be assisted in a revival by Dr. A. C. Dixon, of Chicago, from April 5 to 14. A great moral and spiritual upheaval in that city is expected.

Rev. W. B. Hall, who has started off so well in the pastorate at Brownsville, Tenn., is just able to sit up a little after a siege of two weeks in bed with appendicitis. We are glad of his recovery.

"Doctrinal Foundations" is on our desk. This 24-page magazine hails from McKenzie, Tenn., with the gifted Rev. R. C. McElroy as editor. It is brim full of good things for toning up doctrinal fibre, and every Baptist ought to read it.

Rev. C. A. Hornburg, of Sabinal, Tex., has been called to the care of the church at Lane, Tex., and has accepted. The church was lately lifted to a higher plane by a revival.

Rev. E. B. Atwood was lately assisted in a revival at Alpine, Tex., by his old Seminary mate, Rev. W. L. Head, resulting in 35 professions and 21 additions. It was an old-time revival. The church will build a new house of worship.

Rev. John E. Stack, of Waco, Tex., has accepted the care of East Avenue Church, Austin, Tex. He is a student in the Southwestern Baptist Theological Seminary. They will get a Stack of good preaching.

Rev. J. J. Smylie, of Mansfield, La., has been elected Superintendent of the Anti-Saloon League for Louisiana and enters at once upon the work. We don't see how he could surrender a Baptist pastorate for that job.

Rev. S. H. Thompson, of Bluefield, Va., has accepted the care of the First Church, Lake City, Fla., where Columbia College is located, of which Dr. H. W. Tribble is the conquering President.

The *Golden Age* published in its last issue a graphic story of the successes and losses of Deaderick Avenue Church, Knoxville, giving cuts of the old building and the aggressive pastor, Rev. C. B. Waller. The new building will be known as the People's Church.

Rev. J. W. O'Hara, of Clayton Street Church, Montgomery, Ala., has accepted the care of the church at Newport, Tenn., and takes charge April 1. His welcome to Tennessee will be most cordial.

On Washington's birthday, the *Golden Age*, of Atlanta, Ga., of which W. D. Upshaw is editor, celebrated its fourth birthday. It has long ago cut all of its teeth, even those of the wisdom variety.

Just think of the bitter irony of the thing! An editorialette in the *Arkansas Baptist*, Ben M. Bogard, editor, says: "Kwitzerkicken. Are you guilty?" Wonder if anybody has been kicking poor Ben in the dark?

C. R. Powell, a Gospel Missioner, says, in commenting on the fact that Dr. J. B. Gambrell is editor of the *Baptist Standard*, "So far, Gambrell has not met our expectation as an editor." No; but he has effectively

"met" and exposed the superficial sophistry and soporific somnolence of so-called Gospel Missionism. It would be hard for Dr. Gambrell to meet the expectations of that crowd.

Rev. T. D. Bush, aged 65, lately pastor at Vinton, La., is dead. He had been preaching 35 years, and had wrought well. A wife and ten children survive him.

Rev. P. W. Lofton has resigned as pastor at Tioga, La., and accepted the church at Jena, La. If he is like the Lofton in Tennessee he is among the best.

Rev. C. C. Coleman, of the First Church, Abilene, Tex., is being assisted in a revival by Evangelist T. T. Martin, of Blue Mountain, Miss. The work had an auspicious beginning.

Rev. W. C. Reeves has accepted the care of Oak Street Church, Abilene, Tex., for full time, though he will continue his duties as a student in Simmons College.

Rev. Martin A. Wood, of Smithfield, O., has accepted the care of the First Church, Punta Gorda, Fla., and has entered upon his duties.

Evangelist E. H. Robinson has accepted the care of the Robberson Avenue Church, Springfield, Mo., and will take charge March 15.

Rev. George L. Hale, of Denver, Col., will succeed Rev. Forrest Maddox as pastor of Immanuel Church, Oklahoma City, Okla. His coming means much for the growth of the Baptist cause in that young giant city of the West.

Dr. Thomas S. Potts declined to accept the call to take again the pastorate of Central Church, Memphis, Tenn., feeling that it is his duty to continue in the position of financial agent of the Baptist Tri-State Memorial Hospital. Mr. W. H. Moore, assistant pastor, will have charge of the church until a regular pastor is chosen.

The Board of Directors appointed by the State Convention for the establishment of a Baptist University in Oklahoma has accepted the offer of Shawnee as the location. That city gives 60 acres of land and a cash bonus of \$100,000. A charter has been drawn and articles of incorporation filed. It will be co-educational.

Rev. E. R. Carswell, formerly on the editorial staff of the *Arkansas Baptist*, has accepted the care of the church at Swainsboro, Ga. He is to revive the publication of the *Bible Baptist*.

J. A. Scarboro, Treasurer of the General Association of Gospel Mission Baptists, says: "I do not wish to enter into any controversy now as to whether the committee of the General Association is Scriptural." Ahem! And it doesn't take a philosopher to tell why he finds it inconvenient to discuss that proposition. He knows that by the very same chapter and verse brought forward to sustain his "committee" of the General Association, the Boards of the Convention are sustained. Scarboro generally invites a scrap, but not along there, if you please. Wily Scarboro!

The new pastor of the historic old East Church, Louisville, Ky., succeeding Dr. George H. Crutcher, of Humboldt, Tenn., is Rev. J. W. Hickerson, a brilliant young minister.

The *Baptist Standard* wants Dr. W. P. Throgmorton and the large number of Baptists of Southern Illinois to cooperate with the Southern Baptist Convention. The *Religious Herald* opposes their co-operation. The *Baptist Courier* is on the fence. Strange to say, the *Baptist World*, which generally wants the world, is opposed. The *Christian Index* favors. Will the Baltimore Convention delegates be as divided as the editors? The field for Southern Baptists is the world. Let Illinois or any other orthodox Baptists help take

it for Christ through our co-operative agencies.

Rev. Calder T. Willingham has resigned as pastor of Fifth Avenue Church, Rome, Ga., on account of protracted absence at the bedside of his invalid wife in Battle Creek, Mich.

Rev. R. F. Tredway has resigned as pastor of the First Church, Camden, Ark., to take effect April 1, when he takes the field to help raise the endowment fund of the Seminary at Louisville. We believe the pastorate is more sacred than money-getting for the Seminary. Why not let some layman do the latter?

Evangelist Z. J. Amerson tells of a great revival in Paintsville, Ky., which at last account had already resulted in 33 conversions. Strong men are being reached.

Rev. W. D. Wakefield, of North Nashville Church, Nashville, is to assist Dr. A. M. Simms, of the First Church, Gaffney, S. C., in a revival beginning April 1. Bro. Wakefield is an adept soul-winner.

The article in the *Baptist Standard* of last week by Dr. J. B. Gambrell, entitled, "Texas as a Base of Operations for World-Wide Missions," is worth the price of the paper for a year.

Evangelist Geo. W. Sheafor begins his duties as pastor of the First Church, Comanche, Tex., this week.

Rev. D. Y. Bagby, of Lone Oak, Tex., has been called to the pastorate at Wichita, Kan., and it is believed he will accept.

Dr. Z. C. Taylor, of Bahia, Brazil, finds that his wife, daughter and himself continue so broken in health that they have asked to stay in Waco, Tex., a year before returning to their labors.

Rev. U. S. Thomas, of Columbus Street Church, Waco, Tex., declines the call to Dublin, Tex., and remains on his present fruitful field.

Rev. H. F. Burns is pushing the new church at Collierville, Tenn., to completion. He is faithful in every good work.

The death of Mrs. Sallie Rochester Ford, of St. Louis, wife of the late Dr. S. H. Ford, removes one of the Lord's choicest saints to the gloryland. She lives in her notable book, "Grace Truman."

In the revival at the First Church, Paducah, Ky., in which Evangelist T. T. Martin assisted Rev. M. E. Dodd, there were 60 additions.

Rev. Frank J. Fleming, of Enterprise, Ala., will supply for Rev. S. H. Campbell, of Troy, Ala., during the latter's absence of three months in the Orient.

Dr. W. G. Inman, of Jackson, who on account of the infirmities of old age, has retired from the active pastorate, preached for Dr. H. W. Virgin, of the First Church, Jackson, last Sunday morning. His friends are pleased to note Dr. Inman's improvement in health.

Rev. L. D. Summers, of Puryear, Tenn., has bought the subscription list and outfit of the *Home Advocate*, a small paper published at Cottage Grove, Tenn. He will continue the publication, and can use it effectively in his church work.

COSTS ONLY 10 CENTS

For a seven days' treatment of my *Dilax*, a guaranteed treatment for Dyspepsia, indigestion, stomach trouble, sick headache, biliousness, torpid liver, etc.

Send 10c to cover postage and packing.

If it helps you, continue the treatment and recommend to your friends—if not tell me and your money promptly refunded. Guarantee certificate enclosed in every package. You have tried the rest—now try the best. Philip K. Coverdale, Room 2, 316 Baronne St., New Orleans, La.

THE DEAF CAN HEAR.

Thirty Days' Home Trial.



Deaf people should send their names and addresses at once to get this instrument on thirty days' home trial. This wonderful instrument is perfected to such a degree that the deafest person can hear the faintest sounds, and we unhesitatingly

send it to any afflicted person on thirty days' trial, that they may know that by its use they can converse as those who are not afflicted converse. You can enjoy the theater and distinctly hear public speakers. Thousands are in use. Many users tell us it has greatly improved their hearing, and has stopped their head noises. In many instances the normal hearing has been entirely restored. If you are deaf or hard of hearing, do not fail to send your name and address today, and test this wonderful instrument, and see what many responsible people who are using it say of the Electrophone. Write at once.

PROVIDENCE CHURCH.

Providence Church, Simpson County, Ky., was constituted about thirteen years ago with a membership of between twenty-five and thirty members, and has grown until her membership now numbers somewhere between 270 and 280. Rev. W. W. Payne served the church as pastor the first six years, after which Rev. J. H. Burnett was pastor two years; Rev. W. C. Pierce, two years, and Rev. A. H. Huff two years. Our present pastor, Rev. S. B. Ogle, has begun his pastorate for the second year. We pray the Lord may as wonderfully bless his labor as the labors of his predecessors. Our hearts are made to swell with gratitude that the Lord saw fit to send such Godly men to look after His heritage in this part of His moral vineyard. A MEMBER.

A NEW EXTERNAL REMEDY FOR CONSUMPTION.

Lux, a compound in liniment form of cod-liver oil, healing balsams and alcohol, to be rubbed on chest and back, reaching the seat of the disease by the natural absorbent powers of the skin and its own wonderful penetrating qualities. Soothes, tones, heals and invigorates. Don't think our claims extravagant. We have the facts and records of remarkable cures. S. A. Church, 1121 Delachais St., New Orleans, says: "I used Lux for one month and am completely cured. Gained twelve pounds." Ask your druggist for Lux, the new remedy for consumption and all sub-surface inflammations, or send \$1 and receive a bottle by registered mail. Address The Lux Company, Box 507, New Orleans, La.

FOR MISS ADELIA LOWRIE.

At the last meeting of the Holston Association, and while business was in a rush, the matter of the support of Miss Adelia Lowrie, who is being educated at Carson and Newman College for a missionary, was brought to the attention of that body, and a few of the delegates pledged about \$70 to her support. The year before the church pledged about \$100, which she had told me she thought would take her through the term, but not quite all of that was paid. If it required \$100, of course \$70 is not enough. Blountville and Chinquapin Grove will pay all they pledged, and more. If I am correctly informed, Miss Lowrie is in need of means, and I do hope and trust that

the churches will help her, whether they subscribed or not. She is a worthy Baptist lady, and lives in Sullivan County, within the Holston Association. When she gets through at Carson and Newman, as she will this year, she will then attend the training school at Louisville, Ky., after which she will go to the foreign field whenever the Board thinks best to send her. Brethren and sisters, let us think and pray over this matter, and try to find it in our hearts to give her liberal support as long as she needs it.

N. J. PHILLIPS.

JOIN THE SEWING MACHINE CLUB.

If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the machine catalogue of the Religious Press Co-operative Club. You can save from \$15 to \$20 on a high grade machine, thoroughly guaranteed. One lady writes: "I am delighted with my machine." Another writes: "My friends are surprised when I tell them what it cost me." Another writes: "Your plan is a splendid one. The machine is much better than I expected."

The club pays the freight and refunds all money on the return of the machine if it is not entirely satisfactory. In writing, please mention this paper. Address the Religious Press Co-operative Club, Louisville, Ky.

Yes, I am away down here in the western part of the State, busy in the kingdom of God. Manna may be rained down at our doors, but we must gather it up for ourselves. David's cry comes to me as a meteor newly kindled in the heavens, "Delight thyself in the Lord and He shall give thee the desire of thine heart." Here is the secret of tranquility, freedom and success of the faithful of God's elect. Sometimes in the midst of plenty, there is want, and in riches, there is poverty. Our true happiness is not at the mercy of any external. God is our enduring substance, and we should have every wish at the right place. My experience is that real continued service is the double key that opens all the doors to the secret place of the most high God, where all the roar of the busy world dies upon the ear, and the still, small voice of the present God deepens the silence and lushes the heart. I am glad of my surroundings, in a live, thrifty town, a good live church, a fine section of the country—sociable and kind people—and I am happy in my work. But, like Joseph, when he moved among the Egyptians, swayed the Egyptian sceptre, his heart turned back to the old home and he said, "Carry my bones and bury them by my father." Sometime ago I wrote on "Blue Days." Soon I want you to have the other side. The days that are not blue, and then we will feel that we are having our sixteen hours of sunshine.

G. A. OGLE.

Rutherford, Tenn.

FOR SALE.

I offer the art glass windows, ten in number, Gothic style, also one large front art window of the Covington Baptist Church for sale. Terms reasonable. I will also, in like manner, sell the pews and electric light fixtures of this church. This church will soon be torn down for the erection of a new building, and any congregation contemplating a new church edifice will do well to correspond with me. Dimensions of windows and more definite description will be given on application.

W. A. OWEN,
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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, lisle 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.

Murfreesboro is the ideal location for the college. The college has the best location in Murfreesboro. The main building is one of the very finest specimens of architecture, its beauty growing on one all the time. The appointments of the building are as good as the best hotels in our largest cities. I have been in the classes and noted with care the work done there. The instruction is thorough. Without offensive sectarianism the college stands squarely for the teachings of Jesus Christ.

B. W. SPILMAN.

Kinston, N. C.

Having watched every movement connected with the opening of Tennessee College, and for six months having been very closely associated with the management, and in a splendid position to judge of the spirit both of the faculty and student body, I am sure that the tone of the school is emphatically religious and increasingly missionary.

If the Baptists of Murfreesboro and of the State will just believe in the men at the head of the college, and hold up their hands, the school will go on and on to an enviable position in our Southern Zion. The Burnetts are honest, religious men, and in every way worthy of the support and confidence of the Baptist brotherhood.

GEO. H. CRUTCHER.

Louisville, Ky.

FREE ASTHMA CURE.

D. J. Lane, a chemist at 302 Lane Bldg., St. Mary's, Kansas, manufactures a remedy for asthma in which he has so much confidence that he sends a \$1 bottle by express to any one who will write for it. His offer is that he is to be paid for it if it cures, and the one taking the treatment is to be the judge.

MIDDLE TENNESSEE BAPTIST S. S. CONVENTION.

Program of the Middle Tennessee S. S. Convention, to be held April 13-15 with the Baptist Church at Henderson's Crossroads.

WEDNESDAY NIGHT.

Sermon—"The Sunday School and the Kingdom," J. E. Skinner, S. M. Gupton.

THURSDAY.

9:00 a. m.—Devotional service, L. S. Ewton.

9:30 a. m.—Organization.

10:00 a. m.—"The Mission of the Sunday School," J. W. Williams and E. H. Yankee.

10:30 a. m.—"Missions in the Sunday School," A. D. Foreman and J. A. Taylor.

11:00 a. m.—"The Importance of the Country Church in Denominational Growth," W. C. Golden and J. H. Burnett, Sr.

11:45 a. m.—General discussion led by W. E. Wauford.

12 n.—Dinner on the ground.

1:30 p. m.—"The Baptist and His Bible," A. H. Huff and J. T. Oakley.

WILBUR'S STOCK TONIC
\$3.50 PAIL FREE
To Prove Beyond All Doubt to Every Intelligent Stock Raiser that
WILBUR'S STOCK TONIC
is the world's greatest conditioner and feed saver we will actually give away one full sized 25-lb. pail to every reader of this paper, where we have no agent, who fills out the coupon below and mails it to us at once.

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WILBUR STOCK FOOD CO., 862 Huron St., Milwaukee, Wis.
Gentlemen:—Please send me the 25-lb. pail of Wilbur's Stock Tonic FREE.
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THERE IS ONE sure cure in the world for Lagrippe. It is called Johnson's Chill & Fever Tonic. If it cures, it costs you 50c a bottle. If it fails, it costs you NOTHING. We authorize druggists to refund money. THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Georgia

- 2:00 p. m.—"The Baptist and His Lord," C. L. Skinner and S. P. White.
- 2:30 p. m.—"The Baptist and His Church," J. M. Frost and C. D. Graves.
- 3:00 p. m.—"The Baptist and Other Denominations," E. K. Cox and T. H. Athey.
- 7:00 p. m.—Song service.
- 7:30 p. m.—"Baptists and Worldwide Missions," G. A. Lofton and A. E. Booth.

FRIDAY.

- 9:00 a. m.—Devotional service.
- 9:15 a. m.—Reports of Vice-Presidents S. N. Fitzpatrick, P. W. Carney, O. P. Arnold, J. P. Brownlow, J. M. Williams, Joe Sims, Miss Mollie Williams, A. D. Foreman, L. S. Ewton, A. W. Duncan, J. H. Williams, Magness Bass, John Reynolds and C. D. High.
- 10:00 a. m.—"Producing Teachers," C. E. Crossland and W. J. Stewart.
- 10:30 a. m.—"The Possibility of the Country Sunday School," W. D. Hudgins, and T. H. Johnson.
- 11:00 a. m.—"The Baptist and His Money," R. M. Inlow and B. H. Lovelace.

11:45 a. m.—General discussion.

12:m.—Dinner on the ground.

1:30 p. m.—"The Advantages of Men in the Sunday School," R. W. Weaver and R. P. McPherson.

2:00 p. m.—"Sunday School Enlargement," J. F. Jarman and J. H. Burnett, Jr.

2:30 p. m.—"The Sunday School as a Soul-saving Station," William Lunsford and A. W. Bealer.

Night, sermon.
Let all on the program make their arrangements and come. The committee has done its best, but found it impossible to get all the brethren on the program. If it is impossible for any appointed to come, please let J. H. Wright, 60 University Street, Nashville, Tenn., know at once. The place of meeting is on or near the Tennessee Central Railroad. Get off at Greenwood, where you will be met by private conveyance to take you to the church. It is best to come to Nashville Wednesday and take the 4 p. m. train. Free entertainment. Parties going by rail please let J. H. Williams, Henderson's Crossroads, know, so that he may know how to provide conveyances. Don't say you can't go, but say it's your meeting and you will go.

J. H. WRIGHT, President.

FINE POST CARDS FREE

A Big Package Sent to All Our Readers Who Write At Once.

To any reader of this paper who writes immediately and incloses 10 cents, we will mail a set of ten most beautiful post cards you ever saw. Ten very finest Floral, Easter and Motto cards, all different, in exquisite colors, silk finish, beautifully gold embossed, etc., for only 10 cents. Thirty cards, all different, 25 cents. With each order we include our plan for getting a beautiful Post Card Album and 40 choice cards free. Address, The Art Post Card Club, 703 Jackson St., Topeka, Kansas.

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For every dollar you put into an Estey organ you get full musical value. The Estey name is a guarantee of satisfaction, but we don't charge it to you.

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311 best songs in round or shaped notes, 15, 1 and 25 cents in lots of 50 or more. Send 35 cents for sample and we know you will be pleased.

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SAW MILLS mounted on wheels, as easily moved as a mounted thresher. Short Log Saw Mills mounted on wheels for sawing R. R. cross-ties, etc. Hustler Saw Mills with Ratchet Steel Head Blocks. All sizes, single and double. Hedge Log Beam Saw Mills with all modern conveniences and improvements. ALL equal to the best and superior to the rest. A Mill for every class of buyers. Write for circulars, stating what you want. Manufactured by SALEM IRON WORKS, Winston-Salem, N.C.

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We mean what we say. We will send to you ABSOLUTELY FREE THIS LOVELY BANGLE PIN with the entire Lord's Prayer engraved on it if you will send us 2 cents in stamps to pay for mailing.
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LADIES, If you have superfluous HAIR ON THE FACE

Send for new information how to remove it easily and effectively without chemicals or instruments. (only safe way). Correspondence confidential in plain sealed envelope.
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Acad. Alloy Church and School Bells. Send for catalogue. The G. S. BELL CO., Hillsboro, Mo.

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Send 10c for 8 High Grade Colored or Embossed Christmas and New Years Cards. We send you quality cards not quantity. 24 cards for 5 cents. Kansas Post Card Co., Dept. 61, Topeka, Kans

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BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices.
Write for catalog and estimate. Established 1837.
E. W. Vandusen Co., 429 E. 2d St., Cincinnati, O.

OBITUARY.

Acute Pains

"I suffered much pain in my right arm—rheumatism—took two of the Anti-Pain Pills and the pain was gone. Gave a lady friend, suffering from pleurisy, two and they relieved the pain in her breast."

I. A. GFELL, Cincinnati, Ind.
Because of their sedative influence upon the nerve branches

Dr. Miles' Anti-Pain Pills relieve acute pains of any nature. They are equally effective in neuralgia, rheumatism, sciatica, locomotor ataxia, or the pain due to spinal trouble. Ladies who have periods of suffering find that they not only relieve their distress but their attacks become less severe, and after a time often disappear altogether.

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

OWEN.—On January 30, 1910, the death angel visited the home of Brother John and Sister Virginia Owen, and took for its victim their loving daughter, Miss Lizzie Mai. She was a girl with a cheerful disposition, one whom every one learned to love and pet. She was a devoted Sunday School scholar, and seemed to love her teacher and classmates dearly. We all mourn because she is gone. But why should we, when we know she is with our Heavenly Father? We extend our heartfelt sympathy to the bereaved ones. Grieve not dear ones. Let this be a tie to draw you heavenward. Dear Lizzie Mai is now enjoying the pleasures which are intended for all who live as true and good as she, while we are still struggling in this wicked world.

Z. T. HERRON, Teacher.
INA HERRON.
VERNA MARTIN.

McELHANY.—On Feb. 5, 1910, at 5 o'clock p. m., after a short, but painful illness the angel of death entered the home of Brother R. P. McElhany, and bore away the sweet and gentle spirit of his loved companion, Nannie. She professed faith in Christ while young, but, like many others, soon began to doubt, and was afraid to join the church. About eight years ago, while attending a meeting at the Head of Richland Church, conducted by Rev. E. A. Cate, she became satisfied and joined the Baptist church at that place, and was buried with Christ in baptism. She didn't doubt any more, but lived a consistent member until she fell asleep in Jesus. Her bright, pleasant face will be missed in the church, and her noble Christian influence in our community. We sympathize with the heart-broken husband and the three little motherless children, also mother and sisters. But they sorrow not as those having no hope. May God sanctify this affliction to the good of all who mourn her loss. Just before the end came she looked up at her husband and said: "Bob, I can't stay with you any longer. I am going to leave you." He replied, "Where are you going, Nannie?" She smiled so sweetly, and said, "I am going to heaven." He replied "I wish we all could go with you, Nannie." But she knew that his summons had not come, and he must wait on the Lord. She calmly folded her hands and closed her eyes like an infant going to sleep on its mother's breast. That vacancy in the home can never be filled; that tender voice and merry laugh heard no more, and the heart-rending words, farewell forever, are so hard to say. her well.

A FRIEND.

STOUT.—Mrs. Esther E. Stout was born Feb. 12, 1841, and died Dec. 27, 1909, at the age of 68 years, 10 months and 15 days. She was a daughter of Daniel and Mrs. Robinson. She was married to David V. Stout, Oct. 29, 1864. To them were given six children, four sons and two daughters, all of whom survive her, excepting the youngest daughter, Mrs. Ollie Snyder, who preceded her a few years to that home. She professed faith in Christ at the age of twelve years, and united with Little Doe Baptist Church, in which she remained until the year 1872, when she, with her husband and others, procured letters of dismissal from that church for the purpose of organizing Bethel Baptist Church. Here she remained a devoted, consistent member until her death. She was a regular attendant at the church, always present when possible for her to be there. She loved very much to attend the prayer-meeting as long as she was able. She was greatly devoted to her husband,

Sister Woman!
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whom she leaves behind to mourn her departure. She was a loving mother, being much attached to her children. No sacrifice was too great for her to make for them. "Aunt Esther," as she was familiarly called, was not only a kind-hearted wife and mother, but she was a good neighbor, treating every one with whom she met with respect and kindness, never turning away anyone from her home hungry. Her illness, from which she died, was of four months' duration, yet she manifested great patience, never showing any fear of death, seeming perfectly resigned to the will of her Master. She often said she was willing and ready to go. She had all the attention that physician, husband, children and neighbors could earthly hands could do, the hand of death could not be stayed. And on that cold December night the lovely spirit of the dear sister, wife and mother took its flight from this cold world to that beautiful land beyond the skies, to be with Jesus and loved ones gone before. After a very impressive funeral service at the residence, conducted by her beloved pastor, Rev. W. H. Hicks, the body was taken to the Shoun Cemetery and laid to rest, to await the resurrection of the just; to be called forth to meet her Lord and Master; to dwell with Him forever. In conclusion let us say that our hearts go out in sympathy for the dear husband and children in the lonely hours of sorrow and bereavement, and pray the richest blessings of our Heavenly

Father on them in this great affliction.
JOHN M. STOUT.
ALBERT M. LOWE.
Committee.

HEALTH HINTS.

By G. T. HOWERTON, EAST CENTRAL STATE NORMAL SCHOOL, ADA, OKLA.

Shut your mouth. This advice is often given with some warmth and not in all friendship, but I assure you I am speaking as a friend. Nor am I giving advice of any other nature than physical. It is a fine investment often to "shut one's mouth," and close in that "member which no one can bridle." I have known a few pieces of violence to arise from the "open mouth and the wagging tongue." But this little article wants to warn you only of the dangers to your health of the "open mouth." Air is our most abundant and cheapest food. Air is our best friend. We need it every minute, and in fact several times in a minute. But we do not need it through the mouth. The nose is "fixed for breathing," but not the mouth. This good friend of ours may carry many enemies, and while intended to bring life only, may often bring death when admitted through the mouth. It is a hard matter for dust and disease germs to find their way to throat and lungs through the nose, but very easy when they enter by way of the mouth. So, "shut your mouth" is good advice to breathe by, and also good advice to cough by. When you feel you just must cough, shut your mouth. If necessary place the hand over it and press hard. If you are tempted to open your mouth when you sleep it will pay you to tie it up with a rubber dam. By all means and for your health's sake, shut your mouth (1) when you breathe, (2) when you sleep, (3) when you cough, and (4) when you eat.

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though a scientific medicinal combination, is prepared from such remedies which the common people as well as the Doctors KNOW TO BE GOOD, which they can place confidence in, which they know they can safely use, and most of all, is composed of things which make it A GOOD REMEDY. It is right all through, from the first to the twelfth ingredient, a remedy that knows its work in

the body and does it in a way that satisfies the body-owner. It is a pure remedy, that all the family, young and old, can use. It contains no poisonous drugs, it contains no harmful drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body. It does not kill pain with opium or morphine. It does not excite the body with alcohol, but it tones the body with the remedies which nature intended to tone the body, or that power would not have been given to them.

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offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your body is not in right, natural and normal tone. That is what Bodi-Tone is for—TO HELP NATURE RESTORE TONE TO THE BODY, to help nature restore normal health, energy, vigor, strength and weight. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well understood, definite action that produces general results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are especially valuable in such ailments.

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