

Baptist and Reflector.

Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

—Clemency to the criminal is cruelty to the community.

—The World's Conference on the Christian Principles of Civil Government and the Practical Application of these Principles, is to be held in Philadelphia, November 16-20. An interesting program has been prepared.

—It is announced that Dr. A. J. Holt, editor of the "Baptist Oklahoman," has been called to the care of Tabernacle Church, Oklahoma City, Okla., and has accepted. He expects to work in the double capacity of editor and pastor.

—The "Western Recorder" says: "If, as it is frequently said, the world is coming to the Baptists, then it is not necessary for the Baptists to go to the world. Thereby hangs a tale." Unfold it, Dr. Porter. We should like to know it.

—It is announced that at the entrance of the Applan Way, in Rome, a tomb has been unearthed on the tablet of which, among others, is found the names of Tryphena, Tryphosa, Urbane, Hermas and Patrobas mentioned by Paul in the sixteenth chapter of Romans. This is a remarkable testimony to the genuineness of Paul's writings.

—George B. Eager, Jr., son of Dr. George B. Eager, Professor in the Southern Baptist Theological Seminary, who recently graduated in arts and law at the University of Virginia, has entered upon the practice of law in Louisville, Ky., being associated with the law firm of Bruce & Bullitt. We wish for him a brilliant career at the bar.

—Says the "Western Recorder": "Canada consumes less of liquor, according to its population, than any other country. It is also worthy of note that it has fewer crimes." Exactly. The two go together. It is a matter of statistics that 99 per cent. of murders are caused by the liquor traffic, and 75 per cent. of crimes of all kinds.

—Mr. Marlon Lawrance, general secretary of the International Sunday School Association, in his annual report to the executive committee in session recently at Winona Lake, said that the Sunday School hosts of the world are now growing at the rate of two hundred schools, with twenty thousand new members, every Sunday.

—The "Baptist Courier" says: "We want 1,000 new subscribers in September, 1,500 in October, 1,500 in November, and 1,000 in December—5,000 between now and January 1, 1911. The 'Courier' asks, Will we get them?" and then answers its own question: "Yes, if the brethren and sisters will co-operate with us." Exactly. But the question is, will they do it?

—In renewing his subscription, a brother from another State writes: "I enjoy the paper more than ever. You give us the religious news not only of Tennessee, but of other States. I get more religious news out of the 'Baptist and Reflector' than I get out of our own paper. I could not get along without it. God bless you in your great work for your day and generation."

—The responses to statements which we sent out recently have been very gratifying, so far. Not all have responded, however. We hope that all will do so as promptly as possible. We are needing the amounts due us in order to meet obligations which have accrued during the spring and summer. If you have not responded to the statement received, let us hear from you, please.

READ OUR RECORD.

The following figures show how Tennessee Baptists are meeting their task:

Our Aim this Year.

State Missions	\$25,000 00
Home Missions	20,000 00
Foreign Missions	27,000 00

Received Up to Date.

State Missions	\$ 9,491 51
Home Missions	16,914 20
Foreign Missions	22,818 04

Yet to be Raised.

State Missions	\$15,508 49
Home Missions	3,085 80
Foreign Missions	4,181 56

From the above figures it will be seen that we lack \$22,775.85 of reaching our aim for the year. There are only fifteen days more to complete the task. Let us all do our part.

W. C. GOLDEN.

The "Christian Index" quotes the following remark from President David Starr Jordan: "The only straight ticket I can vote is one with the crooked names all scratched off from it." The "Index" adds: "He who knowingly votes for a crooked man is one with him in his crookedness." The Governor of Tennessee well expressed this sentiment when he said in the recent campaign, "I would rather vote for a straight Republican than a crooked Democrat." This sentiment will receive overwhelming endorsement by the people of Tennessee at the polls on November 8.

—In renewing his subscription to the "Baptist and Reflector," Brother J. B. Adams, of Auburn, Tenn., writes: "I love the paper, the things it stands for and the man who edits it. My widowed sister who lives with me would be lost without it. I am a law and order candidate for State Senator from this (12th Senatorial) district, and, if elected, will be down there the next session, if I live. Best wishes for the 'Baptist and Reflector' and the cause." As indicated by the above, Bro. Adams is a strong Baptist and an uncompromising temperance man. It is a good sign of the times when such men as he are candidates for the Legislature, and it will be a better sign when they are elected.

—In a recent speech ex-President Roosevelt, speaking of the issues of the day, declared that this is the "struggle of free men to gain and hold the right of self government as against the special interests, who twist the methods of free government into machinery for defeating the popular will." * * * The issue is joined and we must fight or fall." Exactly. It is always so. In Tennessee it is the liquor interests. In other States it may be other special interests, but everywhere these special interests try to "twist the methods of free government into machinery for defeating the popular will." And they usually succeed for a time, but when the moral conscience of the people becomes aroused, as it always does sooner or later, then it sweeps everything before it, as it is doing in Tennessee, and will do in the United States.

—The movement for a world-wide celebration in 1910 of the one hundredth anniversary of peace among the English-speaking peoples has taken form in New York with the announcement of a committee selected to organize the work of preparation. The committee is headed by Andrew Carnegie, as chairman. The treaty of Ghent was signed on December 24, 1814, and it is proposed to commemorate this

event through an invitation issued jointly by the citizens of the United States and Great Britain to the world at large to take part during 1914 in a common celebration. In this connection it will be recalled that the battle of New Orleans, which was supposed to be the decisive battle of the war, was fought on January 8, 1815, about two weeks after the treaty of peace between the two nations had been signed.

—The population of New York City is 4,766,883, a gain of 1,329,681, or 48 per cent. in ten years. This makes it the second largest city in the world, being next to London. The population of New York exceeds that of the entire United States at the time of the first census in 1790, namely, 3,929,214. It is almost exactly two millions greater than that of Paris in 1906. The only other foreign cities exceeding 2,000,000 are Saint Petersburg, 2,740,300 in 1909, and Berlin, 2,940,148 in 1905. London leads the world's cities, having in 1909 an estimated population of 7,429,740. If the rate of growth of the two greatest cities of the English-speaking world continues as at present the American will overtake the English city in 1936, when each will be the dwelling place of over 11,000,000 souls. As a matter of fact, though, New York is liable to overtake London before that time, because its ratio of growth is more geometrical, while that of London is arithmetical.

—The following information, which comes from China, will be quite gratifying to Christian people everywhere: At the Provincial examinations held at Canton, June 20-21, for the selection of students to be sent to America by the Chinese Government from the two southern Provinces five out of the six students who passed the finals and were recommended for appointment were from the Canton Christian College. Of the one hundred and sixty students who entered the examinations, fourteen were from the Canton Christian College. In all, two hundred and forty who completed the examination twenty-six passed, including the whole fourteen from the Canton Christian College. The twenty-six who passed were submitted to a second examination in the same subjects, and eleven, five of whom are alternates, were selected. The one who took the first place was educated abroad and had been studying Chinese for three years under a special tutor. The next eight places were given to students from the Canton Christian College. This shows the impression which Christianity, through the Canton Christian College, is making in China.

—The "Literary Digest" of August 6th, says: "The legendary dogs of Constantinople, creatures which gave no trouble and were capable even of affection, have been deported en masse by orders of the city police to an islet in the Sea of Marmora, Oxiás by name. Those whom they have so often followed by night looking to be patted, come from the city on Sunday to pay them a visit. Alas! it is not a very cheerful spectacle that they present to these compassionate visitors. From the deck of the steamer we first catch sight of these poor creatures plunging up to their shoulders in the sea, in order to escape the scorching sun and the mosquitoes. They snarl and fight over the small pittance furnished them. One well is their sole source of drinking-water, which their keepers draw and bring them in tin cans, and which they lap up with avidity, sometimes with a violence which the keepers have to restrain by blows. And this must be a kind of hell to these unhappy animals, this Isle of Oxiás—except indeed when visitors appear." As we stated recently, there were from 80,000 to 100,000 dogs in Constantinople. They were the scavengers of that city. What Constantinople will do for scavengers now we do not know.

MY EVENING PRAYER.

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own wilful way—
Good Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain—
Good Lord, forgive!

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things of earth, not things divine—
Good Lord, forgive!

If I have been perverse, or hard, or cold,
If I have longed for shelter in thy fold,
When thou hast given me some part to hold—
Good Lord, forgive!

Forgive the sins I have confessed to thee,
Forgive the secret sins I do not see.
That which I knew not, Father, teach thou me—
Help me to live.

—Religious Herald.

ARTICLE XXIII.

A SOUTHERN PILGRIM IN EASTERN LANDS.
BY EDGAR E. FOLK, D.D.*The Church of the Nativity and Other Places of
Interest in and Around Bethlehem.*

There is no question that Bethlehem is the birth-place of Jesus. Of this we may be certain. It is one of the few authentic places in all Palestine. Situated somewhat out of the line of travel, from east to west, and also from north to south, it has been left untouched by the ravages of war for the 1900 years since the stirring events of which I spoke last week. The houses, being constructed of stone, cannot burn and do not readily decay. And so it is probable that the present Bethlehem is practically the same Bethlehem as in the time of Jesus, of David and of Ruth. It is now a city of some 8,000 inhabitants. It is a matter of much gratification to know that it is

A CHRISTIAN CITY.

Of its 8,000 population nearly all are Christians, at least in name. It is said there are no Jews there at all, and only seven Mohammedans. This is true also of Nazareth, though not to so great an extent as of Bethlehem. It seems very appropriate that the place of our Savior's birth and the place where he spent most of his life should now be inhabited predominantly by his followers after 1900 years. As a result Bethlehem and Nazareth are the nicest cities in Palestine—if such an expression can be applied to any city in that country. There is less poverty, less misery, less squalor, less dirt, less ignorance in them than in any other city in Palestine proportionately. Bethlehem especially has the reputation of being the most orderly, contented and industrious community in all Palestine. It is also the cleanest. The pavements in the main part of the city are swept and sprinkled daily—think of that for Palestine—the houses are neatly whitewashed, the courtyards are kept clean, and a visitor misses, much to his gratification, the horrible stenches usually encountered in other cities, such as Jerusalem, Hebron and Shechem. The 8,000 population are almost entirely dependent on tourists and pilgrims and the manufacture of religious emblems. It is said that at least 4,000 men, women and children, out of the 8,000 population are engaged in manufacturing rosaries, crucifixes and other articles of olive and sandal wood and mother of pearl. The mother of pearl work, especially, is famous. It is very beautiful, and at the same time remarkably cheap. Millions of rosaries are shipped from Bethlehem annually to all parts of the world, and millions of crucifixes of ivory, mother of pearl, olive wood, sandal wood, cedar, lava, marble, alabaster, and other materials are made and sold to tourists or exported.

THE PEOPLE.

The people of Bethlehem look happier and more content than those of other cities, and the women

are considered the most beautiful in Palestine. Both the Roman and Greek Catholic churches have schools for boys and girls. There is a school for girls and also a seminary for training teachers conducted by the British Mission. A German Protestant church has a school for boys and one for girls. The Mohammedans, you know, do not believe in the education of women. Not one in a thousand Mohammedan woman can read. So much for the uplifting influence of Christianity, even when imperfectly practiced and when suffraged by the grossest ignorance and superstition.

THE CAVE.

I said that there is no doubt of the location of Bethlehem. The same is true to a large extent with regard to the exact site where Jesus was born. Luke tells us that when Mary brought forth her first born son she "laid him in a manger, because there was no room for them in the inn." Justin Martyr, born only a short while after the death of the Apostle John, says distinctly that the birth of Christ occurred in a "certain cave close to the village of Bethlehem." A century later Origin states that the cave and the manger were still shown, and that the fact of the birth there and the place of the birth were a matter of notoriety, even among the heathen. Eusebius and Jerome in the fourth century both confirm the belief in this cave as the site. Jerome went so far as to take up his residence in a grotto near it, spending 30 years there in literary work, as we shall see directly. And thus we have the tradition in unbroken succession, coming down from the second, third and fourth centuries that this cave was indeed the very place of our Savior's birth. To sum up: We know that Jesus was born in a stable, because there was no room for his parents in the inn, which was crowded with visitors coming to be enrolled. We know that the stable was situated in the village, and that it was probably a cave, as Justin Martyr says it was. We know that the location of the village has not changed, because there is no other place convenient for it. There being but one cave in the village it must have been this one.

THE CHURCH OF THE NATIVITY.

In 330 what is known as the Church of the Nativity was erected, it is said, by order of the Emperor Constantine, who, as you remember, had just been converted to Christianity, and who showed the zeal of a new convert by erecting this church in Bethlehem, and the Church of the Holy Sepulchre in Jerusalem. Unlike the latter, the Church of the Nativity has not been destroyed. It is usually believed that the church now standing is practically the same building as the one erected by Constantine, or at least that the oldest part of it is. It has undergone, in the 1600 years since its erection, numerous repairs and restorations, the earliest in 550 by Justinian. In this church, on Christmas day I think it was, 1101, Baldwin I of Crusade fame, was crowned King of Palestine. He would not be crowned in Jerusalem, because he said he was not worthy to be crowned with a crown of gold where his Lord had worn a crown of thorns. He and his successors held Palestine for a century, until utterly overthrown by Saladin. In the 12th century the Byzantine conqueror, Manuel Comenos, at large expense caused the walls to be adorned with beautiful gilded mosaics, traces of which may still be seen. In 1482 the roof, which had become dilapidated, was repaired, Edward IV., of England, giving the lead for the purpose, and Philip of Burgundy the pine-wood for the beams. The wood-work was executed by artificers of Venice. Near the end of the seventeenth century the Turks stripped the roof for lead with which to make bullets. By a special concession the Greek Catholic church obtained possession of the Church of the Nativity in 1672, which they held undisputed for nearly two centuries, until in 1852, through the influence of Napoleon III the Roman Catholics were made co-proprietors in it. Since then there has been the intensest rivalry between the two sects with regard to the church, each objecting to the slightest encroachment by the other upon their own territory and prerogatives. The Church of the Nativity does not present a very attractive appearance from an exterior view. It is a large, irregular and ugly pile of buildings extending along the ridge of a hill east and west. It includes three convents owned by the Roman Catholic, Greek Catholic and Armenian churches. It is said that at one time a stately portico ornamented the front of the church, but it was torn away by the Persians or other barbarians, and has never been replaced. This explains why the front of the church looks like a blank partition wall of an ordinary brick building. It is unplastered and unpainted. In 1482, when Edward IV of England, and Philip of Burgundy, re-

paired the roof, they erected the buttresses which now prevent the wall from falling.

THE INTERIOR.

The interior of the church is more attractive. It has a double row of 44 monolithic columns with Corinthian capitals. The upper part is lighted by windows. The

CHAPEL OF THE NATIVITY

is reached by 15 stone steps downward. This is the actual cave or grotto where it is believed that Christ was born. It is 38 feet long, 12 feet wide and 10 feet high. It is lighted by 32 lamps. The floor is of marble and the walls are lined with marble. In a deep recess in the wall, sunk into the pavement is a silver star, encircled by the inscription: "Hic de Virgine Maria Jesus Christus Natus est." "Here Jesus Christ was born of the Virgin Mary." Just above the star are 15 lamps kept perpetually burning, six of which belong to the Greek Catholics, five to the Armenians and four to the Roman Catholics.

Descending three steps we come to

THE CHAPEL OF THE MANGER.

This is the traditional location of the manger in which the Christ child was laid. The original manger was carried to Rome by Queen Helena, and is now in the Cathedral of St. Maria Maggiore at Rome. It is exposed Christmas when the annual adoration is offered. In place of the original manger is one of white and brown marble, surmounted by a crude picture and a number of pendant lamps. As we passed by this small chapel I could not resist the temptation to step down into it, so as to observe more closely the manger. A man was on his knees before the manger with his gaze fixed very devoutly upon it. As I stepped into the chapel he rose from his knees. I respected his devotion and left at once. In the Chapel of the Nativity is also the Chapel of the Holy Innocents, where it is said several children, who had been concealed here to escape the wrath of Herod, were found and killed; the Altar of the Adoration of the Magi; and farther on the Altar and Tomb of Eusebius, the Tomb of Jerome and

THE CHAPEL OF JEROME.

In this chapel he lived for 30 years studying and writing. Here he wrote his Commentaries and epistles. Here he made his translation of the Scriptures into Latin, known as the Vulgate, or edition of the common people. This is still the authoritative Catholic edition of the Bible and is the basis for the translation of the Bible by Catholics into all languages. It is a splendid piece of work beyond doubt. But every scholar now knows that it is very faulty. In the Vatican library at Rome is the famous Greek Manuscript known as "B." This is the basis of the text of Westcott and Hort's Greek Testament, probably the best Greek Testament in existence. Along with "Aleph," the Greek manuscript discovered by Tischendorf in the Sinaitic peninsula, and which is now in the library at St. Petersburg, "B" is beyond question the oldest Greek manuscript in existence. Both of them belong to the fourth century. They are evidently of a common origin, and putting the two together we get a text as early as the third century. Now why in the world Rome does not have a new translation of the New Testament made based upon this admittedly ancient manuscript in her own library, instead of continuing to use the faulty translation of Jerome, I can not understand. In the Vatican at Rome there is a picture representing Jerome as taking his last communion on his deathbed in this little chapel, which is considered very fine, and is ranked next to Raphael's masterpiece, "The Transfiguration."

INSTANCES OF JEALOUSY.

I spoke of the jealousy between the different sects in charge of the Church of the Nativity. This jealousy has been of long duration. Father Felix Fabri, from whom I quoted in my article on Joppa, who came to Bethlehem in the fifteenth century, tells us that the "Greeks held the choir, the Latins the cave of the Lord's nativity and the Armenians the place of the Three Kings' Offerings. This church at Bethlehem," he said, "is profane and desecrated; it stands like a barn without hay, an apothecary shop without pots or a library without books. The precious pictures are drooping from the walls because one priest will not let another priest restore them, and we can be thankful that the body of the church is left standing." As

BELIEVE YE IN GOD?

Awake! Awake! Lift up thy voice O man.
Put on thy armour, the day is at hand.
Indifferent you are.
Grim death is near, not far.

Believe ye in God our Master and Lord?
Work for him now, you will get a reward.
Money on earth, sought not,
Is folly, is it not?

If you believed in God, would you work not?
Begin your work now, lest it be forgot.
Eternal Life, how great!
Reward. Be not too late.

J. Bailey Wray.

an illustration of the bitter jealousy prevailing now among the priests of the different sects a story is told of a Catholic who had driven a nail into the wall upon which to hang a picture or a lamp or something that had been presented. The Greek priests objected, and appealed to the Turkish authorities. The latter intervened and placed a sentinel at the spot to see that the Catholic priest did not attempt to carry out his designs, and that the Greek priests did not use violence to prevent him. Nor was the Catholic priest allowed to pull the useless nail from the wall. When the Turkish authorities were questioned about this incident they remarked contemptuously that "the Christian dogs are always snarling at each other."

It is said that during the few days before Christmas each year the several orders of monks which have chapels in the Church of the Nativity clean up and decorate the surroundings over which they are allowed jurisdiction. Each sect sweeps, cleans, scrubs and decorates its allotted portion of the great church, but so jealous are they of their rights that one side of a row of pillars that divide Greek territory from the Roman Catholic chapel is cleaned by the monks of one denomination, and the other side by monks of the other. In Christmas, 1902, there was great bitterness of feeling between the members of the different sects in Bethlehem, so much so that the governor and the police authorities of Palestine took up their headquarters at Bethlehem, and the wires between that place and Constantinople were hot with telegrams reporting the situation and giving instructions for its treatment. At that time an American gentleman, who desired to make a photograph of some ancient mosaics high on the walls of the church, had an interesting experience. He asked permission to erect a scaffolding upon which he could place his camera and to scrub the mosaics in order that the designs might appear more clearly. The mosaics were on Roman Catholic territory, but in order to get the proper focus the scaffolding would have to be placed upon Greek territory, hence permission was refused, and when the American appealed to the governor he was informed that nothing could be done without special permission from Constantinople. In describing the situation the governor pointed out a window which had been broken, but the jealousy between the Christian sects was so great that neither would allow a member of the other to mend it, so he employed a Jew glazier to put in a new pane of glass.

A remarkable story is told with reference to a rough iron chain which hangs over the entrance to the grotto in which the Savior was born. It is explained that many years ago, through the influence of an Armenian who at that time was grand vizier of Turkey, the Armenian monks obtained permission from the sultan to hang a chain to which lamps could be attached, similar to chains already hung for the same purpose by the Greeks and Roman Catholics. When the governor received the order he notified the Greek bishop, who, after reading the firman, expressed his desire to co-operate in anything that the sultan had ordered. Permission was then granted to the Armenians, who appeared with their chain on the following day, and when the governor entered the church he was surprised and delighted to find several Greek monks assisting in the work.

The chain was put up without the slightest difficulty, but when an Armenian started with a lamp to hang upon the chain a Greek monk followed and knocked him off the ladder. He fell to the floor senseless and bleeding. The Mohammedan guard immediately arrested the Greek monk. The bishop was sent for and, to the astonishment of the governor, justified the assault and admitted that it had been committed by his orders. He explained that the Armenian had permission simply to hang a chain for lamps, but the firman did not include a permission to

hang lamps upon it. Upon examining the document this was found to be the fact. It reads "a chain for lamps," and the Greek bishop contended that the Armenians had no right to do anything further. The governor insisted upon a more liberal construction of the order, but the Greeks would not concede a point, and the question was referred to Constantinople for decision.

The authorities at the Sublime Porte are in the habit of avoiding the decision of perplexing questions, hence when the report from the governor reached Constantinople it was poked into a pigeon hole, where it has been lying ever since, and the Armenians have never been able to obtain permission to hang lamps upon their chain. These stories are related by Mr. Wm. E. Curtis in "Today in Syria and Palestine." And all of this, remember, at the birthplace of the Prince of Peace, and within hearing distance of the place where the angelic chorus sang "Peace on earth, good will toward men." No wonder the Turkish authorities look with disgust at these quarrelers and sneeringly say that the Christian dogs are always snarling at each other.

A visit to the shops, where some very beautiful and valuable souvenirs were purchased by members of the party, then a ride back to Jerusalem over the fine, but rather dusty, road, completed an afternoon's delightful visit to one of the most interesting cities in all the world.

A CERTAIN YOUNG MAN—AND HIS MISTAKE.

By W. O. CARVER, D.D.,

Less than two years ago a young preacher graduated from one of our colleges. He had made a good record as a student and graduated with honor. He had now a good deal of distinction as a young preacher, already, and great hopes were centered upon him by admiring friends. He thought reasonably well of his own future. But even his own great expectations and the good opinion of his friends had not looked for the invitation that came for him to supply during vacation the pulpit of a pastorless church in an important town. True this church was not the most important in its town, but a young man does not yet know but that there is a great honor in being asked to preach in any church that may be called a "city church," and his friends associate with his name all the importance of the town, for they do not know of the churches. So he went fearful, yet trusting in God to give success.

Now, he had promised himself that he would go to the Seminary in October, and he had no other expectation. This had long been a part of his plan. He began his supply in the early summer. God blessed him in the pulpit and in the pastoral visiting. The church was a good deal run down and the coming of an unknown young minister did not attract crowds at the beginning.

But soon he began to make a place for himself, the Sunday School grew greatly, the prayer-meeting looked up considerably, the people were full of appreciation, the audiences increased. By August the people began to tell him what a very fine preacher he was, and how the Lord evidently intended him for pastor. The young people were very enthusiastic about him. They did not know he was writing from two to four letters each week to a certain young lady in another State. But he was, and of course modestly told her of his successes in the Lord. She was proud of him and told him so. Then the leading brethren in the ministry in his neighborhood said encouraging things about him which he took at full face value.

The situation resolved itself by September into a serious question whether he ought not to follow up the successes of the summer with a permanent pastorate. Just then the church extended a call and the issue was squarely joined. He could not afford to sacrifice his usefulness in the ministry, but then he was able to recall the names of several successful ministers who had taken no seminary course. It really was a crisis with that church, and if he declined the call they would be left in confusion and despair.

This was a better charge than he had dared hope for, even when he had graduated from the Seminary. He accepted the call and set in for a long and distinguished pastorate. He would not admit, even to himself, that he was never to attend the Seminary. Still Mary was essential to his happiness. He could not get away from this pastorate for many years at the least. Mary must come and help him. Mary came.

He has now been in that charge a year. I will not trace the course of events in this twelve months. But I chance to know that he has confided to some friends that he would be willing to accept another pastorate.

He would like to go to the Seminary. But with all its glamour the town pastorate has left him nothing above a modest living and a few, very few, books absolutely essential to his work.

Mary will make any possible sacrifice that he may prepare himself for a truly great ministry. But then there is also the little Mary to care for.

Never mind why he would like to go from this pastorate. He wants to go. He can't go to the Seminary. He is waiting for a call, although his church has not yet the satisfaction of knowing this.

Now, the serious thing about this story is that it so truly represents in all essential points a very common experience that many a reader will think I am writing of the case he knows. I am writing history, but no one can fix my man for he has too many duplicates. The wise young minister and his wise friends will see the moral.

Louisville, Ky.

DID HE FAINT UNDER THE CROSS?

O. L. HAILEY.

I am reading your articles about your Eastern trip with much pleasure and profit. I am glad you were able to realize that long-cherished desire to go and see for yourself. The brethren who edited the BAPTIST AND REFLECTOR while you were away did it well. But we are glad to have you back at your post.

But did you not yield to a popular idea rather than conform to the teaching when in your article of Aug. 4th, on page nine, third column, you use this expression: "No wonder he fainted under the cross." I suppose most readers accepted that as a fact, because it is such a generally accepted idea, that Jesus, on the way to Calvary, did faint under his cross. But I think you will search in vain for any word in the New Testament that even intimates such a thing. The truth is the other way. He did not carry his cross very far on the way to Calvary, but Simon bore it for him.

There are two reasons for calling attention here, and neither of them is for the sake of setting the editor right. If he had fainted under his cross, it seems to me there would be two serious troubles arise. One would be that he was forced to the crucifixion, rather than fulfilling "that commandment which he had received of his father." The other is that he would have contradicted his own word in which he said, "No man taketh my life from me. I have power to lay it down and I have power to take it again." His sacrifice was wholly voluntary. He took the sinner's place. He was not forced into it. The angel in Gethsemane strengthened him for the trials that were ahead of him.

Now, may I call attention to another popular mistake. The whole world is saying that Jesus rose from the dead on Sunday morning. The Scriptures make it plain that he rose on the evening before. I will send you a discussion of this, which I wish you would do me the favor to read carefully. We are coming, in our Sunday School studies, to that very question, and it will be pertinent to discuss the question at the time.

Corsicana, Texas.

In an address before the General Conference of the Methodist Church at Canada Dr. A. C. Carman said very finely: "Personality, Cloudless, flawless ideas of personality! The Personality of God! The personality of each and every man! This, and this alone, is the basis of sound ethics! This, with what it implies, is the indestructible foundation of pure and true religion. A right and complete, a full-orbed personality, immanent and transcendent and free, in natural law and in miracles adjusting many a conflict. Without it, as apprehended by the common mind, according to the will of God, can be no conviction of sin or conversion. Even a secular college ought to teach and maintain this moral, ethical, and civil personality if it would build and fortify the commonwealth. A religious and theological college that does not hold it aloft as in the light of noonday and proclaim it and the spiritual personality and what it involves as from the mountain tops is a perversion and a failure, if not a snare. . . . On the Godward side personality means creation, revelation, inspiration, authority, superhuman act, miracle; on man's side it is regeneration, adoration, obedience, reason, faith. This we should hold if we drop everything else to hold it, or give up the pretense of university education."

It is stated that in the Buddhist temple at Kyoto there are 1,000 images five feet high, loaded with smaller idols, making a total of 33,333 idolatrous objects of worship in this one temple.

DO WE NEED A STATE PAPER?

Dear Dr. Folk: It seems to me that with thinking people your question as to whether or not we need a "State paper," needs no answer. Outside of the Bible there is no literature so indispensable as the denominational State paper. We should have a State paper because no paper could be large enough to serve the whole denomination. We should have one State paper because one denominational paper in each State may be made large enough and strong enough to meet every demand. We should have only one State paper in each State because more than one creates rivalry, confusion and division in denominational affairs, and makes the financial support of the papers inadequate. Let schools and colleges and local churches here and there publish all the little papers for the boosting of their local enterprises that they choose to publish, and get as many subscribers as they can, but not as a denominational paper, for they are not. What a pity that so many good men of our churches who could be useful and powerful in their church life, must have their ideas of their denomination and its work moulded by the sayings and doings of a little corner! Their ideas of the denomination and its work can be no larger than what they know about it, and according to what they know about it, it looks like a very small affair. It is a notable fact that nearly all the strife and divisions that have troubled our Zion in this our day have sprung up in those sections where such periodicals have been read for denominational literature. When shall we ever learn to make "the faith once for all delivered to the saints" a thing of greater importance than our own pockets, or local interests?

Yes, we need a State paper, and need it badly, and the sooner we can concentrate our forces so that we can have a strong denominational paper in each State, loyally supported by all the brethren, the better it will be for the cause of our Lord.

J. E. SKINNER.

Nashville, Tenn.

A WORD OF EXPLANATION.

I wish to say to those with whom I have been in correspondence relative to meetings in the future, that I have recently consented to go to Panama for six months for the Home Board. After returning to the Southern Baptist Convention at Jacksonville next May, I will be ready to enter the evangelistic field in earnest. I may be addressed during this time at Empire, Canal Zone, Panama.

I have an idea that three distinct things should be accomplished in every meeting, and that they may be in most cases:

First—Enlargement of mission offerings.

Second—The organization and training of a class of personal workers.

Third—Saving the lost and burying them with Christ in baptism.

These three things ought never to be lost sight of in a meeting. If these be accomplished, the meeting will not kill the church nor the pastor, but the work will go on when the evangelist has been forgotten. Without them reaction will follow as surely as it follows overheat during injudicious exercise. To be sure there are other things, such as bringing in those holding membership elsewhere, purifying the lives of the Lord's people, bringing together those estranged, stimulating church attendance, the prayer meeting and Sunday School work, but these will come easily as a result of the main things. There must be organization and business methods. You must work as if it were all your business, and pray as if it were all God's business.

Mrs. Coin and I sail from New Orleans October 1. We would be glad of a parting word from our friends, which would reach us, addressed, care United Fruit Company's Steamer, New Orleans, La. Greenville, Miss. J. H. COIN.

WESTERN DISTRICT ASSOCIATION.

The Western District Baptist Association meets with Henry Church, Henry, Tenn., October 7, 8 and 9, 1910. The time set by the Association at the last meeting was Thursday night before the first Sunday in October, but owing to a conflict with the county fair on that date the Executive Board has changed the time to Thursday night before the second Sunday in October. The introductory sermon will be preached by our Associational missionary, Rev. L. D. Summers, of Peryear, Tenn., Thursday night. This sermon is to unify and edify those who come

to the Association as messengers as well as the church at Henry, so brethren do not wait until Friday morning to come, but come for the first service and remain until the last benediction. We hope to have a full delegation from every church in the Association. There have been great gatherings in some of our churches this year, and this meeting bids fair to be the best in the history of our Association.

We cordially invite all brethren representing our general denominational interests, such as papers, schools and Mission Boards, and Miss Mary Northington, the efficient field worker of the Woman's Missionary Union, to be present. Come, brethren, one and all. We welcome you. Henry church will be glad to entertain you.

A. POTTER.

PHILIPPI BAPTIST CHURCH.

The meeting that has been in progress at Philippi for two weeks closed Sunday, Sept. 4, 1910. The meeting was very interesting to all who attended. God will not fail his people any where, as He has said, "I will not fail thee, nor forsake thee," and this promise has been verified at old Philippi. There have been exciting incidents at one Philippi in the old country, the place where Paul and Silas were; but I did not find it so here.

The church is located two miles west of Cleveland, Tenn., and the people are very, very friendly. My wife and myself did not want for a thing while here. While we did not know anything of the people, we found them of the very best.

Another very interesting feature in this two weeks was that the Lord rescued 19 souls from darkness and brought them into the light of a great Saviour. For the Lord is a light, and salvation, and strength to all who will come. I am glad to report that these heard the call and came. There were three indifferent Christians fired up and started to work.

The church was blessed in the addition of 27 by letter, three under watchcare, one by enrollment, 15 by baptism, and one approved for baptism. Also the church is in a better working condition than before. As some stated, this was a peculiar meeting, the most peculiar that I have ever been in. On Saturday the pastor, Bro. J. B. Tallent, came in, but only to listen, as he stated, and on Sunday morning after six had been buried with Christ, a conference was held and the writer was unanimously elected pastor, on account of Bro. Tallent being unable to serve. May the Lord bless the church and cause it to grow in power for the Master. Pray for us that the Lord may bless us in His service. A. T. HAYES.

THE TIME IS SHORT.

The books of the Treasurer of the Tennessee Baptist Convention close September 30. The Baptists of Tennessee have only fifteen days more to complete the task laid out for themselves for the year ending September 30, 1910.

The first week in September has fallen far short of what we had hoped. We have received less than \$500 for State, Home and Foreign Missions since last report. Many of the Associations have already met, and the treasurers should be sending in their funds. We yet lack \$7,424.74 of the amount we received during last year, but we had planned for a large increase. We are at this hour, fifteen days from the close of the Convention year, \$22,775.85 short of our aim. This can be raised easily if every pastor in the State will make a great round-up on State Missions in his church. It will not work itself, and unless some one attends to the matter in every church, we shall fall short of what we ought to do. If you need envelopes and literature, write for them. They will be sent free to all who will use them.

Yours for the final round-up,

W. C. GOLDEN.

CARSON AND NEWMAN COLLEGE.

At the end of the first two weeks of the session the enrollment of students lacks only 37 of the total fall term enrollment of last year, being today 250. We reached a few days ago the high water mark of 1907, when the session's enrollment was 529. We ought to pass 500 again this year. Educational standards are rising in East Tennessee; as a consequence we are getting more and more college students. We have 22 in the 1911 class, and 24 in the 1912 class. We have enrolled already more than 30 students for the ministry.

The college is making an exhibit at the Appal-

ian Exposition, Knoxville, showing the buildings, former presidents, eminent graduates, relics, literature, etc. Miss Ellis, teacher of Art, will spend the winter studying in Paris.

The church and college are getting ready to welcome the Baptist Convention on October 12, and the Pastors' Conference the day before. The town will welcome the brethren and sisters of the Convention and W. M. U. with cordial hospitality.

M. D. JEFFRIES.

HALL-MOODY INSTITUTE.

Hall-Moody Institute began its tenth year Sept. 6 with the greatest opening, and most flattering prospects in its history. The attendance is not only large, but of a very fine quality, and represents a large territory—students coming from Ohio to New Mexico, eight States being represented at present. A number of other States will be represented in a few days.

All of our college classes are large and strong. A large number of candidates for graduation this year. The Theological Department opens well, and some of our other departments are almost overwhelmed. We have never had such an encouraging opening before.

H. E. WATTERS.

Martin, Tenn.

Yes, we need a State paper, and I am a subscriber.

JOHN W. KEY.

Robertsville, Tenn.

In answer to your question, "Do we need a State paper?" we want and must have a State paper.

S. N. FITZPATRICK.

Lebanon, Tenn.

"Do we need a State paper?" Answer: If we have none we need it. If we have one we do not need another. The "Baptist and Reflector" is a necessity.

J. W. LIPSEY.

Memphis, Tenn.

In preparing our letter to our Association, I find that we have received 128 for baptism since I came here, December 1, 1909. And there have been 80 additions, otherwise. This makes 218 in 21 months. Our work has prospered encouragingly. The outlook is good.

O. L. HAILEY.

Corsicana, Tex.

Rejoice with us over the greatest opening last week that Hall-Moody Institute has ever enjoyed. The outlook for every department is excellent; many new preachers will be with us this year. Our church is growing in numbers, in spiritual power and in the love and loyalty to the old Book.

I. N. PENICK.

Martin, Tenn.

I have just closed a week's meeting with Pastor L. D. Agee at New Bethel Church, Duck River Association, with 23 additions to the church. I go this week to be with Pastor L. B. Jarmon in two meetings, one at Taylor's Chapel, Concord Association, this week, and then beginning next Sunday at North Fork Church, Duck River Association.

R. D. CECIL.

"Do we need a State paper?" Of course we need a State paper. We need the "Baptist and Reflector." Can't do without it. We need Dr. Folk to edit it. He stands for the right against the wrong; for the truth against error; for religion against Pattersonism. Thank God for a man that will stand for the right, regardless of the result.

W. T. CLEMMONS.

Henderson's Cross Roads, Tenn.

I am happy to report a fine meeting in progress at Friendship, near Hartsville. Son Henry, of Whiteville, is with me and preaching with great earnestness the old story. God is blessing these sermons, and his godly piety in the strengthening of Christians and the turning of sinners to the cross. The results at the close of the first week are 18 conversions and 14 stand approved for baptism. A pastor never had a more consecrated band of workers than these saints at Friendship. The meeting starts into the second week with unabated interest. "Praise God from whom all blessings flow."

J. T. OAKLEY.

Hartsville, Tenn.

PASTOR'S CONFERENCE.

NASHVILLE.

First.—Pastor R. M. Inlow preached at both hours. Four were received by letter. The pastor is giving a series of lectures on "The Great Doctrines of the Bible." These lectures are given under the direction of our B. Y. P. U. and are heard by large audiences.

Edgefield.—Pastor Lunsford preached at both hours. Morning subject, "Rabboni;" evening, "Pilate, the Blundering Judge;" 5 additions, 4 by letter; 1 for baptism. Baptized one last night. Five congregations and fine service.

Third.—Pastor Yankee preached in the morning on "The Holy City, Our Heavenly Home." Evening, "Asking and Receiving;" 2 professions; 4 approved for baptism; 1 by restoration; 207 in Sunday School.

Seventh.—Pastor Wright preached on "The Young Man Jesus Loved," and "Some Things About the Second Coming of Christ." Fine interest; good crowds. Pastor returned from a fine meeting at New Middleton.

Howell Memorial.—Pastor Cox preached at both hours. Morning Theme, "The Expectancy of Jesus." Evening Theme, "How We Have the Remission of Sins." Good congregations; one by letter.

Centennial.—J. N. Booth, pastor, preached at both hours. Morning, "Incentive to Service;" evening, "Getting Ready." B. Y. P. U. with some interest; 119 in Sunday School.

Lockeland.—Pastor J. E. Skinner preached in the morning on "The Work of Jesus as Viewed from the Standpoint of His Names and Titles;" and in the evening, on "God's Interest in the Lost." Good congregations and a splendid day; 142 in Sunday School, and good B. Y. P. U.

North Nashville.—Pastor W. D. Wakefield returned from South Carolina last week and preached at both services on Sunday. Morning theme, "A Man After God's Heart;" evening theme, "Wrong and Right Disposition of Sin." One approved for baptism; 2 baptized; 166 in Sunday School.

Belmont.—Pastor B. H. Lovelace preached at both hours. Morning subject, "Beginning at the Right Place." Evening subject, "Come, for All Things Are Now Ready;" 104 in Sunday School; fine B. Y. P. U.

Calvary.—Pastor Woodcock preached at both hours. One received by letter. Nine baptized. 134 in Sunday School. Good B. Y. P. U.

Calvary Mission.—Brother Jennings preached at night. Four conversions; meeting continues; 18 conversions and 18 additions to Calvary Church since last report.

Grandview.—Pastor J. H. Padfield preached at both hours. Morning subject, "How to Get Rich." Evening, "Hearing with Heed." Good congregations; 118 in Sunday School. Five additions, 4 by letter, 1 for baptism.

Grace.—Pastor Johnson preached at morning hour, and Rev. S. W. Kendrick at night. Meetings continue. There have been 28 additions during the week. Dr. Inlow will preach tonight, and Bro. Kendrick will sing. These brethren have brought us God's message and God has wonderfully blessed it to our good. Sunday School over 100.

Rust Memorial Mission.—Pastor Hudson away in a meeting at Union Hill, Tenn. Rev. S. W. Kendrick, State evangelist of Texas, preached at the morning service. One conversion. Mr. A. D. Foreman made a talk on the B. Y. P. U. work at the evening service. Good congregations; 65 in Sunday School.

KNOXVILLE.

West Side Chapel.—Pastor Cate preached in evening on "Victory;" 82 in Sunday School.

First.—J. J. Taylor, pastor. Subjects, "Gladness in the Sanctuary," and "What is Worth While;" 301 in Sunday School; 82 in Westside Sunday School. Raised \$250 for Westside Chapel.

Broadway.—W. A. Atchley, pastor. Subjects, "State Missions," and "Is Your Boy Safe?" 487 in Sunday School; 2 approved for baptism.

Deaderick Ave.—C. B. Waller, pastor. Subjects, "The Secret of Paul's Life," and "The Conversion of a Business Man;" 525 in Sunday School; 26 in Mission Sunday School. Large attendance. Great interest at night services; a number of requests for prayer.

Bell Ave.—J. H. Sharp, pastor. Subjects, "Experimental Religion," and "Come Back;" 543 in Sunday School; one approved for baptism.

South Knoxville.—John M. Anderson, pastor. Subjects, "Needing a Revival," and "Directions to Sinners;" 222 in Sunday School; 80 in B. Y. P. U.

Euclid Ave.—A. F. Green, pastor. Subjects, "Ephesus the Declining Church," and "Walking with God;" 210 in Sunday School; good day.

Lonsdale.—J. M. Lewis, pastor. Subjects, "Whose

Business Is It?" and "The Wisdom of a Young Woman;" 266 in Sunday School.

Gillespie Ave.—A. C. Hutson, pastor. Subjects, "Manliness in the Churches," and "The Cry of the Soul;" 158 in Sunday School.

Beaumont Ave.—J. F. Williams, pastor. Subjects, "Supreme to Christ," and "He Prayed Too Late;" 171 in Sunday School; 1 approved for baptism; 1 profession at the evening service. Good day.

Stock Creek.—F. E. White, pastor. Subjects, "The Open and Closed Door," and "He was a Leper;" 52 in Sunday School. Meeting closed.

Smithwood.—J. C. Shipe, pastor. Subjects, "The Superior Teaching," and "How to Avoid Trouble;" 77 in Sunday School. Good day.

Island Home.—J. L. Dance, pastor. Subjects, "One Man Chasing A Thousand," and "One Man Leading A Million."

Oakwood.—G. W. Edens, pastor. Subjects, "Preparation for Service," and "Life After This;" 194 in Sunday School; 1 approved for baptism.

Lincoln Park.—Marcus C. Lunsford, Jr., pastor. Subjects, "Spiritual Religion," and "Fighting Against God;" 100 in Sunday School; 4 received by experience. Good congregations.

Fountain City.—M. C. Atchley, pastor. Subjects, "John the Baptist," and "Jonah;" 138 in Sunday School. Grove City.—G. T. King, pastor. Subjects, "Freed by the Truth," and "Christ Seeking Sinners;" good Sunday School and B. Y. P. U.

Third Creek.—A. F. Mahan, pastor. Subjects, "No Room for Christ," and "Pressing Toward the Mark;" 145 in Sunday School; good B. Y. P. U.

White Springs.—Without pastor. T. L. Cate preached in morning on "Mission of Holy Spirit," and Rev. E. Hill, in evening, on "The Manner of God's Love;" 108 in Sunday School. Ordained two deacons at 2:30 p.m.

River View.—W. L. Lunsford, pastor. Rev. Branam preached in morning, subject, "Waiting by the River." Pastor Lunsford preached in evening on "Get Ready for Heaven;" 58 in Sunday School. Interest good.

MEMPHIS.

First.—Pastor A. U. Boone preached to large congregations. "Good Pleasure and Pride in His People," and "A Good Investment." One baptized. A number requested prayer.

Central.—Wm. H. Moore preached at 11 a.m. on "Christian Love." No service at night. The pastor, Dr. White, will return from vacation on the 15th, and will preach next Sunday morning and evening.

Bellevue.—Pastor H. P. Hurt preached at both hours; very large congregations; 2 for baptism; 1 by letter.

La Belle Place. Pastor J. W. Gillon being absent in a meeting, Rev. W. R. Farrow preached morning and evening.

Seventh St.—Pastor I. N. Strother preached at both hours. "Moses, the Devoted Leader," and "The Worldly Man's Failure;" 206 in Sunday School.

Boulevard.—A series of meetings in progress, conducted by H. F. Burns, associational missionary; three additions by letter. Subject Sunday morning, "Persistence in Prayer;" night, "Standing by Jesus."

Rowan.—Pastor W. J. Bearden preached on, "The Church, Christ's Body," and "The Lord Requires Haste." Two by letter.

Blythe Ave.—Pastor O. T. Finch preached in a.m. on, "Burden Bearing," and at night on "The Plan of Salvation." Meeting began; 3 additions by letter; fine day.

Binghamton.—Pastor C. H. Bell preached morning and evening. Morning subject, "Palsied Cured;" evening, "The Christian's Possessions;" 90 in Sunday School; very good day. Meeting begins second week in October.

Union Avenue.—Pastor E. L. Watson preached at both hours. Large audiences; fine interest.

Jewish Mission.—Rev. J. Rosenthal; twice during week; over 600 Jews present at the services.

Egypt.—J. W. Robinson preached Saturday night, Sunday and Sunday night. Saturday night on "Lack of Faith;" Sunday, on "That that Makes a Church a Successful Church;" 2 baptisms. Sunday night, on "A Three-fold Deliverance."

Camden, Ark.—W. A. Wray, Jr., of Weatherford, Texas, preached. He is on a month's vacation. On way to Knoxville, Tenn., to spend a greater portion of the month with parents.

DOYLE.

Pastor Rose had two fine services with Gum Spring Church. One was baptized and several went forward for prayer at evening service; 69 in Sunday

School; organized a teachers' meeting. Union Association meets with this church September 23.

CHATTANOOGA.

Chamberlain Ave.—Pastor A. P. Moore spoke at both hours on "Heaven," and "Seek the Lord Now." Great service in afternoon and at night the house overflowed. Twelve conversions to date. Seven additions and more to follow. Many requests for prayer Sunday night. Bro. Dodd, who came to assist us, was called home last Friday. He is a great man, and a great preacher, and did much to lay the foundation for a great meeting. The pastor will continue the meeting through this week, and perhaps longer. Brethren, pray for us.

FRANKLIN.

J. W. Crow, pastor. Morning subject, "The Duty and Rewards of Faithfulness." Evening subject, "The Seven Sayings from the Cross."

UNA.

Pastor Fitzpatrick preached on "This Book," and "If I Be Lifted Up I Will Draw All Men Unto Me."

MORRISTOWN.

First.—Pastor Tunnel preached both morning and evening. Two received by baptism. Four baptized at close of evening service; 297 in Sunday School.

The Friendship Baptist Association will meet with Bethel Church, near Yorkville, Gibson County, Tenn., Sept. 21, at 10 o'clock, a. m.

S. P. ANDREWS, Secy.

Union Baptist Association meets with Gum Spring Church on Friday, Sept. 23. Parties coming by rail will be met at Doyle with conveyance by notifying me. W. N. ROSE.

Doyle, Tenn.

In answer to your question whether or not we need a "State paper," I say we need it.

Yours for Christ and the paper,

MRS. D. V. HATFIELD.

Crab Orchard, Tenn.

For many years I have felt that I ought to give myself to evangelism. The Lord has abundantly blessed my labors and I have decided to give myself wholly to this work. I shall strive for New Testament Evangelism, that is, preach the Word and rely upon the Holy Spirit for results. A splendid gospel singer will be associated with me, and we will be ready for meetings October 1, 1910. Address me at Mansfield, La.

R. F. TREDWAY.

I have been with Bro. W. C. McNeely, pastor of Zion church, near Brownsville. The Lord was with us in great power. There were eleven souls saved and ten additions to the church by experience and baptism. The church was greatly revived. Brother McNeely has greatly endeared himself to the people of that place. We heard nothing but the highest praise of his work. May the Lord spare him to do a still greater work there. On the last evening of the meeting at 3 o'clock, we assembled at Brother Jacob's pond, where Bro. McNeely administered the ordinance of baptism to the ten candidates. May these new converts make bright and shining lights to church and community, is my prayer.

Brethren, pray for us. J. A. NICHOLS.

Jackson, Tenn.

On the fourth Sunday in August, Elder C. B. Massey began a protracted meeting with his people at Day's Cross Roads, and not being able to preach he called Elder A. J. Sloan and the writer to assist. Bro. Sloan preached till Friday at noon. He and Bro. Massey both being compelled to leave, I held forth until the close of the meeting, which occurred Monday night of the second week. This was a wonderful meeting in many ways. The results were nine professions, with eight additions by baptism. The best of all, this is the Hardshell burying ground, where Russell and others went down to defeat before C. B. Massey. My next meeting will be held at my mission station at Center Point, beginning the fourth Sunday night in September. Pray for this meeting. I will close with best wishes to the dear old "Baptist and Reflector" and its many readers.

W. J. SUMMAR.

LaFayette, Tenn., R. R. 1.

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SUMMAR.

Mission Directory

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. Williamson, D.D., Corresponding Secretary, Richmond, Va.; Rev. C. B. Waller, Knoxville, 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 & 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.

THE ISSUE.

A. Malone, of Baptist fame, has written a book! Yes, a real sure-enough book, entitled, "The Issue;" and the small portion of Adam's race who may be gulled into reading the marvelous production will deserve genuine sympathy for the affliction which is come upon them. Bro. Malone has been threatening to do this thing for a long time, but we had hoped that he would have enough mercy to restrain him from committing such an offense against the public. But it is done, and I suppose we must all just grin and bear it, hoping that one book will satisfy his ambition if not his purse.—F. W. Smith, in *Gospel Advocate*.

The above excerpt teems with gall and irony. Reduced to its simple meaning, it is a direct reflection upon me, and the book which I have written. But for Mr. Smith's information, I wish to say that one hundred and twenty-three copies were sold from the 4th of July to the 3rd of August.

Among the number thus "gulled" is Rev. M. L. Moore, pastor of the "Christian Church" in Franklin, and one of the teachers in our graded school. Poor fellow! How he was "gulled!" And the people of five other States have been "gulled." Nearly every day one or two, and sometimes three copies, of "the marvelous production" leave Franklin through the mail.

But again F. W. Smith says: "It seems strange indeed that any man entitled to be accredited with ordinary wisdom would attempt to improve upon what Jeter and Graves wrote against that awful thing called Campbellism, but A. Malone feels that these pillars of the Baptist Church failed to meet the issue and that he must bring to light hidden mysteries."

Yes, I have the writings of Jeter and Graves, and while I recognize their strength, I shall say that my book, "The Issue," contains points not found in Jeter's "Campbellism Examined," nor Graves' "A. Campbell and Campbellism Exposed." Neither of these authors collected authorities on spiritual influence as I have done, nor attempted to answer the followers of A. Campbell on the philosophy of the human our going pastor, Bro. G. A. Ogle.

mind. Nor do I beg any man's pardon for the appearance of my book.

I rejoice that God gave to Baptists such men as J. B. Jeter, J. R. Graves, and A. P. Williams. Yet they did not attempt to grapple with A. Campbell, and his followers, on "the constitution of the human mind" as maintained by our best systems of psycho-physical science.

They lived and died in the belief that the Bible is sufficient for the faith and proof of all religious questions. And so do I. But I have found in my debates with the followers of A. Campbell, and in reading their books, that many of them, debaters, and authors, deny that the evidences of pardon are facts of consciousness. And also talk learnedly about "the constitution of the human mind," and "the nervous system."

So I felt that the time had fully come for just such a book as I have written. Nor will the gall and irony of F. W. Smith check its sale, or injure its usefulness.

J. N. Hall, on his last trip to Franklin—for I have had this work on hand a long time—after he had examined my manuscript, said: "There is no book in the literature of the Baptists like it; and its sale ought to reach ten thousand copies." And then added, "You are better prepared to write a book on this subject than any man in the United States. This he said after he saw the Baptist authors I had collected, and the works I have collected on Mental Philosophy, Metaphysics, and Psychology. He took down the names of many books in my library and said he would order them so soon as he should reach home.

I now wish to make a quotation from a letter written to me by J. H. Piper, evangelist, and field editor of the *Baptist Flag*, after he had read a copy of my book. He says: "I have debated with Campbellites, and have heard J. N. Hall, J. H. Milburn, F. L. Du Pont, J. K. P. Williams, W. M. Hicks, Ben M. Bogard, each of them in from two to five debates. None of them turned the searchlight on as you have. You deal with the question from a new standpoint."

Well, that was just what I aimed to do; and it is just what I did. I felt that we needed a treatise on the mediate and immediate relations of cognitive knowledge nowhere found in religious literature.

J. N. Hall said to me, "We have long needed such a work, and I am glad that you have undertaken it." Nor do I fear the pen of F. W. Smith in the sale of my book.

He said other things to which I should be glad to reply, but it requires too much time and space. I hope to sell 150 copies in the next month.

A. MALONE.

Franklin, Ky.

EVERY CREATURE.

Having read the little book by M. T. Lamb with the above title, and believing the reading of it will be helpful to every work, pastor and evangelist who seeks to save men, I wish to call special attention to it.

Contents.—The Command; Reaching Men; A Mischievous Error; A Second Error; Sent to Save; Incentives to Action.

Get the book and read it; it will do you good and make you more useful.

R. D. CECIL,
Pastor-Evangelist.

Nashville, Tenn.

RESOLUTIONS.

We, your committee, would suggest the following resolutions in regard to

Well Again

"I feel it my duty," writes Mrs. Martha Dingus, Lykins, Ky., "to tell you what CARDUI has done for me. I was a chronic invalid, suffering from nearly every trouble that women are heir to. I have doctored a great deal and traveled much in search of health, but got no better. Four months ago, I began to use CARDUI and have steadily improved ever since. I am now 46 years old and am in better health than I have been in 20 years, and I give CARDUI the credit for it."

TAKE CARDUI

GH 184

The Woman's Tonic

If this were the only letter, enthusiastically praising CARDUI, it might not prove much. But similar letters come to us every day, from all over the country, telling the same story of benefit obtained from CARDUI. This great medicine is over 50 years old, and is more in demand today than ever. CARDUI has stood the test—it has become the standard, reliable medicine for women of every age.



Try CARDUI today. It can't harm you—its record shows it is almost certain to help you.

For sale at all druggists.

Resolved, That in the resignation of Brother Ogle, Trimble Church has lost a fearless defender of what he believed to be right. We believe God sent him here in answer to the earnest prayers of the church for a spiritual man to lead us. He has labored among us for so short a time we feel under obligations in his behalf, and also the church, for an explanation for such a short pastorate. While the church and pastor were pleased he couldn't serve us only on the Second Sunday, and that conflicted with the Methodists. Hence there had to be a change.

He was called indefinitely. He was earnest and faithful in trying to get the church upon a higher plain of spirituality. We believe God has greatly blessed his efforts. We praise the Lord for sending him to us, and pray God's blessings upon him wherever He, in his wisdom, may see fit to send him.

Resolved, That a copy of these resolutions be sent to the BAPTIST AND REFLECTOR, also the *Builder*.

Done in church conference, August 27, 1910.

Respectfully signed by the committee.
MRS. W. L. HOLLOWMAN,
MRS. J. I. TERRY,
R. G. JONES.

OBITUARY.

CANADA.—Mrs. Caroline J. Canada was born September 15, 1831. She was married to Eld. J. B. Canada in 1849. She professed faith in Christ and join-

ed the Bartlett Baptist church, and was a faithful helpmeet to her husband, who was a consecrated, active minister of the gospel. The Lord called him home several years ago. Sister Canada removed her membership to Collierville Baptist Church many years ago, and lived a most faithful member of this church until she was called home. She loved her Lord's work, and was glad to assist in any way she could to help His cause, always gladly giving her prayers, sympathy and money. Ten children blessed the home of Brother and Sister Canada, five of whom have crossed over the river. Five still survive her, four sons and one daughter several grand children and three great grandchildren. The writer knew her only in her last days, and these were days of affliction and suffering. She bore these with Christian fortitude.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my body worms destroy, yet in my flesh shall I see God: whom I shall see for myself and behold my Lord and not another." "Whom have I on earth beside thee, whom in heaven but thee?" "There is none I desire but thee, my Lord is the strength of my heart, and my portion forever."

Farewell mother and grandmother. Rest in peace forevermore, and will strive to meet you on that beautiful shore.

C. H. BELL.

**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 St., Nashville, Tenn. Miss Mary Northington, Field Secretary.

EXECUTIVE BOARD MEETING.

The State Executive Board, W. M. U., was called to order at 10 o'clock, Tuesday morning, September 6.

Mrs. A. C. S. Jackson, Vice-President of Nashville Association, led the devotional exercises, reading a portion of the sixth chapter of Matthew. A very beautiful part of this service was a chain of prayer participated in by every member present. Eighteen members responded with scripture verses at roll call.

A motion by Mrs. Jackson, amended by Mrs. Lunsford, was carried to urge the pastors and presidents of societies to revise their list of representatives to the Executive Board.

The minutes of the previous meeting were read and approved. A motion was made and carried endorsing the wording of our constitution in regard to the membership in W. M. U. as follows: "Any woman may become a member by attending the meetings when possible, praying for the cause of missions, and contributing two cents a week, or as she is able." The motion recommends that only those who are members of Baptist churches shall hold official positions, either in a local society or in the general work of the W. M. U.

The reports of the officers were received, as given below:

Mrs. Wheeler appointed the following committees to serve in preparation of our annual meeting: 1. Recommendations, Mrs. Wm. Lunsford, Mrs. Jacobs, and Mrs. Lee McMurray. 2. Nominations, Mrs. Atchley, of Knoxville. 3. Enrollment, Miss Mary Northington, Mrs. W. C. Golden, and Mrs. J. T. Altman.

MRS. W. L. WENE,
Rec. Secretary.

REPORT OF CORRESPONDING SECRETARY FOR THE MONTH OF AUGUST, 1910.

Letters written, 50; mimeograph letters to accompany week of prayer literature for State Missions, 288; new organizations reported, 10.

Little Hatchie Association, Mercer, W. M. S.; president, Mrs. J. M. Justin, Mercer, Tenn.; secretary and treasurer, Miss Effie Perry, Mercer, Tenn.

Sunbeam Band, leader, Mrs. Eugene Davis, Mercer, Tenn.

Chilhowee Association, Knob Creek W. M. S.; president Mrs. W. E. Comer, Trundles X Roads; secretary and treasurer, J. Huse Davis, Trundles X Roads.

Holston Association, Holston Valley

W. M. S.; president, Mrs. J. T. Buckles, Emmett, R. No. 2; secretary and treasurer, Miss Nora Garrett, Abingdon, Va., R. No. 1.

Nolachucky Association, Rutledge W. M. S.; president Mrs. A. M. Nance, Rutledge, Tenn., treasurer, Mrs. W. B. Talley, Rutledge, Tenn.

Riverside Association, Creston W. M. S.; president, Mrs. A. L. Parsons, Creston, Tenn.; secretary, Mrs. Eva M. Pratt, Creston, Tenn.; treasurer, Miss Lee Lowe, Creston, Tenn.

Big Emory Association, Oakdale W. M. S.; president Mrs. E. G. Karnes, Oakdale; secretary Mrs. W. H. Craig, Oakdale.

Tennessee Association, Indian Ridge W. M. S.; Miss Nellie McConnell, Lee Springs; Miss Maggie Ferrell, Lee Springs.

Duck River Association, Mt. Lebanon W. M. S.; president, Mrs. Nannie Pardee, Farmington, Tenn, R. 11; vice-president, Miss Maggie, Trollinger, Farmington, Tenn., R. 11; secretary, Mrs. Valrie Daniel, Farmington, Tenn., R. 11; treasurer, Miss Ethel Glasscock, Farmington, Tenn., R. 11.

Nashville Association, Grandview Heights W. M. S.; president, Mrs. J. H. Booth, Nashville, Station B; secretary, Miss Tibbs, Nashville, Station B; treasurer, Miss Cora Mays, Nashville, Station B.

Do not let us forget this is State Mission month, and the last month in our State Conventional year. We trust our treasurers of societies are going to be prompt in returning the quarterly report blanks to Mrs. Altman. Let us round out the next few weeks with a large and prayerful offering.

Sincerely yours,

MRS. B. H. ALLEN,
Cor. Secretary W. M. S.

RECEIPTS, AUGUST, 1910.

Howell Memorial, W. M. U.....	\$1 50
Seventh, W. M. U.....	50
Grace, W. M. U.....	25
Central, W. M. U.....	1 00
Edgefield, W. M. U.....	1 00
North Edgefield, W. M. U.....	25
Blythe Avenue, W. M. U.....	40
Friendship, W. M. U.....	75
Chestna, W. M. U.....	50
Sweetwater Association.....	1 35
Athens, W. M. U.....	1 50

Total.....\$9 00

DISBURSEMENTS.

To Cor. Secretary, postage.....	\$1 00
To Rec. Secretary, postage.....	3 00
To Secretary Y. W. A.....	2 00
To mimeograph ink.....	2 00

Total.....\$8 00

Letters received, 5; letters written, 12.

MRS. J. T. ALTMAN,

Treas. Tenn. W. M. U.

Distributed the following literature during the month of August, 1910: 10,025 envelopes for collecting State Mission offering; 2,412 programs for 8,980 leaflets; 12 copies each of Foreign Mission Journal and Our Home Field; 511 copies Missionary Messengers; 165 topic cards; 5 catalogues; 18 organization blanks; 195 mite boxes; 60 Fish; 31 copies Kind Words; 21 Mission Manuals; expense of mailing, \$15.28.

Respectfully submitted,
MRS. J. C. JOHNSON,
Ch'm Literature Committee.

One Cough

Ask your doctor about Ayer's Cherry Pectoral. If he says, "Take it," then take it. If he says, "No," then don't.

A cough, just a little cough. It may not amount to much. Or, it may amount to everything! Some keep coughing until the lung tissues are seriously injured. Others stop their cough with Ayer's Cherry Pectoral. Sold for seventy years. How long have you known it?

REPORT OF FIELD WORKER.

Your field worker has visited the following associations during August: Concord, Little Hatchie, Holston, Nolachucky, Chilhowee and Duck River. Churches at Cowan, Mt. Hermon, Powell's Chapel and nine in Providence Association have also been the field of labor during the month.

Institutes during August were held at Mineral Park for Ocoee Encampment and at Lebanon for Concord Association.

MARY NORTHINGTON.

REPORT OF Y. W. A. SUPERINTENDENT.

I have sent out during the month 77 mimeographed letters, and have written fourteen others, to which I have as yet received no reply.

MISS ELEANOR GARDNER.

REPORT OF SUNBEAM LEADER.

I have sent out 114 mimeographed letters in the interest of the Week of Prayer, enclosing in each one from the Secretary of the State Mission Board. Two Sunbeam Bands have been organized. One at East Chattanooga, with Mrs. N. B. Fetzer, 3307 Chamberlain Avenue, leader. The other is at Mercer in Little Hatchie Association, Mrs. Eugene Davis, leader.

MRS. E. C. WRIGHT.

The Ladies' Aid Society of Trezevant Baptist Church had a Silver Tea at the home of our President, Mrs. Maude Harris, on Monday afternoon, August 22, 1910. Hours from 3 to 6 o'clock. There were quite a number of ladies present. They all seemed to enjoy themselves very much, and especially did they enjoy the refreshments.

There was a free-will offering of \$6.50. Each lady left realizing what a pleasure it is to be together in a social way, and also felt indebted to Mrs. Harris for the pleasant afternoon. The hostess was assisted by her sister, Mrs. Goodwin.

BESSIE BROWER,
Secretary.

ASSOCIATIONAL MEETINGS.

September 15, Thursday, Tennessee Valley, Wolf Creek, Tenn.

September 15, Thursday, Eastanalee, at Smyrna Church, near Benton Station, Tenn.

September 15, Thursday, Salem at Burt Church, seven miles southwest of Woodbury, Tenn.

September 15, Thursday, Walnut Grove, at Maple Springs Church, Meigs County, Tenn.

September 20, Tuesday, Ocoee, at East Lake Church, Chattanooga, Tenn.

September 21, Wednesday, Friendship, at Bethel Church, near Newbern, Tenn.

September 22, Thursday, Holston Valley, at New Salem Church, near Rogersville, Tenn.

September 22, Thursday, Indian Creek, Philadelphia Church, Wayne County, Tenn.

September 22, Thursday, Clinton, at Briceville Church, Briceville, Tenn.

September 23, Friday, Union, at Gum Springs Church, near Doyle, Tenn.

September 23, Friday, Beech River, at Oak Grove, near Lexington, Tenn.

September 23, Friday, William Carey, at Cash Point, near Taft, Tenn.

September 27, Tuesday, Beulah, Pleasant Grove, 7 miles S. W. of Sharon, Tenn.

September 27, Tuesday, Northern, at Oaklonia Church, near Luttrell, Tenn.

September 28, Wednesday, New Salem, at Cedar Grove Church, 3 miles from Lebanon, Tenn.

September 28, Wednesday, Sevier, at Wears Valley Church, Sevier County, Tenn.

September 29, Thursday, Providence, at Pawpaw Plains Church, Roane County, Tenn.

September 29, Thursday, Riverside, at Creston Church, Creston, Tenn.

September 29, Thursday, Western District, at Henry Church, Henry, Tenn.

September 29, Thursday, Liberty-Ducktown, Shoal Creek Church, 18 miles southwest of Murphy, N. C.

October 1, Saturday, Judson, at Parker's Creek Church, Dickson County, Tenn.

October 4, Tuesday, Cumberland, at Mt. Hermon Church, Montgomery County, Tenn.

October 5, Wednesday, Weakley County, at Republican Grove, 2 miles west of Trezevant, Tenn.

October 5, Wednesday, Enon, at Beech Bottom Church, near Meaderville, Tenn.

October 5, Wednesday, Tennessee, at Mouth of Richland Church, near Blaine Station, Tenn.

October 5, Wednesday, Stewart County, at Shady Grove Church five miles south of Cumberland City, Tenn.

October 6, Thursday, Nashville, at Lockeland Church, Nashville, Tenn.

October 6, Thursday, Harmony, at Bethel Church, Harden County, Tenn.

October 6, Thursday, New River, at Straight Fork Church, Scott County, Tenn.

October 7, Friday, West Union, at Paint Rock Church, Almy, Tenn.

October 7, Friday, Southwest District, at Perryville Church, Perryville, Tenn.

October 12, Wednesday, Tennessee Baptist Convention, Jefferson City, Tennessee.

October 19, Wednesday, Wiseman, at Cedar Bluff Church, 8 miles north of Hartsville, Tenn.

October 20, Thursday, Campbell County, at Murrayville Church, Murrayville, Tenn.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA OREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

Baptist and Reflector

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Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tennessee. Address only personal letters to the editor, individually.

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WAS TENNYSON A PROPHET?

In Locksley Hall, Tennyson wrote:

"For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight dropping down with costly bales;
Heard the heavens filled with shouting, and there rained a ghastly dew
From the nation's airy navies grappling in the central blue;
Far along the world-wide whisper of the south wind rushing warm,
With the standards of the peoples plunging thro' the thunder storm;
Till the war-drum throb'd no longer, and the battle-flags were furled
In the Parliament of Man, the Federation of the World."

Evidently Tennyson had prophetic vision in predicting the airship, but did he have prophetic vision in predicting the warfare in the air? And did he have prophetic vision in predicting that as a result of this there would come universal peace? It looks so.

MR. PABST, PROHIBITIONIST.

The signature of Mr. Pabst, the famous, or shall we say "infamous" beer man of Milwaukee, to a prohibition petition may sound strange, but it is said to be a fact. The petition is to the Wisconsin Legislature, urging that Grand Avenue in Milwaukee, on which the home of Mr. Pabst is located, shall be made a boulevard, from which saloons shall be forever banished. The liquor men know too well the evil influences of saloons to want one near their own home. They are

perfectly willing, however, to have saloons located near the home of everybody else. The *Alabama Baptist* makes the suggestion that the petition of Mr. Pabst "should be heralded abroad and the millions who have contributed to make his fortune during the past quarter of a century should rise en masse and widen the limits of that prohibition district around Grand boulevard to embrace, not only the Capital city, and the State of Wisconsin, but also the thirty-nine commonwealths in which the beer barons are still protected in their robbery of the people." Amen.

TRIBUTE TO THE BAPTISTS.

In an address before the London Baptist Ministers' Conference, Canon Hensley Henson, D.D., of Westminster Abbey, paid a warm tribute to the Baptists. "In Westminster Abbey we hope shortly to add to our memorials the window which is to commemorate the name and works of the illustrious Baptist, John Bunyan, one of the greatest figures in the history of English literature, as well as a hero of English Christianity. No Englishman who values his birthright of civil and religious liberty will think without reverence of those obscure and persecuted Baptists who were the pioneers of religious toleration. We have all come round to their way of thinking now; but, none the less, we owe it to them that the traditions of English citizenship contain this precious element of spiritual freedom."

Commenting on this the *Baptist World* well says:

"This is finely said. The Baptists were the English heretics of the seventeenth century. They were the prophets of the future. The world is at last beginning to recognize its debt to the Baptists. Our people have today a greater mission to the world than ever. And yet some people are ashamed to be Baptists!"

A "STINGY OLD PURITAN."

Dr. D. K. Pearsons, the Chicago philanthropist, who has given away more than \$6,000,000 in his lifetime, is now advertising his home at Hinsdale for sale, and hopes to realize \$30,000 more, which will also be given away. He is 90 years old. His wife and all his near relatives are dead, and as he has tired of the cares of maintaining the home, he is ready to part with it and thus dispose of his last piece of real estate and wind up his estate by giving the proceeds to charity.

The list of schools which Dr. Pearsons has assisted embraces forty institutions in more than twenty States.

A New England conscience, and not a desire to gain publicity, led Dr. Pearsons to give his fortune away. In discussing his philanthropies recently, he said:

"Another thing I want distinctly understood by every one is that I am not benevolent. To call me benevolent is to make a great big mistake. I am not, positively, once for all; I haven't a spark of benevolence in my makeup. I am a hard-hearted, tight-fisted old curmudgeon, without a trace of charity. I am giving my money away because I want to be my own executor. I want to know just where my money goes and what is done with it. I want to see it really doing some good. The man who waits till he is dead to see where his money goes never sees it. When people call me a stingy old Puritan, I take off my hat to them, and consider I am complimented. I would rather be that than a spendthrift."

Oh, for more "stingy old Puritans."

THE GROWTH OF THE ENGLISH LANGUAGE.

One of the most notable events of recent date is the opening of China to the English language for scientific education in the schools. Attempts at some universal language have been made from time to time, notably such as Volapuk and Esperanto. But while you may make a dead jump, you can not galvanize it into real life. A language, in order to be of use, must be a living thing, spoken by a living race. The only dead tongue that can be successfully cultivated is that

which, like Latin or Greek, enshrouds a great literature. This action of China regarding English as the educational language for 400,000,000 people, establishes it as the world language. One can now go further and do more with English alone than with any other tongue, but this step fixes its universality beyond peradventure.

Our recent trip abroad convinced us that there must and will be, some day, a universal language. Just what language will finally become the universal one may still be a question, whether Esperanto or Volapuk or French or German or English or what. As stated last week, the English language has far outgrown during the nineteenth century any other language. The following are the figures: The English language, which a century ago was spoken by 20,000,000 individuals, is now spoken by 100,000,000; French, 34,000,000, now, 46,000,000; German, 36,000,000, now 70,000,000; Russian, 30,000,000, now 69,000,000; Italian, 12,000,000, now 32,000,000; Spanish, 30,000,000, now 44,000,000. This action of China will go far towards making English the universal language.

THE EBENEZER.

This is one of the babies among the Associations of the State. It is seventeen years old. But it is rather a vigorous youngster with 37 churches and 2,500 members. It met at New Hope church in Giles County. The old officers were re-elected, as follows: Rev. J. W. Patton, Moderator; Rev. W. E. Walker, Clerk; J. P. Brownlow, Treasurer. The introductory sermon was preached by Rev. J. E. Hight. We reached the Association just as he was closing. But we heard good reports of it.

Among other visitors were Brethren J. E. Merrill, of Alabama; John Hazelwood, of Chattanooga; W. C. Golden, and Miss Northington. The discussions of the various subjects were quite interesting. Some of the best speeches were by Brethren W. C. Golden on State Missions; J. E. Hight on Home Missions; T. H. Athey on Foreign Missions; Misses Brownlow and Northington on Woman's Work; J. E. Merrill on Religious Literature. On Wednesday night Rev. J. E. Merrill preached a strong gospel sermon and Rev. W. R. Beckett on Thursday night. A remarkable record was made by the Woman's Missionary Union in the Association. They grew from three Unions to 22, and the contributions from \$300 to \$500. This result was due largely to the intelligent and active labors of Miss Cora Brownlow, Vice-President of the Association, as well as Miss Mary Northington, Field Secretary of the Woman's Missionary Union, who assisted Miss Brownlow in the organization of this Union. The New Hope church has a membership of about 70. It is now without a pastor. Bro. E. C. White, who has been superintendent of the Sunday School for a number of years, has been doing the work of pastor largely in the absence of a pastor, and the result of his labors is shown in a considerable increase in the contributions of the church. The hospitality was cordial and abundant. We enjoyed being in the home of Prof. F. D. Anderson.

JAPAN AND KOREA.

The *Watchman* does not mince words in discussing the annexation of Korea to Japan. It says:

"The formal annexation of Korea to the Japanese Empire, which the press reports as fully consummated, is an event which should not be passed without a clear statement of its ethical aspects. Korea was the real point of controversy which caused the war between Japan and Russia. On making of peace the independence of Korea remained intact, and later the government of Japan voluntarily sent a note to the powers, that the independence and integrity of Korea would be scrupulously regarded. It has since become apparent that at the very time that note was sent to friendly powers, Japan was carrying forward plans looking to the complete annexation of Korea. The Japanese have been emigrating to Korea at the rate of 200,000 a year. Under the pretext of guarding the interests of these emigrants, Japan appointed a minister's residence at Seoul, the capital of Korea. As a matter of fact since that

time the annexation of Korea to Japan has been real in everything except name. The emigration has been aided by a great company subsidized by the Japanese government; the lands of the Koreans have been seized and given to Japanese; the Emperor of Korea has been practically prisoner in his own palace, and has been deprived of all power; in the treatment of the Korean people, the Japanese have been merciless in the destruction of life and property; the population of whole villages has been massacred, and the land bestowed on Japanese; and the Japanese have exploited Korea without reserve and without check for their own benefit, and at last, without a shadow of excuse or right, have formally annexed the weaker nation to the Japanese Empire. History fails to record a more absolute violation of national rights or a more unjustifiable seizure of the territory of a peaceful and unoffending people. And under the circumstances the whole proceedings from the first, is now seen to be a gross affront to friendly nations, a deception, and an imposition on the confidence reposed in Japan by the nations of the world; a breach of international courtesy, and a serious imputation of the possibility of trusting the good faith of Japan in keeping its international agreements. Japan would not have dared to commit such a breach of international faith alone, but has taken advantage of the alliance with Great Britain, and has committed this dastardly deed under the moral support of that great power."

These are certainly strong words. Are they deserved?

STATE MISSION MONTH.

Remember that September is State Mission month. Let all of your contributions this month be given, for the most part, to that object. The State Mission Board, with Dr. W. C. Golden as Secretary, is doing a great work in Tennessee. The following are the figures of work accomplished for the first three quarters of the year, ending June 30:

Missionaries employed	62
Colporters employed	48
Total number of workers	110
Days labored	10,475
Stations supplied regularly	105
Stations supplied irregularly	622
Sermons preached	5,321
Addresses delivered	1,901
Total sermons and addresses	7,222
Professions of faith	1,791
Churches organized	11
Constituent members	223
Received by baptism	786
Received by letter	683
Received by relation and rest.	110
Total number received	1,802
Church houses built	16
Church houses repaired	19
Cost of buildings and repairing	\$19,622.22
Churches paid mission pastors	7,974.63
Churches gave to St. Miss.	1,919 70
Sunday Schools organized	54
Enrollment in same	2,133
Sunday School addresses	1,087
S. S. supplied with literature	65
S. S. Institutes held	80
Bibles and Testaments sold	3,329
Bibles and Testaments donated	702
Other books sold	5,739
Pages of tracts distributed	194,360
Religious visits made	13,475
Families prayed with	2,984
Families without a Bible	566
Received from book sales	\$ 3,408.85
Received from S. S. and Col.	127.00

The report of Treasurer Woodcock tells the tale of the receipts for the nine months of the State Convention year, which ended June 30:

Ministerial Relief	\$ 652.79
Ministerial Education	1,595.91
Orphans' Home	5,664.77
S. S. and Colportage	536.18
Home Missions	16,244.69
Foreign Missions	21,487.42
State Missions	7,033.50
Total receipts	\$53,215.26

The receipts for the nine months of the year

when compared with the same period last year, show the following gains:

Ministerial Relief	(Gain).....\$ 210.23
Ministerial Education	(Gain) 611.62
Orphans' Home	(Gain) 988.02
S. S. and Col.	(Gain) 60.97
Home Missions	(Gain) 2,341.42
Foreign Missions	(Gain) 1,413.40
State Missions	(Gain) 2,466.58
Total net gain	\$8,092.24

Treasurer Woodcock adds:

"It will be seen from these figures that we have gained on all the seven objects of the Convention, a thing that we have never done before, so far as we know. This is all the more gratifying because our gains are large on all three of the mission objects, making the total gain the largest in our history."

This is all very gratifying, but we must not allow our gratification for the success in the past to prevent a larger success in the future.

PERSONAL AND PRACTICAL.

—Rev. Allen Fort, of Chattanooga, supplied the First Church, Savannah, three Sundays in August, and spent a part of his vacation in Northfield, Mass.

—Rev. Sid Williams, the well-known evangelist, is engaged in a successful meeting at Sentinel, Okla. Large congregations attend upon his ministry. He is being assisted by Mr. M. L. Lifsey, as singer.

—We tender sympathy to our friend, Rev. W. M. Wood, pastor at Mayfield, Ky., in the death of his father, Mr. John S. Wood, of Chattanooga, of which Brother Wood told us last week. Brother Wood had lived a noble and useful life.

—Rev. R. S. Gavin requests the address of his paper changed from Enterprise, Ala., to Huntsville, Ala. He returns to Huntsville to resume charge of the First Baptist Church, of which he was for several years previously its successful pastor.

—We extend to our friend, Rev. W. T. Campbell, of Pueblo, Col., our sympathy in the recent death of his wife. The "Central Baptist" says of her: "She was a great and good woman, a true-hearted girl, a consecrated woman, a devoted wife and mother."

—We ran out to Tennessee College one afternoon last week to put our daughter in school. We found that on that date there were 112 students in the school as against 95 on the same day the previous year, an increase of nearly 20 per cent., which is certainly quite gratifying.

—Rev. J. E. Merrell, of East Florence, Ala., is visiting friends and relatives in Tennessee, where he was reared. While he is here, we should be glad if one of our vacant Tennessee churches would lay hands upon him and keep him in the State. He is an excellent preacher and a valuable man.

—Rev. R. D. Cecil, State evangelist, closed a week's meeting at Mt. Lebanon Church, Duck River Association, as a result of which Pastor L. D. Agee baptized seven in Duck River. Brethren Agee and Cecil went from Mt. Lebanon to New Bethel Church to begin a meeting. We hope to hear of gracious results there also.

—Rev. Martin Ball says in the "Baptist Record": "Editor Folk, of the 'Baptist and Reflector,' asks the Baptists of Tennessee, 'Do we need a State Paper?' Having lived in Tennessee many years, let us answer. The Master's work in any State would be almost a complete failure without some organ of communication." Do you agree with him?

—As a result of the great meeting at Alexandria, in which the pastor, Rev. J. H. Booth, was assisted by Rev. J. W. Foster, of Waco, Texas, Brother Booth baptized seven others last week, making 41 received altogether by baptism and about 60 by baptism and letter. The church at Alexandria has taken on new life.

—We spent last Sunday in Lebanon, preaching morning and night. The church has been without a

pastor since the resignation of Dr. J. M. Phillips a few weeks ago. The members, however, have several brethren in view whom they are thinking of calling, and will probably call some one soon. The church is in good condition for work.

—Mrs. Virginia F. Derieux, mother of Dr. W. T. Derieux, Secretary of the State Mission Board of South Carolina, died at the home of her daughter in DeLand, Fla., August 20, at the age of 86 years. The "Baptist Courier" says: "She was a woman of many graces of character and Christian virtues. She was an active, useful member of the Baptist Church for almost her life-time." We tender to Dr. Derieux our sympathy in his great loss.

—Rev. W. James Robinson has just finished his first year of active work as pastor of the First Baptist Church, Macon, Mo. The report of the church to the Association is one of the best it has ever made. The Sunday School has gained about 40 per cent. in average attendance. The benevolences have been good—for several objects far in advance of any previous year. The church is now supporting a ministerial student and an orphan, besides giving to every other Board. Bro. Robinson will be remembered in Tennessee as formerly pastor of the North Edgefield, Nashville, Winchester, Johnson City and Morristown Churches in this State.

—Dr. H. W. Virgin, pastor of the First Baptist Church, Jackson, makes the following response to our question, "Do we need a State paper?" "I note in your paper that you ask whether we feel that the Baptists ought to have a State paper. That reminds me! Find enclosed my check and forgive a criminal oversight. I have a keen appreciation of the great work which you are doing for our denomination, and those of us who are interested in the University here greatly appreciate the splendid work you are doing for this school in giving it the full use of your columns." Now, that is a very kind response both in word and deed, and is much appreciated.

—Mrs. Eaton, wife of the lamented Dr. T. T. Eaton, who was for over twenty-five years pastor of the Walnut Street Baptist Church, Louisville, and for over twenty years editor of the "Western Recorder," died on September 6th at the home of her daughter, Mrs. Ed. Farmer, in Louisville. Mrs. Eaton was 64 years of age at the time of her death. She was born in Robertson County, Tenn., and was a daughter of William and Sarah Roberts. She lived in Rutherford County and was married to Dr. Eaton 39 years ago at Nashville. She leaves two children, Joseph H. Eaton and Mrs. Ed. Farmer. Mrs. Eaton was a noble Christian woman, and, besides the members of her family, leaves many friends to mourn her death.

—Rev. W. J. Mahoney, of Greenville, Ky., has been in the city for the past several days visiting and having his eyes treated by our skilful Baptist oculist, Dr. G. C. Savage. Brother Mahoney has not been pastor at Greenville yet quite a year. During that time the church has taken on new life. They have decided to build a new, elegant parsonage for Brother Mahoney. There was a gratifying increase in the membership of the church as reported to the last Association. At the Association Brother Mahoney was elected Moderator. He is also editor of the Associational paper, "The Word and Work." Brother Mahoney is a Nashville boy, and his friends here are glad to know of the good work which he is doing in Kentucky.

—The following figures show the magnitude of the Foreign Mission work. We have given them before. It will be well to give them again for use at Associations: There are now 19,280 missionaries, 98,388 native workers, 1,925,205 adult communicants, 5,291,871 adherents, 81 colleges and universities, 489 normal and theological colleges, 111 medical colleges, 92 nurses' training schools, 1,504 boarding and high schools, 284 industrial training schools, 113 kindergartens, 28,901 elementary and village schools, 1,574 hospitals and dispensaries, which treated in a single year 4,231,635 patients; 265 orphanages, 88 leper asylums, 21 homes for untainted children of lepers, 25 institutions for the blind and for deaf mutes, 21 rescue homes for fallen women, 103 opium refuges, 15 homes for widows, 28 industrial homes, and the annual expenditure is \$24,613,000, while \$2,726,000 more are contributed by the natives themselves.

=THE HOME=

LIFE'S HIGHEST MOTTO: "OTHERS."

Lord help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for—Others.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you,
Must needs be done for—Others.

Let "self" be crucified and slain,
And buried deep; and all in vain,
May efforts be to rise again,
Unless to live for—Others.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking of—Others

Others, Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live like Thee.—Er.

THE DANGEROUS DOOR.

"O, Cousin Will, do tell us a story! There's just time before the school bell rings." And Harry, Kate, Bob, and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will "I will tell you about some dangerous doors I have seen."

"O, that's good!" exclaimed Bob. "Were they all iron and heavy bars? And if one passed in, did they shut and keep him there forever?"

"No. The doors I mean are pink or scarlet; and when they open, you can see a row of little servants standing in white, and between them is a little lady dressed in crimson."

"What? That's splendid!" cried Kate. "I should like to go in myself." "Ah! it is what comes out of these doors that makes them so dangerous. They need a strong guard on each side, or else there is great trouble."

"Why, what comes out?" said little Peace, with wondering eyes.

"When the guards are away," said Cousin Will, "I have known some things to come out sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty little doors, and one opened and the little lady began to talk like this: 'What a stuck-up thing Lucy Waters is! And did you see that horrid dress made out of her sister's old one?' 'O, yes,' said the other little crimson lady from the outer door. 'And what a turned-up nose she has!' Then poor Lucy, who was around the corner, ran home and cried all the evening."

"I know what you mean," cried Kate, coloring. "Were you listening?"

"O, you mean our mouths are doors!" exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards, and where do they come from?"

"You must ask the Great King. This is what you must say: 'Set a watch, O Lord; before my mouth; keep the door of my lips.' Then he will send Patience to stand on one side and Love on the other, and no unkind word will dare come out."—*Southern Churchman.*

ONE SCHOOL DAY.

The girls of District Number Seven were gathered under the big maple on the school-house lawn, discussing with

much animation their plans for the "first day" of school.

"Maud, have you bought the flags?" "Who's going to fix the platform?" "We musn't forget the extra chairs and the little table."

"Oh, yes, and the jar of ferns." "How about the flowers? I'm going to bring lilacs and pansies."

"So will I; and I guess some of our apple blossoms will keep till then; they're just budding."

"What are you going to wear, Grace? I've got a new pink lawn on purpose."

"I'm going to wear white."

"So am I. I've got a new dress, too, with elbow sleeves, all trimmed with lace."

The matter of dress presently became the all-absorbing topic, until each girl had described at length the gown she intended to wear on the important occasion.

"Do you know, girls," Lida Weston said suddenly, "Sadie Morris hasn't anything fit to wear. The other day, when some of us were talking about our new dresses, she ran off all at once, and pretended to be looking for four-leaf clovers. I followed her, and found her sitting in a corner of the fence, crying like everything. And it was just because we're all going to have pretty new dresses and she can't. All she's got to wear is a brown serge that she wore all winter for best, or else a gingham dress that she had last summer, that's too short for her. I think it's a shame!"

"Why can't she have something new?" asked Lizzie.

"She says her Aunt Ann can't afford to get her anything."

"Dear me! I'm sure she has to work hard enough, waiting on that little lame chap and looking after the other two. I suppose that's why she isn't here today; she ought to have something once in a while. Seems to me the aunt must be awfully stingy."

"Oh, I guess not. She works hard enough herself. Ever since Captain Fanning's been away, you know, she's had to support the family. Mart isn't old enough to help much, and they've spent so much money on little Tad. I've heard her tell mamma all about it. Sadie knows it isn't her Aunt Ann's fault that she can't have nice things, but, of course, it makes her feel bad when the rest of us have them, and she can't."

"Poor thing! I don't wonder. I wish we could help her out. She might have my last summer's white dress," said Grace, "if mamma's willing, but I'm afraid she's too proud to take it; besides, it's probably a mile too big for her."

"Pshaw! there's the old bell," cried Esther. It always rings just when we're in the midst of something."

"Let's all be thinking it over, girls," suggested Lida, "and see if we can't plan a way."

"All right," chorused the girls, and with one accord they made a grand rush for the door.

Sadie entered the school room next morning with a beaming face. She held a whispered consultation with Lida in the entry, after which there were two sunny faces instead of one. Before noon all the girls had learned the happy secret, and there was general rejoicing.

Sadie had among her few treasures a five-dollar gold piece, a birthday gift from her mother the year before she died. It was to be saved, so her mother had said, until some time that she needed it very much for something it seemed right for her to have, but which she could not otherwise get. Why should she not spend the five dollars now for a white dress? Surely she

wanted it and needed it, and could get it in no other way.

"Oh, Sadie, that would be lovely!" cried Lida; "and I am quite sure mamma would cut it for you and help your aunt make it, for she has so little time, and there's only a week now, you know, before the last day."

After school, Sadie hastened home to confide her project to Aunt Ann, and ask her consent. Little Annie came running down the path to meet her, full of important news. She climbed on the rickety fence and called out, with her mouth full of crackers, "Tad's bwoke his bwace."

Sadie's face sobered instantly. No one knew better than she what it meant when Tad broke his brace. The last time it happened, there had been pinching and self-denial in the little home for a whole month. There was no coffee for breakfast, no milk for supper, no butter at all, because the money must be saved to send the brace to the city and have it repaired. And, worse than any or all these things, during those four long weeks, poor little Tad was a prisoner, hobbling about the room on his crutches, not able to go out of doors. What long, long days those were! Sadie could see, even now, the pale, patient little face with the big blue eyes gazing out at the snow drifts, counting the busy snow birds and watching the icicles melt in the sunshine.

Now, perhaps, it would not be quite so hard, because it was summer time, and he could sit on the porch or under the trees; but that was all, for one little foot was utterly useless, and he could not use the other on the rough ground without his brace. And to think of being without it for a whole month!

"Tum on, Tadie," commanded Annie, tugging at her cousin's dress, for Sadie stood leaning on the gate and staring, apparently at nothing. Suddenly she whirled about, ran up the steps and dashed into the little sitting-room. She went straight to the forlorn little figure on the end of the lounge and took it into her arms, bread and molasses, woolly dog and all.

"Poor little man," she said, gently; "has the old brace gone and broke again? Never mind, Taddy boy, we'll have it fixed very soon. I've got the money, right now, do you hear? and we'll send it off this very night, and you'll have it again in about four days—only four little short days! What do you think of that?"

She left the boy with a happy smile on his face and hurried to the kitchen.

"Aunt Ann, listen, please, and don't say 'no.' I want you to take the five dollars that mamma gave me and send Tad's brace to be fixed right away. I've just promised him it should go to-night, so you won't let him be disappointed, will you, Aunt Ann?"

It was some little time before the pleader won from Aunt Ann a reluctant consent, and then it was given with the inward resolve that the money should be accepted only as a loan, to be replaced as soon as possible.

It was necessary to explain to Lida and her mother the sudden change of plans, and, as Sadie was not at school on Monday, Lida told the whole story to the girls. Then followed a long, secret conference, the result of which was casually announced to Sadie on Tuesday at the morning recess.

"Oh, I must tell you, Sadie," Lida began, "we've made up our minds we won't dress up for the first day. We're just going to wear our every-day school dresses, then we can have a good time and not be afraid of soiling them."

"And we have to change, too, in the play," said Esther, "and we'd get all mussed up."

WORTH WEIGHT IN GOLD

Lady Learned About Cardui, The Woman's Tonic and is Now Enthusiastic in its Praise.

Mount Pleasant, Tenn.—"Cardui is all you claim for it, and more," writes Mrs. M. E. Rail, of this place.

"I was a great sufferer for 2 years and was very weak, but I learned about Cardui, and decided to try it. Now I am in perfect health.

"My daughter, when changing into womanhood, got in very bad health. I gave her Cardui and now she enjoys good health.

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

Being composed exclusively of harmless vegetable ingredients, with a mild and gentle medicinal action, Cardui is the best medicine for weak, sick girls and women.

It has no harsh, powerful, near-poisonous action, like some of the strong minerals and drugs, but helps nature to perform a cure in a natural easy way.

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.

"And I don't believe my new dress will be done, anyway," added Grace.

"And it might rain, you know," remarked Ella.

Sadie looked from one bright face to another, with flushed cheeks and misty eyes.

"Girls," she cried, "I believe you're doing it just for me, and it isn't fair. I won't let you do that."

"For you! The idea! Why, we're doing it for ourselves. It's settled for good, isn't it, girls? And you're not to say a word against it, Sadie, for we're all perfectly delighted."

So it came about that, on the first day, every girl appeared in a fresh gingham dress, Sadie's having been lengthened and laundered by Aunt Ann the very day before. Every person among the audience gathered to witness the pleasing exercise knew the reason, and to them the faces, beaming with health and happiness, looked fairer than they could possibly have done above the daintiest of muslin and lace.

Sadie's cup of joy was full, for in that audience sat Uncle Thaddeus, who had returned from a long voyage the night before.

"If I only knew in time," he said to the girls afterward, "Sadie would have had her white dress."

"But we're glad she didn't," declared Lida; "we've had a much better time."

"Yes; oh, yes," cried all the girls, and no one, looking into their happy faces, could for a moment doubt their words.—Hattie Hunting Pierson, in Youth.

IF TIRED, RESTLESS, NERVOUS, TAKE HORSFORD'S ACID PHOSPHATE.

It quiets and strengthens the nerves and brain, and induces refreshing sleep.

FIRST DOSE CURED.

Permanent relief: "My daughter contracted chills in 1877. No prescription ever gave more than temporary relief, no tonic kept them off. Two bottles of Hughes' Tonic cured her completely. She had no chill after taking the first dose." Sold by Druggists—50c, and \$1. bottles.

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Young South
 Mrs. Laura Dayton Eakin, Editor

Missionary's Address: Mrs. P. P. Medling, Kagoshima, Japan.

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Address
 309 WEST SEVENTH STREET
 Chattanooga, Tenn.

Mission topic for September, "A WORLD SURVEY."

Look out over the big, big world. Count the countries we are interested in, the countries that have not the gospel. There is China, Japan, Africa, Italy, South America, Cuba, Mexico. What do you know about each one? What missionary do you know in each of them? Where is the Young South Missionary located? If you have the calendar you will find some one to pray for every day. "The field is the world!" —L. D. E.

CORRESPONDENCE.

Here in the First Church in Chattanooga, we are very busy getting up the box for Watauga Academy, Butler, Tenn.

Last Thursday the Woman's Association was spending the day with Judge and Mrs. Lewis Shepherd in their beautiful country home. There were thirty of us, and we went out in a four-horse tallyho, in an automobile and other vehicles. It was eight miles out, over Mission Ridge, and how much we enjoyed the ride through the woods!

When we were all seated in the broad verandah, and had taken out our fancy work, some one suggested that we play a "game," and one of our best workers passed round little slips of folded paper. Each lady was bidden to hold hers unlooked at until all were supplied, and then the leader said, "Open!" and we read aloud.

Then in the midst of much laughter, each lady announced the gift she was expected by the Woman's Missionary Society to bring in for the box. Mine was "a butcher knife," others had cups and saucers, oilcloth, goods for curtains, tin pans, etc.

At Sunday School on Sunday, this same lady gave a folded paper to each class, naming other things needed in the dormitories. Mine was told to provide a white counterpane. The Young Woman's Missionary Society will furnish table napkins, and altogether, when September 15 comes, and we pack the box, we hope to have a nice supply. Isn't that a pleasant way to suggest the good work to everybody? Suppose you try it in your church!

Oh! yes, we have some messages this week:

No. 1 is from those friends of the orphans at Trimble:

"Dear little brothers and sisters: It has been about three months since our class wrote you. We are here again this beautiful morning with our monthly offering of \$2.12 to give you. 'God loveth a cheerful giver.' We hope to hear from you soon, and we wish you much success."—Intermediate Class, Annie Pitts, Teacher. 18 enrolled.

And in answer No. 2 brings us glad news from the orphans. Read it with prayers and thankfulness. It is well written. One little orphan girl is learning well, certainly:

"Baptist Orphanage, Nashville, Tenn., September 3, 1910.—Dear Mrs. Eakin: I suppose you think that I have for-

gotten you, but I have not. We have all had a very pleasant summer. About the last of June, Miss Fannie Battle, of the United Charities, called Miss Haynes and told her to bring twenty of the girls to the 'Maj. Thomas Fresh Air Camps.' It would have amused anybody to have seen us start out, each little girl with a package under her arm going to spend two weeks.

"When we got there Miss Battle said: 'Oh! I forgot the boys.' So the next train brought out ten of the boys, and we had two weeks of real country life. It certainly was grand. Some of us never had experienced anything like it.

"When our two weeks were out we came home and the other children went. Everybody just enjoyed it so much that we never will get through talking about it.

"Then when we all got back home the Calvary Baptist Sunday School had their picnic, and sent out a special car for us, and we all enjoyed the day at Shelby Park.

"We are so grateful to the people that have been so good to us this summer.

"Last Thursday we had our annual picnic at Glendale, and of course we had a good dinner and a great deal of fun.

"Although we have had a very pleasant summer and several outings we have not neglected our work. Most of us are nearly through with our sewing, and will be ready to start to school next Wednesday.

"We thank the Young South for their contributions. We have no money to send you but we do remember you in our prayers."—Your little friend, Della Miller.

Thank you so much, Della! All who have sent offerings to the Home, as well as the kind children at Trimble, must consider this a letter to them. We are so much pleased to hear of the happy summer. May God bless the kind friends who made it possible. Keep us in touch, Della, this fall and winter with all the happenings at the Home.

You remember, don't you, the \$5.00 sent to the Jewish Mission last week. In acknowledging its receipt, Dr. A. Lichtenstein says:

"I thank the Young South for their interest in our work. The Lord knows our needs. We look to Him daily for our support, and we feel encouraged to go on doing the will of the Master. We believe the Lord is with us, and Jewish souls are being saved from time to time in St. Louis, and through the South.

"I am sorry to say my wife's health is broken down from overwork in the Lord's vineyard. Please remember us in your prayers. Anything you can do for this work will be greatly appreciated."—A. Lichtenstein, Supt. of Jewish Mission.

I'm sure Mrs. Mattie Smith of Grand Junction will rejoice over her offering in memory of her husband. It seems to have fallen where it was greatly needed.

The next comes from Woodbury:

"Accept an offering from the church at Burt. They send \$1.70 to the Orphans in West Nashville. Reading the Young South page prompted one of the girls in the Junior class to suggest that each member give a penny each Sunday for the orphans, and another little girl in the Card class wanted to help too."—Miss Kate Williams, teacher.

That's the way to do things! Just begin and the pennies count up. Thank the children, Miss Williams, and be sure they hear the letter from Della Miller. I'm sure they will go on helping those children under Baptist care.

And Athens, the never failing, is here again:

"Enclosed find \$1.25 from the Sunbeam Band. Give it to the orphans in West Nashville."—Geneva Thomas, Treasurer.

See that your band, too, hears the letter from Della Miller, won't you? We are so grateful to you for all your kind interest in Young South work.

And last of all comes Mt. Carmel Church:

"You will find enclosed \$5.00, to be distributed as follows: For State Missions, \$1.25; for Foreign Missions, \$1.25; for Sunday School and Colportage, \$1.25, and Ministerial Relief, \$1.25."—A. J. Todd, Church Clerk.

We are much indebted for this good help. Please thank Mt. Carmel for allowing the Young South to be its medium, Mr. Todd.

Now, here's hoping for a big pile of letters next week. September ought to mean much for us, because the State Convention will have our report soon. I don't want to be behind other years.

Remember the Medlings at your first meeting.

Fondly yours,
 LAURA DAYTON EAKIN.
 Chattanooga.

RECEIPTS.

First quarter's offerings (May, June, July, 1910)	\$ 98 35
August offerings	58 87
First week in September, 1910—	
For Foreign Board.—	
Mt. Carmel Church, by A. J. T.	1 25
For State Board.—	
Mt. Carmel Church, by A. J. T.	1 25
For Orphans' Home.—	
Intermediate Class, Trimble	
Sunday School, by A. P.	2 12
Classes in Burt S. S. by K. W.	1 70
Athens Sunbeams, by G. T.	1 25
For S. S. Board.—	
Mt. Carmel Church, by A. J. T.	1 25
For Ministerial Relief—	
Mt. Carmel Church, by A. J. T.	1 25
Total	\$167 29

Received since May 1, 1910.—	
For Foreign Board	\$ 93 06
For Home Board	6 59
For State Board	7 50
For Jewish Mission	6 75
For Orphans' Home	32 39
For Margaret Home	3 90
For Foreign Journal	3 75
For Home Field	2 25
For Our Mission Fields	60
For Ministerial Relief	4 25
For Ministerial Education	2 10
For Baptist and Reflector	2 00
For S. S. and Colportage	1 25
For Postage	99
Total	\$167 29

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

THE EARLY AMERICANS.

In pioneer American days it was not necessary to pay so much attention to what kind of food was eaten and how to prepare it. Frontiersmen after chopping wood or shooting Indians all day, had an appetite and power of digestion which could trifle with anything capable of being swallowed. The second generation, the children of the frontiersman, inherited a splendid internal mechanism. But now we are getting into the third and fourth generations, and it is really time we learn the gentle art of eating, not only for the sake of enjoyment but for tolerable health.

From bad digestion comes an endless train of ills. The stomach which fails to do its duty towards ordinary food, is very liable to set up a demand for alcoholic stimulants or for drugs, or else puts in train other ailments known only to doctors, who profit by their exclusive information. The perfect assimilation of food depends much upon proper cooking and seasoning, and to disregard such produces a very unhappy state, generally resulting in indigestion. It is not necessary to deprive anyone of the joys of a well-filled table. The whole secret is to win the American people away from their mode of eating and their superstitious beef-steak, fried potatoes and ice water and to convince them that the world produces other things which may and should be eaten. Variety of food is the enemy of indigestion, but this variety should not consist of meats and bread alone; the system needs stimulating as well as nourishing food, or, in other words, meats, breads and vegetable products.

The majority of the public do not consider the value of spices we use in our daily life to their full extent. Upon further reflection let us imagine a soup, roast, or other similar food without salt, pepper, etc., and we will at once understand its great value.

After knowing the above you will readily understand why Gebhardt's Eagle Tabasco Sause is hailed with delight by every housewife who desires to use this popular flavor. It is impossible to describe the variety of usefulness. It can be used in everything in which spices of the pepper variety are employed. With this article the ingenious cook will prepare hundreds of new dishes of an appetizing and healthful nature. It imparts a delightful relish and exquisite flavor to meats, fish, soups, gravies, etc., and materially aids digestion. Just a drop or two in a plate of soup, will give zest to the most idle appetite. In the manufacture of Gebhardt's Eagle Tabasco Sause, only the pure extract of the finest kind of Tabasco Pepper, grown especially for them in the State of Tabasco, Mexico, is used. It is made absolutely pure in the most approved manner. It contains no artificial coloring or preserving matter. It is very concentrated, and should always be mixed with your gravies, sauces, etc. If you have never tried Tabasco Sause, you don't know what you are missing in a delicious relish and flavor. Ask your grocer for a bottle of Eagle Brand Tabasco Sause and try it. Also tell him to give you one of our recipe books "Good Things to Eat." If he can't supply you, send us 50c for trial bottle and this book. Write for the book anyway—it's full of good things that every housekeeper ought to know. Address, Gebhardt Chili Powder Co., San Antonio, Texas.

BELLS.

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AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. S. K. Hurst of Decaturville, Tenn., was lately assisted in a revival by Rev. Thomas M. Newman of Lexington, Tenn., at Bath Springs church which resulted in three conversions and two additions by baptism.

It is a matter of deep regret to his many friends that Rev. J. N. Joyner of Westport, Tenn., has been in such wretched health for several weeks as to preclude the possibility of his keeping several engagements to hold revivals. We sincerely trust he will speedily recover. He is a useful man.

The death last week of Mrs. Eula Marie Welch of Lexington, Tenn., young wife of Henry A. Welch, removes from life's activities a consecrated Christian woman. The writer saw her converted, baptized her, married her and it fell to our sad lot to preach her funeral. She made others happy and glorified God in life.

In the revival last week at Parsons, Tenn., there were a large number of conversions and 27 additions, 12 by baptism, among them several heads of families. Rev. Andrew Potter of Paris, Tenn., assisted the writer and did the greater part of the preaching. He did it well. Rev. John W. Barnett of Parsons was also a splendid helper.

Cleve Anderson, a young man of deep consecration, was licensed to preach by the church at Lexington, last Sunday. He gives promise of doing much good. He preached his first sermon Monday night. He will enter school.

Rev. James R. Doan of Henderson, N. C., accepts the care of the church at South Boston, Va., and the saints in the Old Dominion are happy over his return to them.

The First church, Orange, Texas, fails to secure as pastor Rev. J. H. Taylor of Whitewright, Texas, who remains on his present field.

The church at Haskell, Texas, succeeds in capturing Rev. O. W. Dean of Hereford, Texas, who is already on the field and is Dean of the University in that section.

Rev. A. J. Foster of Winnsboro, S. C., whom many Tennesseans know, has declined the call to Yoakum, Texas.

Dr. C. E. W. Dobbs has resigned as pastor at Fernandina, Fla., to accept the pastorate at Key West, Fla., made vacant by the resignation of Rev. Earle D. Sims.

Rev. A. S. Hall of Arlington, Texas, entered upon his new duties as pastor of the Second church, Jackson, Tenn., last Sunday and preached to large congregations.

Rev. R. F. Tredway of Mansfield, La., has decided to do the work of an evangelist and will be ready for meetings October 1. A splendid gospel singer will be associated with him.

Rev. Wayne Alliston of Florence, Miss., who lately accepted the care of Grace church, New Orleans, La., is being greatly blessed in the work there. The church is building up rapidly.

Rev. O. A. Utley of Camden, Tenn., has been called to the care of the Oak Hill and Bird's Creek churches near Paris, Tenn., and it is believed he will accept. He brings thing to pass.

After a tenure of service covering eight months, Rev. W. P. Meroney has resigned as pastor of the First church, Groesbeck, Texas.

Evangelists L. E. Finney and H. L. Hiatt lately assisted Rev. W. T. Sherrod in a revival at Delcon, Texas, resulting in 85 professions and 56 additions, 34 by baptism.

Prof. C. E. Crossland of Nashville, Tenn., Field Secretary of the Sunday School Board, sailed September 10 for

Oxford University in which he has a Cecil Rhodes scholarship for three years.

Rev. J. H. Cagle has been called to the care of the Second church, Dalton, Ga., and takes charge at once.

His many friends will rejoice to learn that after a thorough examination by specialists in Baltimore, Dr. J. W. Millard of Atlanta was pronounced a well man. He can be eminently useful.

Dr. Len G. Broughton, after preaching in New York and Northfield, has sailed for England to supply Dr. G. Campbell Morgan's famous church.

Rev. J. W. Morgan of New Albany, Ind., becomes pastor of the First church, Henderson, N. C., succeeding Rev. J. R. Doan who lately resigned. We welcome Bro. Morgan South.

Evangelist H. A. Hunt of St. Louis, Mo., has returned from his trip to the Orient and will re-enter the employ of the Home Mission Board November 1.

Revs. T. L. Shelton of Murray, Ky., J. W. Joyner and Jeff Petty of Paris, Tenn., held a successful revival at Mansfield, Tenn., last week, the crowds being unusually large.

Rev. D. C. Gray of Whitlock, Tenn., lately held a meeting at Marlboro church near Vale, Tenn., resulting in 8 additions to the church and a genuine revival among Christians.

The First church, Fayetteville, Ark., has called Rev. M. L. Sheppard of Gilmer, Texas, and confidently believes he will accept.

Evangelist H. F. Vermillion lately held a meeting at Newark, Ark., resulting in 38 conversions and 31 additions, 25 for baptism.

Rev. H. L. Winburne of the First church, Arkadelphia, Ark., lately assisted Rev. S. B. Barnett in a revival at Cole Hill, Ark., resulting in 22 conversions and 11 baptisms. Bro. Winburne preached strong doctrinal sermons during the revival.

Prof. Harry Trantham has been elected to the chair of Greek in Baylor University, Waco, Texas. He is a graduate of Wake Forest College, N. C.

Recently when Dr. B. H. Carroll and wife left Waco, Texas, to go to Fort Worth on account of the establishment there of the Southwestern Baptist Theological Seminary, the people of Waco gave them a farewell service at the First church in recognition of eminent services. Dr. Carroll has lived 40 years in Waco.

Evangelist Burton A. Hall is holding a remarkable revival in his home town, Leonard, Texas. Already there have been 50 conversions. Old-pioneer citizens have been saved.

Rev. F. M. Masters has resigned Rosen Heights church, Fort Worth, Texas, to accept the care of the First church, Ardmore, Okla.

Rev. J. W. Foster of Waco, Texas, is being assisted in a revival at Clay Street church by Rev. O. E. Bryan. Bro. Foster lately aided Rev. J. H. Booth in a meeting at Alexandria, Tenn., resulting in 50 additions.

Rev. Geo. W. Sherman of the First church, Chickasha, Okla., lately did his own preaching in a revival which resulted in 11 professions and 6 additions.

The Baptist papers of Oklahoma are already nominating Dr. A. J. Holt of Oklahoma City for president of the Oklahoma Baptist Convention which meets at Enid in November. They honor themselves in promoting him.

Rev. P. A. Templeman, formerly of Lexington, Tenn., was lately assisted in a revival at Vanoss, Okla., by Rev. R. H. Oury, of Tecumseh, Okla., which resulted in 10 conversions and 17 additions.

Rev. J. R. Wells has resigned at Jennings, Fla., to take effect October 1. His work has been eminently satisfac-

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tory. He will locate at Kathleen, Fla., and take work near there.

Rev. W. D. Turnley of the First church, De Funiak Springs, Fla., lately had the pleasure of baptizing his youngest son, Norton. Bro. Turnley is well known in Tennessee.

Mrs. T. T. Eaton, wife of the late and much lamented Dr. T. T. Eaton, died recently at the home of her daughter, Mrs. E. C. Farmer in Louisville, Ky. She was one of the Lord's elect ladies.

Rev. W. M. Wood of Mayfield, Ky., has our very deepest sympathy in his sorrow over the death of his consecrated father, J. S. Wood of Chattanooga, Tenn.

The church at Grandin, Mo., of which Rev. W. S. Smelser is pastor, was lately assisted in a meeting by Evangelist W. H. Williams of Clinton, Ky., resulting in 18 additions to the church.

The church at Cherokee, Okla., secures as pastor Rev. J. A. Roper of Bolivar, Mo., and is jubilant over his coming.

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These women will wear "W. C. T. U." (Woman's Christian Temperance Union) band on the arm, and will be glad to assist all women and girls as to directions, boarding houses, etc.

Ask directions only of these women, as it is often dangerous for unescorted girls and women to consult strangers.

The Young Woman's Christian Association building is located at "The Burr," on Walnut Street, second block west of Gay Street between Vine and Commerce Streets, where the managers will also be glad to give strangers all assistance possible.

RUTH CRAFT,
Cor. Sec. Knox County W. C. T. U.

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We have just closed an eight days' meeting with Mt. Horeb Church. The attendance was very good, and we had eight professions, two renewals and seven accessions, six being baptized, and others to be baptized. Bro. Goldman is a very consecrated young man and a true Baptist. He came to this people some months ago. They had been without a pastor for quite a while, and the church was very cold and indifferent. Bro. Goldman organized a Sunday School, and they have a good one now, which has revived the church very much, and the future outlook is bright.

I pray God's blessing on that work.

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We have closed a good meeting at Minor Hill, where we had Bro. D. T. Foust, of Pulaski, to do the preaching, which was well done.

Bro. R. P. McPherson, of Mulberry, was with us in our meeting at Bradshaw, and did some fine preaching, which resulted in a good meeting.

I have been in this Association and pastor of Bradshaw church, preaching for them twice a month, for four years. I have resigned these churches, but have not yet decided where I will go. In looking over my work for these four years I find that I have received into these churches 204 members, and most



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of them by baptism, while the work has advanced in other ways. Bradshaw has gone from preaching once a month to preaching twice a month. I rejoice when I think how good the Lord has been to us here. And as I think of the number that have been saved and received into the church, I am very thankful for all these tokens of the presence of my Lord in my work. To Him be all the glory.

JOHN M. IRWIN.

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A Simple, Safe, Reliable Way, and It Costs Nothing to Try.

Those who suffer from cartarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat, and lungs so that you can again breath freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

A meeting of deep spiritual interest, resulting in two conversions and three additions, closed here today, assisted by Bro. Poindexter. The Lord greatly blessed Stanton through him, as he has done other places this summer, especially near Ridgely, Tenn., in the salvation of 24 souls; 12 additions, 10 of these being by experience and baptism. Stanton, Tenn. G. A. BOWDLER.

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WOOD.—John S. Wood was called to his eternal home at 11 o'clock Friday night, August 26, after nearly seventy-two years of true citizenship.

He was a kind, generous and devoted husband and father, and earnest Christian, and a member of the First Baptist Church of this city.

Mr. Wood was born at Readyville, Tenn., October 4, 1838, the son of Maj. John H. and Roxanna Sutton Wood. He was married to Miss Nannie Miller, of Chapel Hill, Tenn., December 15, 1870. He was a graduate of Irving Literary college at McMinnville. He received his L. L. B. degree from Cumberland University at Lebanon, Tenn., June 24, 1869.

He practiced his profession for several years at Woodbury, whence he removed to his farm located between Woodbury and Murfreesboro.

Since his removal from his old home place he had been in failing health, though always bright and cheerful till the end.

He is survived by his widow; three sons, Rev. W. Miller, of Mayfield, Ky.; J. Howard and Gordon, of this city; four daughters, Mary, Ethel, Beatrice and Beulah, all of this city, and one sister, Mrs. John E. Binns, of Nashville, all of whom were with him during his last illness and death.

Funeral services were conducted by Dr. Fitch at the home, 510 East Fourth Street. The music was rendered by Misses Birdie Stapp and Ethel Tyler, and Messrs. James Porter and John B. Pursell. A short service was led by Rev. D. B. Vance yesterday afternoon at Murfreesboro, in Evergreen cemetery, where the deceased was interred. The stricken family have the sympathy of a host of friends.
Chattanooga, Tenn.

MURCHISON.—Miss Martha E. Strachn was born April 12, 1853. She professed faith in Christ when about 12 years of age and united with Mt. Vernon Baptist Church, Mt. Vernon, N. C.

She was married to H. C. Murchison June 11, 1871, and they lived happily together until May 9, 1909, when they were separated by death. To them ten children were born, six boys and four girls. One boy died in infancy, leaving nine of the children to mourn the loss of both father and mother. Eight of the children are church members. This good woman was taken from us August 16, 1910, leaving, beside her children, an aged mother, three brothers, and a host of other relatives and friends to mourn her departure. She was one of the charter members of Maury City Baptist Church, Crockett County, Tenn., of which she was a member at her death.

The funeral services were conducted by the writer in the church in the presence of a large congregation of sympathizing friends, and her remains laid to rest by the side of her husband to await the call of the Master.

May God bless the bereaved ones in my earnest prayer.
G. L. ELLIS.

HAGAR.—Fannie, the one of whom these few lines are written, was the daughter of John E. Hagar, of the Hermitage district. Miss Fannie passed to her eternal reward on July 13, 1910, after four weeks of illness of typhoid fever, and was laid to rest in the family burying ground near by. Kind hands did all they could to relieve her suffering, but to no avail. Her sweet spirit took its flight to the realms of the blest. In her home she was a mindful child; to her church she

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

was devoted, and among her friends she was good company. To those who mourn we offer you the consolation which comes from above.

"She's gone to praise her blessed Lord, Whose mandates early she obeyed; She's happier far in his abode, Than if with friends she'd longer stay'd."

A former pastor, D. T. FOUST.

NORRIS.—On Sunday evening, August 21, at 7:40 o'clock, Mrs. Mary E. Norris, wife of J. W. Norris, answered the call of God to come home. Half of her life was spent in suffering from inflammatory rheumatism. She was an invalid for more than twenty-eight years, not having walked a step for twenty-seven years. Her youngest child, Mrs. Earnest McCall, never saw her mother walk.

Mrs. Norris was born in Tippah County, Miss., October 3, 1845. She gave her heart to God in the summer of 1859, and united with the Baptist Church. She brought her membership from there to the Central Avenue Baptist Church, then Ridgehigh Baptist Church. On October 3, 1865, she was married to James W. Norris. He was her devoted nurse through all the long years of suffering—she preferring his care to any other. To this union was born six children, all of whom are still living, near.

In the death of Mrs. Norris we recognize the loss to our community of a devoted wife and mother, consecrated Christian and church member. For years after she got so she could not walk she was carried to the house of God that she might worship the Christ she loved so well. Her life in this was a lesson to us who are strong and well. Her devoted attendance at her church ceased only when her health would not permit her to be carried.

During all these years of suffering no one ever heard her complain. She always manifested that Job-like faith: "Though he slay me yet will I trust him." No one but her and God will ever know what she suffered all through these years when nothing brought relief from the constant pain, yet she never murmured. Her life has been a rich benediction to everyone who knew her, teaching them to bear with fortitude the little things.

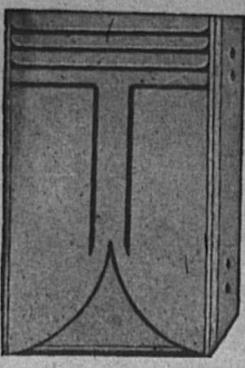
She left a beautiful testimony as she went away, when a brief time before she went in answer to her husband's question: "How does it all seem since you are so close to death?" she said: "It is bright as can be." Thus went out a life that was of untold service to our church and community. No one else can take her place. Truly there has fallen a mother in Israel. We, her friends, feel that she has died blessed in the Lord, and that her works do follow her, and her children rise up and call her blessed.

How bright is the Christian's hope. How sweet to know that this aged husband soon, too, shall go to the same home. That Death is but— The path that must be trod, If man would pass from earth to God.

We do not bid farewell, but good bye, for a few days.

"Thou art gone to the grave, but 'twere vain to deplore thee, When God was thy ransom, thy guardian, thy guide. He gave thee, He took thee, and He shall restore thee; And death hath no sting since the Savior hath died."

Her pastor, ROSWELL DAVIS. Memphis, Tenn.



THIS IS A Cortright Metal Shingle

It makes a beautiful roof that will last as long as the building. A Cortright Roof will give more real, lasting satisfaction than any other material. It is easy to lay. Costs very little more, if any, than wood shingles or slate. Will not catch fire. Costs nothing for repairs. If you need roofing for your home, your church, school house, or barn, you ought to find out how Cortright Shingles are superior.

Be sure and write for

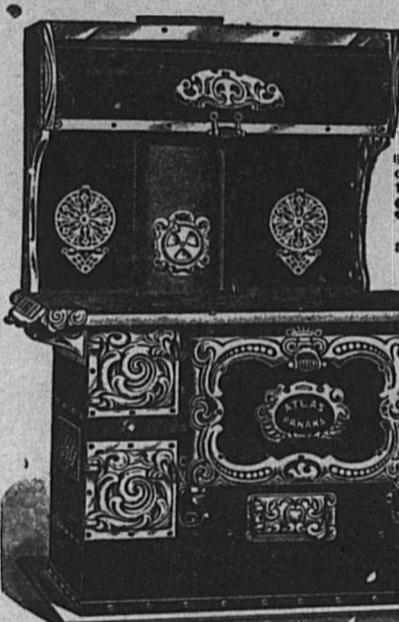
FREE HANDSOMELY ILLUSTRATED BOOKLET and if we have no local representative in your section we will send free samples of the shingles to anyone contemplating the purchase of roofing material. Write at once

CORTRIGHT METAL ROOFING CO.

54 N. 23rd Street, Philadelphia, Pa. 132 Van Buren Street, Chicago, Ill.



LET US SHIP THIS FINE STEEL RANGE TO YOU ON APPROVAL



Send us only one dollar as a guarantee of good faith and we will ship this SIX HOLE STEEL RANGE to you on approval. On its arrival at your freight station examine it carefully, and if you are entirely satisfied that it is the best value you ever saw, pay your agent the balance, \$22.00. Then try it for 60 days in your home and return it at our expense any time within that period if not entirely satisfactory, and your money and freight charges will be promptly refunded. Is not this the fairest offer you ever heard?

\$45 Range For Only \$23

This range is extra strong and is as good as any range being sold in your county to-day for \$45.00. It has an ample porcelain lined reservoir, large warming closet, two ten brackets, is asbestos lined and will burn either coal or wood. It is beautifully nicked and an ornament in the kitchen. Size 8-16, oven 16 x 20 x 13 1/4 inches, top 45 x 28 ins. Height 29 ins., weight 375 lbs. Larger sizes cost: 8-18, \$25; 8-20, \$27. Customers in the West will be shipped from our factory in Illinois to save time and freight. Write to the advertising manager of this paper or to the Bank of Richmond, Richmond, Va., one of the largest institutions in the South, and they will tell you that we always keep our promises.

THE SPOTLESS CO., Inc., 235 Shockoe Square, RICHMOND, VA. "The South's Mail Order House."

FOR \$110,654.04

We guarantee an established trade in the South on any high-class article of general household use.

THIS SUM BUYS

1. A three-years' advertising campaign, 10 inches per week, 56 publications, 526,924 circulation per week (over 80 millions of copies) distributed to the most substantial Southern homes—to create the demand for the goods.
2. A sales force of 20 specialty salesmen for three years, selling the goods to retailers and jobbers—to place the goods within reach of the consumer.
3. A guarantee of certain minimum results as regards the number of initial or introductory sales and the amount of such sales—to secure the manufacturer against any unnecessary speculation in his advertising campaign. (Guarantee usually one dealer per 1,000 of circulation used per annum, and sales equivalent to cost of campaign—excess sales carried on commission basis.)

In brief, the only general publicity campaign covering a wide area, ever offered with a hard and fast guarantee of results.

If interested, address below, explaining your selling system in detail, and sending samples of goods on which you desire to establish trade—no inferior articles promoted. Smaller accounts accepted covering narrower territory.

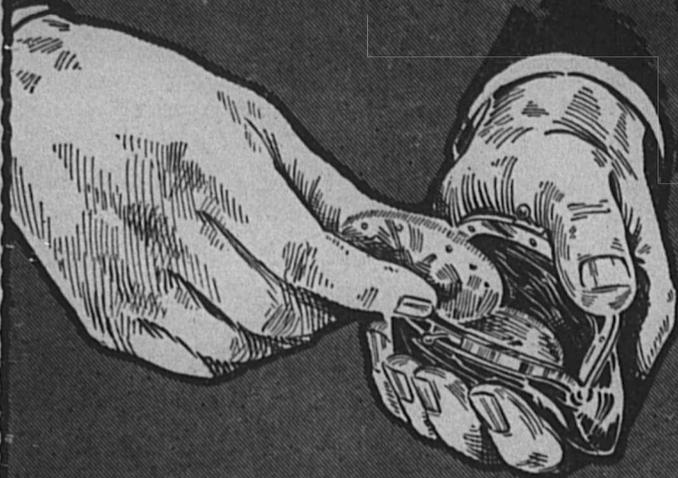
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THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY LOUISVILLE, KENTUCKY.

Next session of eight months opens October 1st. Excellent equipment; able and progressive faculty; wide range of theological study. help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer Students' Fund. For Catalogue or other information, write to

E. Y. MULLINS, PRESIDENT.

Here Is Your Dollar



Say It When You Are Sure

Write for it today, using the coupon on this page, but don't send a penny in your letter. Don't even enclose a stamp. Just ask for it—that's all. *We pay all the postage, we stand all the expense, we take all the risk.* We want you to get it, to use it, to see what it does for you, to learn what it is, to learn how it acts, how it cures. When you learn all this, when you are satisfied, then you can say "Here Is Your Dollar" and we will be pleased to get it. If you are not willing, glad and happy to say it, we don't want a penny from you. We won't ask for pay or dun you—we leave it all to you. This is how we are offering Bodi-Tone to every reader of this paper who is sick, ailing or in poor health. *This is how one hundred thousand people have already tried Bodi-Tone, the new medicine for the sick, which has cured thousands of sufferers during the past year, including many of the readers of this paper.* Many of your neighbors are using it and we want you to use it. We want you to try a full-sized one dollar box of Bodi-Tone at our risk and expense, so that you, too, will get to know the great curative and restorative forces in this extraordinary medicinal combination, which is rapidly proving its superiority over the common and ordinary proprietary medicines that have so badly disappointed the sick, and is curing sick men and women by the thousands.

Bodi-Tone

does just what its name means—*cures disease by toning all the body, and we want you to try it and see what it will do for your body.* Bodi-Tone is a small, round tablet, that is taken three times every day, either before or after meals, as you may prefer. Each \$1.00 box contains seventy-five of these tablets, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how easy and simple it is to take, so you can learn how it works in the body, how it *cures stubborn diseases* by helping nature to tone every organ of the body. The composition of Bodi-Tone is not secret. Every one of the many valuable ingredients used to make this splendid remedy are well known to all doctors of all schools; each has a well defined, well known and thoroughly established place in the realm of medicine, and is prescribed by physicians every day of the year. Each ingredient is named and fully described in the Bodi-Tone Book, which tells all about Bodi-Tone and is sent free to every Bodi-Tone user. You know just what you are using and know it is good and safe. Among the ingredients which compose Bodi-Tone are Iron, to give life and energy to the Blood, Sarsaparilla, to purify it, Phosphate to nourish the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb and Oregon Grape Root for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. All these ingredients pull together to *restore health in the body*, each serves to build upon the others work, each one helps.

Highest Medical Authority

We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world and all of which are recommended by the best modern medical writers and teachers. Many are prescribed regularly by the medical profession for diseases in which we recommend Bodi-Tone, most of them have been successfully used separately or in combination with other drugs for the treatment of innumerable diseases, but *the exact combination found in Bodi-Tone is peculiar to Bodi-Tone alone and gives Bodi-Tone a curative and restorative power peculiar to itself, that has brought health to thousands during the past year's time.* We simply claim credit for the formula which we have invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands have found in Bodi-Tone, for the cures which make it different from other remedies. That is why we want to send a box on trial to you immediately, as soon as you write for it, for we know you will find it different and superior. Though Bodi-Tone is a scientific medicinal combination, most of the ingredients used in it are familiar to the common people, and are remedies which they as well as the doctors *know to be good*, remedies in which they can place the fullest confidence and which they know they can safely use. Bodi-Tone is right all through, from

Bodi-Tone

offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for—*to help nature restore tone to the body, to restore normal health, energy, vigor, vitality and strength.* 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 Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, 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 curative 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. Bodi-Tone is especially useful for all chronic sufferers who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give *this scientific, modern combination* of old-time remedies a chance to show what it can do for you.

Don't Put It Off

Why delay another day, when a trial of this new and proven medicine is yours for the asking? Why keep on suffering, day after day, when all you need do is clip out the coupon and mail it to us, to get a twenty-five days treatment of this great remedy, that has already put thousands on the road to health, that has made thousands glad and happy to say "Here Is Your Dollar." To pay for the health Bodi-Tone brought them. The curative powers of Bodi-Tone have been amply proven by one solid year of cures. It has been tested in thousands of cases, covering a great variety of ailments in both sexes, at every age, and the results obtained are more than sufficient to amply prove the wide curative value of this splendid formula. It was advertised right from the start as a remedy for *all of the body* and its aid has been sought by chronic sufferers from most of the important diseases which destroy the body's peace and comfort. Over one hundred thousand people have used it during the past year. Persons suffering from Rheumatism, Stomach Trouble, Kidney Liver and Bladder Ailments, Uric Acid Diseases, Bowel Complaints, Female Troubles, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anemia, Sleeplessness, La Grippe, Pains, General Weakness and Nervous Break-down, have tested Bodi-Tone and proven its value in such disorders. Their experiences have proven beyond a shadow of doubt that the Bodi-Tone plan of *toning all the body* is a right plan that helps to *cure* these and other disorders, that it is a *real aid to nature.* How Bodi-Tone has acted in these cases is best shown by the letters of praise received from former sufferers. Every day's mail brings its share, for the fame of Bodi-Tone is spreading like wild-fire, because Bodi-Tone is doing the work and proving its superiority over common remedies. Many who have for years been in poor health and have tried most of the prominent medicines, have written that *one single box of Bodi-Tone did more good than all the others combined.* Other sufferers, who have tried good physicians and specialists for their various troubles at great cost over a long period, have written that Bodi-Tone did the work after the doctors had failed.

Reports of Cures

The letters and reports printed in this announcement are but a sample of the many we receive every day. Read them and judge for yourself. If you are sick or in poor health, if you have been doctoring without benefit, if you are discouraged, send for a box of Bodi-Tone on this most liberal and fair trial offer. Try a *real remedy for the sick* and see what it does for you.

DANVILLE, ILL.—The Bodi-Tone treatment has done for me what no other treatment had done. Before I commenced taking Bodi-Tone I was a total wreck, nothing but skin and bones and a bunch of shaky nerves. All are surprised to see me so well.
BERNARD GOODWIN.

SHIPPENSBURG, PA.—Bodi-Tone has cured me. It is the right medicine for old people. I am sixty-four years old and am a veteran of the civil war. My system became poisoned and I never felt right thereafter. My nerves, too, were affected, and I had a great deal of Rheumatism. I tried different doctors without any permanent benefit or prospects of same. Finally the doctors said I had Lumbago and Kidney trouble and my stomach was not right. I would get dizzy in the morning when getting out of bed. I felt tired and worn-out with no rest at night. In fact, I was all broken-up and could not stand any hard work. I had to get up often throughout the night. I have used four boxes with the following result: My Rheumatism is all gone, I can sleep all night, don't feel tired in the morning, have a good appetite and feel like working. Bodi-Tone has cured me of all of these troubles and I am feeling like a well man. I can and am going to recommend Bodi-Tone to all I meet who are not well.
WILLIAM A. MYERS.



LONGMONT, COLO.—Bodi-Tone has proven a God-send to me. It brought me out of a severe attack of Rheumatism and has made me feel like a different person. The Rheumatism first came on me two years ago, when it settled in my left knee and I had to push a chair to walk. I was then sixty-one years old and thought my time had come to say good-bye to this world. It grew better for a time, but last spring it came on again and I believe I would still be suffering if I had not learned of Bodi-Tone. I saw the advertisement and it looked to me like an honest remedy, so I sent for a box. The first box checked my trouble immediately and the results were so good that I sent for more and kept up the treatment. Now I feel more like sixteen than sixty-three, as I tell all of my friends. I intend to keep Bodi-Tone in the house always, for it is the best medicine I have ever used.
MRS. K. E. REINERT.



AMITE, LA.—It gives me pleasure to tell what Bodi-Tone has done for me. I was in bed three months with continued fever, caused from stomach trouble. I had two doctors, but after the fever left me I mended very slowly, and after two months I was still unable to do any work. My bowels and kidneys were in a very bad condition. My hands and feet had a numb feeling, caused from the blood not circulating. At this time I saw the Bodi-Tone trial offer in my newspaper and sent for a box on trial. It came promptly and I began taking it. I started to gain strength and vitality almost immediately. I was able to work some in one week after I began taking Bodi-Tone and grew stronger each day. I sent for and used another box and I am now well. I give all thanks to Bodi-Tone, for it did the work.
G. M. EVANS.



ALPINE, ALA.—Bodi-Tone did me more good than any medicine I ever have taken. I had Neuralgia in my breast. I thought it was Heart trouble, but the doctors said it was Neuralgia. I also had Indigestion, and nothing seemed to do me much good. I was so weak and out of heart. Now I am doing all of my housework and picking cotton. I cannot say enough in praise of Bodi-Tone.
MRS. F. T. FAIRBIE.

A Trial

of Bodi-Tone is yours for the asking, no matter what your ailment may be, for we want all to test it. If you have never before used it, you can get a \$1.00 box to try, by return mail. Simply fill out the following Trial Coupon, mail it to the Bodi-Tone Company, Chicago, Illinois, and let Bodi-Tone do its work for you.

Trial Coupon

Clipped from Baptist and Reflector
Bodi-Tone Company, Hoyle & North Aves., Chicago, Ills.
I have read the Bodi-Tone Announcement, offering a \$1.00 box of Bodi-Tone on 25 days trial, and ask you to send me a dollar box by return mail, postpaid. I promise to give it a fair trial and to send you \$1.00 for same promptly if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing. Neither I nor any member of my family have ever before used Bodi-Tone and I state on honor that this application is made for my own personal use and not for any other person. The following is my full name and address to which the Bodi-Tone should be sent.

Name _____
Town _____
State _____
St. or R. F. D. _____

Bodi-Tone Company, - Chicago.