

Baptist and Reflector

speaking the Truth in Love

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PERSONAL AND PRACTICAL.

—Mr. Carnegie has given through the German Emperor \$1,250,000 for the benefit of life-savers. He had previously given an equal amount to the United States, France and England.

—The office of the BAPTIST AND REFLECTOR has been moved from 207 Union Street, to Room 328 Cole Building, corner Union and Cherry Streets. We shall be glad to have our friends call upon us there.

—Among the delegates to the Anti-Saloon League Convention last week were a number of Baptists. Brethren A. F. Mahan, J. H. Bradshaw and C. M. Blanc from the Third Creek Church, Knoxville, gave us a pleasant call.

—The *Standard* of Chicago announces that Mr. J. S. Dickerson, its managing editor, will leave in a few days for a trip to the Mediterranean Sea. He will visit the Holy Land and Egypt. We congratulate him upon having the privilege of taking the trip. We are sure he will enjoy it very much.

—Volume 1, No. 1, of the *Sweet Home Magazine* comes to our desk. It is published in Nashville, and, as its name implies, is devoted to the interest of the home, and consequently is opposed to anything which is against the home. We welcome the *Magazine*, and hope that it may have a long and successful career.

—Twenty-five years ago Korea was known as the hermit nation. Now it has been thrown open by its present Japanese rulers to the world's travel and trade. There are steamships, steam and electric railroads, telephones and telegraphs. The missionaries from America have brought the Bible, the printing press, the free schools, the hospital, and the Christian home.

—Chinese newspapers published in San Francisco, are giving currency to what purports to be a message from Wu Ting Fang, late Minister to the United States, announcing that he has fixed January 30, next, for the removal of his queue. On that day, it is reported, many local merchants will follow his example, and celebrate the parting with their queues at a big banquet.

—It is announced that the Tennessee Baptist Sunday School workers are planning to organize their State work on the Convention plan, each Association to constitute a unit. The president or chairman of that Association will supervise the work, prepare for Conventions and complete the organization in the Association. There will be an annual Sunday School Convention.

—The *Baptist Courier* announces that Dr. H. P. Fitch has accepted a call to the Woodward Avenue Church, Atlanta, Ga. Dr. Fitch was formerly State Mission Evangelist for South Carolina, but for several years has been living at Mineral Park, Tenn., and preaching in Chattanooga and churches around. We are sorry to lose him from this State. He is an eloquent preacher and a noble man of God.

—A good brother from Madisonville, Tenn., writes us: "You call attention to 1-11-11. What about 11-11-11?" The brother has us. On November 11 of this year we will be able to write it that way, 11-11-11. It has been 100 years since so many of the same figures have come together, and it will be 100 years again. However, on February 22, 1922—eleven years from now—we will be able to write 2-22-22.

—Dr. L. G. Broughton recently announced to his congregation that the infirmity connected with his church had done \$18,000 worth of charity work during the past twelve months, and \$31,000 worth of work

for which the institution was paid. The profits on the latter lacked \$5,000 of paying the expenditures of the former. A good collection was taken toward the deficit, and it is hoped that the full amount will be secured in the near future.

—We appreciate very much the following kind words from our friend, Dr. Hight C. Moore, editor of the *Biblical Recorder*: "We heartily agree with one of our exchanges in saying that Editor Folk of the BAPTIST AND REFLECTOR has given to his denomination twenty-two years of service as religious editor, and few have been the men that have wielded a wiser or more virile pen." Editors, at least, know how to appreciate editors. They know the hard work and small thanks and less pay that editors get.

—In speaking of the return of Rev. G. P. Bostick from China last week, we said: "While he has been identified for several years with what are known as the Regular Baptists, it would be a matter of much gratification to us, and to his many friends over the South, if he should again become identified with the Missionary Baptists." We did not know at that time that he had already identified himself with the Missionary Baptists, having joined the Lockeland Baptist Church of this city on the Sunday previous. We knew that he was contemplating such a step. We are delighted to have him back again with us.

—It is said that old Jerusalem is being rapidly modernized by German firms. One company has received a contract to conduct the pure water from the Judean Mountains into the Holy City, and another house is busily engaged to build an electric car line from the Jaffa Gate to the heart of the city. Later this line will be extended to Bethlehem, six miles south of Jerusalem. The plans also call for a branch line, which will run over Mt. Moriah and the exact spot where the Temple stood. A third German firm will furnish the electric light for Jerusalem. To crown all these improvements a contract has been awarded for installing the telephone system.

—Dr. W. W. Landrum, pastor of the Broadway Baptist Church, Louisville, recently gave the following summary of the Treasurer's report of that church: "We gave for current support, \$9,500; for repairs, etc., \$600; for missions, \$5,700; for mission Sunday Schools, \$600; for other benevolences, \$7,500; total, \$23,900. Thus we spent for ourselves, \$10,100; for others, \$13,800." This is a remarkably fine showing, and especially the last statement. Dr. Gordon, the great missionary pastor in Boston, used to say that it was his ambition to have his church give as much for missions as for home expenses. Dr. Landrum's church, it seems, has exceeded Dr. Gordon's ambition.

—The civilized world has been horrified at the revelations which have been made as to the wholesale selling of votes in Adams County, Ohio. The daily papers have held the citizens of that county up to the scornful gaze of the public. But are those people sinners above all others? Are there not many people in other parts of the country—some of them right here in Tennessee, for instance—who continually sell their votes? Some of them perhaps sell them for money, some sell them for office, many sell them for whiskey. What is the difference? If a man sells his vote for money the judge may get him, as in Adams County, Ohio. If he sells his vote for whiskey the judge may not get him, but the devil will, and we are inclined to think it would be better to fall into the hands of the judge than of the devil.

—Plans have already been begun for the Judson Centenary to be celebrated in 1913-1914. A special Judson Centennial Commission is being appointed, to consist of one hundred carefully chosen men and women representing all parts of the country and including

a missionary on furlough from every one of the seven mission fields. A general plan has been adopted, involving an observance in this country, a celebration in Burma under the immediate direction of the Burma committee and some observance also in all our other mission fields. The celebration will begin in the fall of 1913, when it is hoped that a deputation will visit Burma, and will culminate in the centennial of the Foreign Mission Society in 1914. Definite plans will be announced later.

—Rev. Hendon M. Harris, writing to the *Baptist Record*, while on his way to China, says: "I have discussed the situation in the far East with good authorities and read much by those who ought to know whereof they speak, and the general tendency seems to be that nothing is settled and another great war is likely in the not far distant future which will make the Russo-Japanese war look like a pigmy performance."

—The *Missionary Review* of the World states that "Pastor Choi was ordained and sent by the Koreans to Vladivostok a year ago. He was anxious to return to his field again for next year, but it was feared that the money could not be secured for this purpose. But when he thrilled his audience of 1,200 men with the story of his great work, the audience of natives volunteered to raise the money for his support, and he and his family will be returned with an ordained evangelist to assist him. There is now a total Christian constituency in the Korean Presbytery of 140,470, although only 39,394 are actual communicants of the church. These Christians contributed last year to missions, \$17,538.99; to schools, \$33,824.96; to miscellaneous purposes, \$31,759.06; a total of \$83,123.01."

—Pastor J. C. Massee of the First Church, Chattanooga, announces his Third Annual Bible Conference to be held in his church, February 19-26, 1911. An unusually full and rich program is promised. Eminent speakers have been secured from various parts of the country whose names will in themselves be guarantee of the high quality of the Conference. Dr. M. A. Jenkins, of Georgia; Rev. Joshua Gravett, of Denver, Colo.; Dr. J. T. Henderson, of Virginia; Dr. Prince E. Burroughs, and Mr. W. D. Hudgins, of Tennessee; Dr. A. T. Robertson, of Louisville, and Hon. Jule Felton, of Georgia. Dr. Massee extends invitation to the pastors of the State especially for Thursday, February 23, to meet Drs. Gravett, Jenkins and Robertson in Conference on the Vital and Practical Problems of Preaching and Church Administration. Arrangements for board in Chattanooga may be made through Miss Bird Stapp, 303 Vine Street, Chattanooga, and can be had at \$1.00 a day up.

—We had the pleasure of preaching on last Sunday at the First Baptist Church, this city, in the morning, and at the Seventh Church at night. Under the able ministry of Dr. R. M. Inlow the First Church has taken on new life. The Sunday School is full to overflowing, and it has become an embarrassing question to know what to do with all who attend it. The congregations both morning and night are large, and the spiritual and practical and helpful sermons of Dr. Inlow are greatly enjoyed. As we mentioned recently, Rev. M. E. Ward has been employed as assistant pastor, and he is proving very efficient in that capacity. As stated by Dr. Gillon on another page, the First Church recently made an offering of over \$700 to the Home Mission Board. This is very fine. It is expected that the offerings to other Boards will be in proportion. At the Seventh Church Pastor J. H. Wright is doing a noble work. The church some time ago purchased an eligible lot on which a new house of worship will be erected. It is expected that the work upon the building will begin soon. The members of the Seventh Church are not rich in this world's goods, but they are rich in spirituality and in liberality.

THE MAN OF NAZARETH.

I. Mench Chambers.

The lowly man of Nazareth
Yet walks the golden way,
Where loving deeds and kindness
In human hearts hold sway.
What'er experience may bring,
He stands amid its press,
And waits with benediction
Our hearts and hands to bless.

We see His face among the throng
With seamless robe He stands,
And pity beams through kindly eyes
As one who understands.
"Go forth," saith He, "and weary not,
Love's path must yet be trod,
And those who live unselfishly,
Still keep the road of God."

Ah yes, the Man of Nazareth
In spirit tarries near,
Where pilgrims on the path of life
Yet need a brother's cheer;
And those who bend with healing love
Above earth's stress and pain,
Reveal the Christ of Nazareth
To human lives again.

—The Commoner.

A SOUTHERN PILGRIM
IN EASTERN LANDS

ARTICLE XLII.

By Edgar E. Folk, D.D.,

SEA OF GALILEE TO DAMASCUS.

Here comes the train for Damascus. Think of it! A train for Damascus, the oldest city in the world. What a curious mingling of the new with the old. It is like putting new wine into old bottles. It looked right strange to see a train come rattling along on the shores of the Sea of Galilee. But there it was. The road has only been built a few years. We were fortunate in being able to travel on it. It saved a long and tedious horseback ride. The cars are not like those in America, with one large room, but are like those of Europe, or like the Mann Boudoir cars, which some of my readers may remember some 20 years ago, divided off into small compartments seating about six or eight persons, and with one side aisle running the whole length of the car. A special car had been reserved for our party. We are now on the eastern side of the Jordan, among the primitive and uncivilized Bedouins. The road first runs eastward from the Sea of Galilee, up the Yarmuk River Valley, between two ranges of mountains. It reminds me of the ride up the French Broad River over the Southern Railway to Asheville. And here along the road are some Hot Springs like those of Hot Springs, N. C. They were formerly quite popular, but are not now much patronized, I judge.

A few miles further we turn to the north, and pass through the country of

THE GADARENES.

which you remember was visited by our Savior, where he healed the two men possessed with devils, which then entered into a herd of swine and caused them to run down into the sea and perish. This was too much for the Gadarenes, who "besought him that he would depart out of their borders." They did not seem to appreciate the fact that he had driven the devils from two men, and restored them to their families and to society. All they considered was the loss of their hogs, which meant money to them. It is strange how even today people will put money above boys. And now we come to the

LAND OF BASHAN,

so often spoken of in Old Testament history. It embraced the country from the base of Mt. Hermon to the Yarmuk River. This country constituted the dominion of "Og, the king of Bashan." After his destruction it was given to the half tribe of Manasseh. This region afterwards constituted the four Roman provinces, Gaulonitis, Aulanitis, Balanacia and Trachonitis. The Psalmist speaks of the "strong bulls of Bashan" (Ps. 22:19), and the prophets of the "fatlings of Bashan" (Ezek. 39:18), and the "kine of Bashan" (Amos 4:11), indicating that Bashan was a rich pastoral country. And sure enough, yonder feeding on the

hillsides are herds of cattle and flocks of sheep and goats, as in olden times.

GORGEOUS SCENERY.

The scenery along here is of the most gorgeous character. By this I do not mean to make a pun upon the word gorge, as the members of our party were constantly tempted to do, but that the scenery was magnificent, with its gorges, ravines, valleys, hills, mountains. The building of this railroad along here was certainly a splendid piece of civil engineering. I confess I was surprised at it. I do not know just who was the engineer. I am sure, though, he was a European, probably a German, maybe a Frenchman, certainly no Asiatic. Now the train hugs the side of the mountain, with rocky cliffs towering above and steep precipices yawning below, now dashes through a tunnel, now doubles upon its own track, until like the snake you are uncertain whether it is "coming in or going back." Yonder is a beautiful waterfall, leaping down the side of the mountain, like a miniature Niagara, or more like the falls at Tallulah Falls, Ga., or the Seven Falls, near Colorado Springs, Colo. We pass it and re-pass it, below, on a level, above, to the right, to the left, in front, behind. It is said that near this waterfall there is

A MONUMENT TO SETI I,

the Pharaoh who commanded that the first born children of the Children of Israel should be put to death, and whose daughter discovered Moses. What was his monument doing here in this out of the way place? It was not out of the way. It was on the way from Egypt to Assyria, and was probably erected by him during some military expedition. Such monuments were frequently erected by the military heroes of the ancient days, and being of stone, or on rocks, they would not wear out, even after the lapse of 3,500 years. A number of such monuments, erected by the Hittites, have been found.

Emerging on the top of the mountain we reach a broad plateau, known as the

PLAIN OF HAURAN.

It is covered with immense wheat fields. I do not think I ever saw such extensive wheat fields anywhere. In April the wheat was not quite ripe, and waved gracefully in the breezes. What do they do with all the wheat up there? Ship it to Haifa or Damascus by the railroad. Before the days of the railroad they shipped it by camel train.

RAILROAD TO MECCA.

On the top of the Plateau the railroad from Damascus divided, one branch going to Haifa and the other to Mecca. In Damascus there is a monument to celebrate the opening of the Mecca Railway. I understand, though, that this branch of the road has never been completed, and in fact may never be, as it is said fanatical Mohammedans object to its entrance into the sacred city.

At the point where the road divides we had a very good lunch in a nice dining room near the depot. Such a dining room up there, in what seemed such an out of the way place, seemed quite incongruous. And now we are off again for Damascus. After a while the air grows distinctly colder. Cool breezes blow upon us. What is the matter? The explanation is simple. We are nearing the Anti-Lebanon range of mountains. Yonder on our left

MT. HERMON

looms large. We had been catching glimpses of it at frequent intervals for some days. Now it was in plain view.

Two ranges of mountains run almost parallel through Syria, known as the Lebanon and Anti-Lebanon mountains. Between the two ranges is a fertile valley called Coele-Syria, or the Hollow of Syria. Mt. Hermon is at the southern termination of the Anti-Lebanon range, and forms the northern boundary of Palestine. It divides into three peaks, the highest of which is nearly 10,000 feet high. It is snow-capped the year around, standing literally

"Like some tall cliff which lifts its awful form,
Swells from the Vale and midway leaves the storm.
Though round its base the rolling clouds are spread
Eternal sunshine gathers o'er its head."

Lifting its lordly head far above the surrounding country, Mt. Hermon dominates Palestine as Lookout Mountain dominates the country around Chattanooga, or Pike's Peak dominates the country around Colorado Springs. No wonder it was to the Jews the "sacred mountain," as the word means. No wonder they almost worshiped it. From its side proceeded the stream which formed the waters of their river, the River Jordan. The Psalmist David said that for brethren to dwell together in unity is "like the dew of Hermon, That cometh down upon the mountains of Zion: For

there Jehovah commanded the blessing, Even life forevermore." (Ps. 133:3.) The "dew of Hermon" is the melting of the snows upon its head, which gives moisture to the clouds and rain to the earth and causes the overflow of the Jordan, and so brings fertility and prosperity.

It was probably on one of the lower peaks of Mt. Hermon that

THE TRANSFIGURATION

occurred. A tradition locates this wonderful scene on Mt. Tabor, near the Sea of Galilee, but the record says that just before this event he was "in the region of Caesarea Philippi," which is at the base of Mt. Hermon, and that after the event "they went forth from thence and passed through Galilee," implying that they were not in Galilee at the time. It was somewhere here then that "Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses, and Elijah talking with him." (Matt. 17:1-3.) Moses represented the law, Elijah the prophets, Jesus the gospel. When the three met, the law and the prophets yielded obeisance to the gospel.

A GLORIOUS SUNSET.

A short while before we reached Damascus we saw the most beautiful sunset it was ever my privilege to witness. The clouds had accumulated in the west. There were all kinds of clouds, the cumulus, the stratus, the cirrus, the nimbus, with all sorts of combinations, cumulo-strati, cirro-nimbo, etc., ad infinitum. They seemed to have massed themselves just behind the Anti-Lebanon range of mountains, which were covered with a white blanket of snow, giving, or appearing to give, a long, bright silver lining on the lower rim of the clouds. Behind the cloud banks was the sun just getting ready to bid the world good night. But before doing so, as if in indignation at having his vision obscured by those clouds, he darted out his golden arrows and shot the clouds through and through at various places, until the clouds, pierced by these arrows, would break up into floating seas and bays and rivers, with golden shores and shining hills. Oh! it was magnificent. The sunset on the Sea of Galilee, of which I told last week, was beautiful. But this was magnificent. I have seen sunsets from Sunset Rock and from Bragg's Point, Montague. I have seen them from Sunset Point on Lookout Mountain. I have seen them among the Rocky Mountains. I have seen them on the plains of Texas. I have seen them on shipboard at sea, I have seen them on the Nile and on the Sea of Galilee. But this was the most magnificent sunset I ever saw, or ever expect to see.

And thus we come to Damascus. It seemed quite incongruous to ride up to the oldest city in the world in a modern railroad train, drawn by a modern steam engine, and to be met at the depot by modern carriages, and driven to a modern hotel. But such incongruities are of constant occurrence in this land, which is just waking from its sleep of centuries, where the new is crowding upon the old and the customs and costumes of the present jostle against those of 4,000 years ago.

THE TEACHER.

Address by Dr. P. E. Burroughs at the Baptist Sunday School Union of Nashville.

After all, the one problem, the one vital aspect of the Sunday School work is the teacher—the key-man in the Sunday School. All other officers of the school are, that the teacher may be, that the teacher may fulfill his function, may live out his life, and may do his work. The Sunday School is pre-eminently the teaching service of the church, and the teacher stands out in distinctness above the pastor, the superintendent, equipment, methods, architecture, and everything else in the Sunday School world. The teacher is to be greatly magnified, and placed on the pinnacle on which he belongs. The world's greatest need today is teachers. At the hands of the teachers, every problem in the Sunday School life will find easy solution. There may be great Sunday School life without great pastors and great superintendents, but there can be no great Sunday School life without a great teaching force—men and women who live, love and teach the truth. The four great problems in the Kingdom of God are, benevolence, education, evangelism and missions. When these problems are built into the hearts and lives of the teachers, a long step will have been taken toward the millennium, and toward the solution of these four problems of the Kingdom. Their easiest and best solution will be found at the hands of the teachers.

The teacher's art is the finest of all arts. The teacher

MY SAVIOR'S LOVE.

By Douglas Dobbins.

There are some problems, brother,
That I can not fully solve—
Some very vexing questions
That the critics may evolve;
But I'm just content to lay them
At my Savior's blessed feet:
I'm out and out for Jesus,
Oh, his wondrous love's so sweet!

To have his love below me,
And around like downy nest;
To have his love above me
Like a warm and pulsing breast;
To walk his green and flowery earth,
To breathe his blessed air,
And then to know, "I can not drift
Beyond his love and care!"

Oh, no grisly death can scare me,
Of the grave I'm not afraid;
No life can be a failure
With my Savior as an aid;
It groweth ever sweeter
As I press my journey on;
I can see my homeland city
That shines above the sun!

I'm just wrapped up in Jesus,
Each piece of armor's on;
He's big enough and grand enough—
My battle will be won;
And nothing e'er shall come between,
O Christ, thy love and me—
For the present or the future.
Is just to live with thee!

is nearest of kin in his art, work and avocation to the Lord Jesus Himself. Jesus was pre-eminently a teacher. Teaching is also an art of the Holy Spirit, John 14:26, 16:13.

The teacher deals with the finest gift that God ever gave to the world—life. He holds the destinies of lives in his hands. The teacher receives the finest, noblest and best compensation that can be given. The world honors its teachers above all other benefactors, and the names magnified and glorified above all other names are the names of the world's teachers. The work of the teacher is twice blest: "it blesteth him that gives and him that takes."

There can be no fine line of demarcation or distinction drawn between the teacher and the preacher. They merge one into the other. In point of time and order, the teacher is first—first in the home, and later, in the school. The teaching function dates back at least as far as Abraham, who was one of the first home-teachers, and upon him, God put His seal. Later came Moses, Samuel, Ezra, and with him the school, on the restoration of the Jews from captivity. The preaching function came later. The preacher has power because the teacher has gone before. The teacher is king in the realm of the Sunday School—the greatest and noblest institution the world has ever known. The Sunday School has an enrollment of twenty-five million, the greatest army that God ever gave. One million a year are enrolled in the Sunday School, and ten thousand Sunday Schools a year are organized in this land. The Sunday School has overleaped the bounds of civilization, and has gone far hence to the Gentiles, where it will pave the way for the church. The Sunday School is not to be thought of apart from the church. It is the church, the noblest channel through which the church pours its energies and its life-blood. The church meets at the Sunday School hour in as representative a capacity as it ever meets under the stars. The Sunday School is the church assembled in her glory and dignity and worthiness, and here, the teacher has undisputed sway; here he finds his place, and carries out his commission. The teacher is the pastor's companion, supporter, finest backer and helper in the Kingdom of God. The pastor should follow the example of Jesus (who sought to recreate Himself, rebuild Himself into the Twelve, whom He preferred to teach, rather than the multitudes), and inform, inspire, learn and help his teachers. Paul's noblest work was with the few, Timothy, Titus, Philemon, and the little band of workers closest to him. Spurgeon's noblest work was to reproduce himself into his little band of deacons and teachers, which he did with great constancy and loyalty. The pastor, in the midst of pastoral difficulties, confusions, diversions and entanglements, must spend much time on the mount with God, but he must find time also for the little band of teachers,

that they may get a new vision, a clue to the larger and deeper things of the Kingdom, an enlargement of their horizon. In this way, love, which will be needed in dark days, will be engendered.

One of the things the pastor should recognize, is the great need of a division of labor with his helpers. The fulfillment of his obligation to his helpers will be a holy task in which the pastor will rejoice when his life-work is done.

Dr. Burroughs emphasized strongly the evangelistic feature in the Sunday School. He urged the teachers to reach out for the lost boys and girls during this year, and bring them home to God.

THE THREE SOURCES OF CHARACTER BUILDING.

By Rev. J. W. O'Hara.

There are three institutions that have most to do in character formation—two of them divine, the third is all the better the more religious it is. These are the home, the church, the school. They labor hand in hand in making the ideal man or woman. The first gives culture in living, in life; the second, culture in worship and religion; the third, culture in literature. All are essential.

The home has the child first, for it is the place of birth. The atmosphere that it is forced to breathe in these first days makes or mars the destiny of this immortal being brought into it. The home, then, should be the place of all places where love reigns supreme and harmony is complete. It should set forth the highest ideals, inspire the loftiest ambitions, manifest the purest, truest life. In it are the beginnings of character, as well as its successive steps to fullness of stature. No more are the little things to be despised than the larger and seemingly more important. If the thread of character there begun be silken, it will in all probability continue to a consummation devoutly to be wished. If it be coarse, vulgar, immoral, non-religious, it will follow the child inevitably through life with low ideals and awful consequences. The home should be safeguarded with true religion, reverence for God and his word, great ideas, lofty ideals, noblest principles.

The church, if live, active, in line of duty, obtains the child next, and becomes its place of second birth. Even before its talk is plain, the guiding hand of a consecrated teacher is shaping the inner life by telling Bible stories and inculcating love to God and man in the elementary grades of the Sunday School. This training in religion and eternal truth is adapted to and runs through every stage and period in human life. This is the period and place for culture in worship and religion, the time fraught with mighty potentialities and possibilities in true character building. It is not only the time and place when the child passes from darkness to light, from sin to righteousness, from death to life, but the habit forming period, when habits that make for strength of character and purity of life should be and usually are formed. All the teachings and precepts of Christ, the example for all, are deftly woven into the fabric of life. President Taft says: "As the twig is bent, so will the tree grow. Youth is the time to inculcate, for lasting results, moral and religious ideas. In our country Sunday School education is absolutely necessary to secure moral uplift and religious spirit."

This is high, yet deserved encomium for this phase of church activities. How important the church and its life. How necessary that the home should co-operate with it in the training of the child! How important that the heads of families should not only amply support the church, but also be regular in attendance upon its worship, and thus set the right example to the child. Our most ardent prayers, our best efforts, our most lavish gifts, our highest thoughts should be bestowed upon the church and its multifarious work.

The school is the third factor in ideal character building. It is the birthplace into the realm of literature, the time when there is culture in language. It is designed for training in intellect, a training that should receive its motive power from the impulses of a trained, cultured, pious heart and soul, for only such can reach the ideal. "As a man thinketh so is he." Therefore, in the school, from the common school to the university, the demand is and will be for not only moral, but also Christian teachers, not only the best text-books, but also the application of the teaching of the Book of books, and the all pervading influence of true religion in all its departments. The Bible should be in all our schools from the little school in the country to the multi-million endowed university. It is the chief safeguard to the ideal character we seek to build. The community, city, State, nation, or denomination

that stints its Christian schools and thus forces the youth of the land into non-religious schools with their attendant defects and evils, is doing the greatest injury to its citizenship, its homes, its character, its success.

The home, the church, the school are furnishing to the country its citizens—men and women who are to fill all spheres. It is important that each be raised to its highest efficiency if the product in real manhood and womanhood be what it should. Let us, then, fortify our homes, support our churches, endow our schools and colleges, and cause morality and true religion to pervade each.

Newport, Tenn.

TENNESSEE BAPTISTS AND EDUCATION.

The sentiment among the masses in favor of education has grown immensely in the last decade. You seldom meet a man who is willing to express himself as opposed to education, for the ministry or otherwise. Baptists are more numerous in Tennessee than any other denomination. In East Tennessee more than half the church members are Baptists. So, Baptists are more responsible for whatever meanness may go on in Tennessee than any other Christians and deserve more credit than any for whatever of good there may be. We have the people and must educate if we hold them.

As to method, whether our schools shall be co-educational or separate, the Baptists of Tennessee have already settled that matter. We can let what my dear brother, Dr. J. L. White, of Memphis, says about having one college for boys and one for girls, pass. He comes from North Carolina and lived before in Georgia. The Southeast Atlantic States are the only ones in our land that practice separate education to any marked degree; an inheritance of former years. Seventy per cent of the land's education is co-educational. What we need is not change in method but the strengthening and improvement of what we have.

Tennessee Baptists recognize the need for improvement and are able to make it. We are not paupers. We have hundreds of men who have made modest fortunes in the past and now, in their declining years, are enjoying the possession of their holdings. They made what they have slowly and are slow to give. A preacher and layman both expressed this sentiment to the writer only recently. Yet in their careful frugality have not these good men robbed God of his share? Now, we have hundreds of thrifty Baptist business men who are making money more rapidly than their fathers did; they are going to be rich; they are living comfortably and educating their children. They believe the Baptist schools ought to be supported and endowed, but haven't let the conviction come in upon them that they are to do it. It ought to be done, but the other fellow ought to do it. Each one is using every dollar available, investing and re-investing; surely his neighbor and brother Baptist over the way, who is prospering, can and ought to give to the good and worthy cause of education. The men on both sides of the street or creek are just alike; they are both being richly blessed and are both, in their vigorous business life, robbing the Lord of His share, and both paralyzing the educational work in Tennessee by thus withholding. What the Baptist schools of Tennessee need most of all, just now, is to have her thrifty Baptist business men, some hundreds of them, get behind these schools and vow that they will make the schools go. If this should occur the schools would go with a boom. There ought not to be the least trouble to find in East Tennessee fifty Baptists who will undertake to give, in the next five years, \$500 for Carson and Newman College. Undertake, that's the word; when our business men, and men with some means—I am not talking about millionaires—undertake the thing it will be done. But one must not leave it for the other to do.

Tennessee Baptists ought to have, can have and will have, when our thrifty Baptists awake to their obligation, the best educational system in all the South. Our people today are not stumbling in their duty over waste and extravagance, but over what they regard as first-class business methods. But they ought not to rob their silent partner, the Lord.

M. D. JEFFRIES.

Jefferson City, Tenn.

—It is announced that Rev. James Key, the veteran pastor of the British and American Congregational Church at St. Petersburg, Russia, has received a bequest of \$250 under the will of the late well-known artist, Holman Hunt. Mr. Holman Hunt and Mr. Key were scholars in the same school, and kept up a life-long friendship. Mr. Key has spent over fifty years in St. Petersburg.

TENNESSEE COLLEGE.

The Baptists have been for years at the forefront in Christian education. They have stood for the education of both men and women. In every State in the South they have sought to foster some school under Baptist management. In some cases, this school has been the property of some individual Baptist, and in other cases, a school under denominational management. In both classes of schools they have done the most commendable work. Just what the Baptists have been doing everywhere else, Tennessee Baptists are trying to do at Tennessee College. Tennessee College has been established to furnish an opportunity to that large class of young women who will not go to co-educational institutions to secure an education under Baptist direction. Tennessee College fills a place of its own among Tennessee Baptists and the Baptist institutions of Tennessee. It is the only school of its kind that Tennessee Baptists have under their absolute control. It is the only distinct effort of the Baptists of Tennessee to educate Baptist young women of the State. So much for the place of Tennessee College.

A word needs to be said with reference to the NEED FOR TENNESSEE COLLEGE. That Tennessee College is needed is emphasized by the large number of young women in attendance upon the classes. Already the enrollment has reached during this session 250. Nothing emphasizes the need of any good thing more than the number of people who use it, or whom it serves. Judging by this standard, there is great need for Tennessee College among the educational institutions of the State. That Tennessee College is needed finds emphasis in the large number of young women to be found among us whose parents will not send them to co-educational institutions. Whatever personal opinion we may hold as to co-educational institutions, or distinct, separate schools for boys and girls, a large number of our people will not patronize co-educational institutions. This being true, if Baptists are to educate their own young women, they must of necessity have a school set apart to the education of young women, and schools where only young women are received. If we do not furnish such schools, these young women will find schools under other management. This means that from a Baptist viewpoint, they will not get the best education and training for Baptist women. The young women of the classes in our colleges today are to be the great women in the lead in our denominational work in the near future. We must by all means see that they are trained, and that they have the things that Baptists love. If this is true, we must have Tennessee College to furnish this opportunity, and do this work for a large body of our young women. That Tennessee College is needed is emphasized by the large number of young women who seek higher education at the hands of schools of like nature to that of Tennessee College outside of our own State each year. These young women go elsewhere for education largely because they do not know of as good opportunities in their own State as they think they can find out of it. I have not the statistics before me, but from almost every large community we have some of our Baptist girls in schools outside of our State. Tennessee College is yet young, and has had little time to make history and a name, and thus get before the larger body of our people. The time is not far distant, however, when every Baptist parent in our State will know of the work done, and being done here. When our people come to know that Tennessee College offers opportunities equal to the best, the great army of young women who go out of our State for education, will remain here.

THERE IS WISDOM IN SUPPORTING TENNESSEE COLLEGE. The same kind of wisdom that makes us support Carson and Newman College at Jefferson City, Union University at Jackson, and Hall-Moody at Martin, will make us support Tennessee College. Exactly the same kind of wisdom that makes us stand for a denominational paper, for denominational management of the Orphans' Home, and for specific denominational work in carrying the gospel to destitute places, will make us take care of Tennessee College. It would be great folly for Baptists to support a paper of some other denomination, and let their own paper perish for the want of support. It would be equally as great folly for us to support denominational schools run by other denominations, and allow our own schools to perish. It would be folly for us to support denominational schools of our own denomination, outside of our State, allowing the schools within our State to go without support. It is the highest kind of denominational wisdom to take care of, in the best and largest way, every institution that we own or foster. There is great wisdom in sending our daughters to Tennessee College. We are not only getting an education that is the best for our girls, but we are tak-

ing care of our institution, and enabling it to furnish the best education for the girls that come in the future. There is wisdom in supporting the institution with our means. There are many Baptists in Tennessee to whom the Lord has given great power to get wealth, and into whose treasury He has poured much of this world's goods who would show the highest kind of earthly wisdom if they would give largely of their means to Tennessee College beyond want financially. While this may be said with reference to those who have large means, it may also be said that the poor man with his limited means is showing wisdom of the right kind when he gives out of his little to the support of our institutions. There is every reason conceivable why every Baptist in Tennessee should give of his means to make Tennessee College the best possible servant to the Baptists of this generation, and of the generations that are to come.

J. W. GILLON, *Cor. Sec.*

HOME MISSIONS—WHY?

VICTOR I. MASTERS.

Because: "Home Missions is the philosophy of making real a Christian civilization in America."—Charles L. Thompson, D.D.

Because: "There is an imperative demand that national life and its influence shall be so Christianized that the entire impact of the West upon the East may confirm and not impair the message of the missionary enterprise."—Edinburgh World Missionary Conference.

Because: If the Christian spirit does not dominate American society, what we are will speak so loud that the heathen nations can not hear what we say.

Because: "To slight Home Missions is to grind up the seed corn of a missionary harvest among the heathen nations."—William E. Hatcher, D.D.

Because: The present astonishing growth of material wealth demands a religion that has virility and devotion enough to consecrate to spiritual ends the possessions which seductively invited men to a life of selfish gratifications and pleasure.

Because: The negro problem is to be solved by religion, rather than politics. By unselfish helpfulness for the weaker race group on the part of the stronger.

Because: Southern cities are growing as never before, and in many of them vice and wickedness prevail so mightily that they challenge and threaten the dominance of Christianity.

Because: There are now three million foreigners on the soil of the South, and the rate of their coming is increasing and will soon increase far more rapidly.

Because: The thousands of foreigners who go each year from America back to their native countries are so many missionaries of the gospel they learned in America, whether of greed or godliness.

Because: 4,000 houseless Baptist churches in the Southern Baptist Convention are 4,000 voices declaring the inadequacy of Southern Baptist attention to, helping the needy, and establishing in strength the weak.

Because: 10,000 Baptist churches in the Southern Baptist Convention that give nothing to missions or denominational objects are a mighty challenge to our devotion and efficiency in enlisting and building up the people whom God has given to us.

Because: 3,500,000 people in the Southern mountain region, whose children are eagerly thronging our twenty-six Mountain Mission Schools, are a spiritual asset of untold value, calling for the enlargement of our mission school work.

Because: Christ must mediate and conquer amid the forces of social unrest, doctrinal uncertainty and laxness and materialism that now so profoundly affect American life.

Because "Southern Baptists have a magnificent opportunity to win or to lose the South, and my firm conviction is that, unless we come to believe with all our hearts in the value and urgency of the Home Mission task, we are in great danger of letting the reins of power slip through our fingers at a critical moment."—E. Y. Mullins, D.D.

Because "The evangelization of this country is among human affairs, the mightiest factor in the world's redemption."—I. T. Tichenor, D.D.

REV. W. A. CATLETT.

Rev. W. A. Catlett, whose death we are called upon to announce, was a brother beloved by all. He was a true type of Christian gentleman. The Maryville Baptist Church never had a more loyal and sympathetic supporter, the town of Maryville a more public spirited and honorable citizen, and the people of this section of the State a more valuable and trustworthy friend.

As a preacher, Brother Catlett had few superiors, and I don't often hear his equal. On account of ill health he could not bear close confinement, but he

studied his Bible and humanity on his feet. I have seldom been associated with a preacher who had a better grasp of the Scriptures.

I sought his company because I could sit at his feet with great profit. He not only had a prophet's eye, but he had the preacher's voice and the shepherd's spirit.

As a pastor he had served a number of churches, having given up the pastorate of Immanuel Church, Knoxville, a few months ago on account of ill health. He was everybody's partner. He made it a point to help all he met if possible. He took special pains to encourage boys and girls, and never passed those he knew without a word of good cheer.

As a business man he was safe, judicious and fair in a trade. In my dealings with him, which amounted to considerable, I always felt perfectly safe to leave the whole transaction to him.

Rev. Catlett believed in the Scriptural system of tithing, and he practiced it. Many a worthy cause profited by his benevolence.

He was a comparatively young man—only forty-eight. It seems that he grew stronger in faith as he grew weaker in body.

His life was a benediction and may it be a stimulus to us all in our efforts to lift this broken humanity up to God.

W. B. RUTLEDGE.

ROUND LICK BAPTIST SUNDAY SCHOOL AT WATERTOWN BECOMES "A-1."

BY P. E. BURROUGHS.

Last Sunday was a high day with Pastor A. E. Booth and his great church. A bit of tactful advertising with the promise of "something unusual" brought a great audience.

To a fine graduating class of thirteen officers and teachers the Convention Normal Diplomas was awarded. And to the Sunday School was presented the beautiful "Honor Roll" certificate of the Sunday School Board, declaring the school to be "A-1," all the requirements of the Standard of Excellence having been met.

It was the writer's privilege to preach the Baccalaureate sermon on this delightful Commencement Day. And it was a happy day. The faces of the people shone with joy. The entire community seemed to join in glad congratulation.

It was interesting to learn how it all came about. And yet it was the old story. The pastor had caught a vision. Such movements nearly always begin in the heart of a faithful pastor. The pastor had gotten a vision and had gone to work. The normal class grew so enthused that instead of holding one session a week they insisted upon meeting every night and doing the work in institute fashion.

Superintendent Jennings, being a practical man, devised plans by which a series of curtains divided the large auditorium into suitable class rooms, and in this way the demand of the "Standard of Excellence" for separate rooms was met.

This is the first country Sunday School in this part of the world to attain the "A-1" standard. It shows what may be accomplished by the country school. Arrangements are already making for a further study of the Normal Course, a class having been already organized for that purpose. Having attained the Standard of Excellence, the school proposes to maintain the same.

Nashville, Tenn.

AN EXAMPLE WORTHY OF EMULATION.

On January 15th, Pastor Inlow presented the Cause of Home Missions before his splendid church. His was a noble and worthy presentation of the great cause. After the sermon, cards were quietly passed among the people in the congregation for their offering. Each man and contributor wrote his name and the amount of his offering quietly. When the cards came in, it was discovered that the offering had reached \$717.00. A sufficient number of the best givers were absent from the service to make it altogether possible with their contributions to run the total offering to \$1,000.00. This is now being done.

I call attention to this, not to unduly magnify a church, but to raise the question—is it not possible for some of our great churches in Knoxville, Chattanooga, Memphis, Jackson, Humboldt, Clarksville, Nashville, and other places that I cannot take space to mention, to do this much, and even more for this worthy cause? We have at least twelve churches in Tennessee that ought to do so much as this for Home Missions, and some of them could and ought to do much more. They would be greatly blessed if they would rise in their strength, and make an offering that is thoroughly worthy of every man of them.

J. W. GILLON, *Cor. Sec'y.*

PASTORS' CONFERENCE.

NASHVILLE.

First—Dr. E. E. Folk preached at the morning hour and, the pastor preached at night. Four received by letter; two others were received Wednesday night; 348 in Sunday School. Good B. Y. P. U.; 100 in the Mission Sunday School. Fine congregations.

Central—J. W. Gillon preached at 10 a. m. on "God's Attitude Toward the Sinner," and at 11 a. m. on "The New Birth," at 3 p. m. on "Man's Place and Duty in Religion," and at 7:30 p. m. on "Criminal Sleep;" 2 professions; 6 additions by letter; many requests for prayer. Good day. Meeting continues. Services 3 p. m. and 7:30 p. m.

Edgefield—Pastor Lunsford preached at both hours. In the morning on "The Purpose of Pentecost;" 4 additions. Good congregations at night, subject, "Gehazi, a Man of Today."

North Edgefield—Pastor W. C. McPherson preached on "Holding Up the Leader's Hands," and "Daniel in the Lion's Den." Large congregations. Fine interest. Good S. S., splendid B. Y. P. U.

Seventh—Pastor preached in the morning on "The Dark Side of Christianity as Taught by the Sadducees." Dr. Folk preached at night. Pastor preached at Young Men's Christian Association at the Transfer Station. Fine Sunday School.

Howell Memorial—Pastor Cox preached at both hours. Morning theme, "The Salvation that is in Christ Jesus." Evening theme, "A Treacherous Road." One by letter.

Centennial—J. N. Booth, pastor. Morning theme, "Knowledge and Its Effect." Evening theme, "The Way of the Transgressor Hard;" 114 in S. S. Good B. Y. P. U. and good congregations for wet day.

Lockeland—Pastor J. E. Skinner preached on "What Our Church Stands For," and "Our Risen Lord." Good S. S. and young people's meeting. Good day all round.

North Nashville—G. P. Bostick preached in the morning on "That He May in all Things have the Pre-eminence." Talked at night on China. Congregations fairly good.

Belmont—Pastor B. H. Lovelace preached in the morning on "The Fruits of Repentance," and at night on "Come, for all things are Now Ready." Special music by the children at night.

Grandview—Pastor J. H. Padfield preached both hours. Morning subject, "Jesus Our High Priest." Evening subject, "Divine Government in Human Lives." 125 in S. S. Good B. Y. P. U. We move into our new house first Sunday in February.

Calvary—Bro. W. C. Golden preached three times and conducted an evangelistic service in the Sunday School; 4 professions and many requests for prayer.

South Side—Pastor Stewart preached on "How Men Become Good," and "How Christians Grow." One profession, one approved for baptism and one received by letter. Pastor resigned to accept the position of manager of our Tennessee Baptist Orphans' Home, work to begin the 1st of February.

Grace—T. H. Johnson, pastor. Morning sermon, "David's Prayer." Evening sermon, "Laying Hold on Eternal Life;" 112 in S. S. Excellent B. Y. P. U.

Rust Memorial—Pastor Clay I. Hudson preached at both hours. Subjects, "Faith," and "The Prodigal Son." Good congregations. Splendid B. Y. P. U.

Franklin—J. W. Crow, pastor. Morning subject, "In the Valley of Vision." No service at night.

Round Lick (Watertown)—A. E. Booth, pastor. Dr. P. E. Burroughs, Field Secretary, was present and preached. Declared our S. S. to be A1; 13 Normal Course Diplomas presented. Fine congregation.

Cheap Hill—The pastor preached at both hours. Very good day.

Mt. View—Pastor Fitzpatrick preached on Missions.

VISITORS.

A. F. Mahan, Knoxville, Tenn.; W. G. Inman preached at Third Church; W. H. Major, Covington, Tenn.; L. A. Hurst, Carthage, Tenn.; 15 minute memorial service for Dr. W. H. Whitsitt, Dr. I. J. Van Ness, Dr. W. G. Inman, Rev. W. H. Major, Rev. S. N. Fitzpatrick, Dr. Wm. Lunsford, made brief speeches.

KNOXVILLE.

First—Pastor Taylor preached on "The Men Who Pray," and "Jehoshaphat;" 328 in S. S.

Deadlock Ave.—Pastor Waller preached on "The Church and a Great Revival," and "Burning Dangerous Bridges;" 500 in S. S. 2 received by letter; 2 approved for baptism; deep interest; 3 decisions; 2 reclaimed; revival and workers' conference begins. Dr. M. A. Jenkins comes today, Monday.

Broadway—Pastor Atchley preached on "The Manly Qualities in Jesus' Religion," and "An Unfinished Life."

420 in Sunday School. One approved for baptism; one profession; 176 in Northside Mission.

Bell Ave.—Pastor Sharp preached on "Full Joy," and "Right and Wrong;" 303 in Sunday School; 2 received by letter; 120 in B. Y. P. U.

South Knoxville—Dr. J. M. Anderson, pastor. Preaching morning and evening by Dr. J. M. McManaway. Congregations good for the day.

Euclid Ave.—Pastor Green preached in morning on "God's Eternal Throne." W. C. Bayless preached in evening on "The Prodigal Son;" 145 in Sunday School. Good day.

Lonsdale—J. M. Lewis, pastor. Rev. W. C. Bayless preached in morning on "Duty of Children." Pastor Lewis preached at night on "Responsibilities;" 187 in Sunday School; 1 received by letter.

Island Home—Pastor Dance preached on "The Bible One Divine Book," and "A Strange Trinity;" 125 in Sunday School.

Grove City—Pastor King preached on "Faithfulness Commended," and "Preparation for a Revival." Meeting continues through the week. Rev. J. M. Lewis will assist the pastor.

Oakwood—Pastor Edens preached on "Universal Gospel," and "God's Joy Over His People;" 158 in Sunday School.

Beaumont Ave.—J. F. Williams, pastor. Elbert Freels preached in morning. Pastor preached at night on "Sin." Two approved for baptism; one conversion.

Ferry Street—Pastor Wells preach on "Sanctification," and "Anointing a King;" 91 in Sunday School; 2 received for baptism.

Immanuel—Pastor McGregor preached on "Unity," and "Little Foxes;" 96 in Sunday School. Good B. Y. P. U.

Mt. Olivet—Pastor Shipe preached in morning on "Vision and Life." Good Sunday School.

Gillespie Ave.—Pastor Webster preached on "The Light of the World," and "The Effect of Sin;" 167 in Sunday School.

Mt. Harmony—Pastor Masterson preached in morning on "Put On Christ;" 54 in Sunday School. Good day.

Calvary—Pastor Cate preached in evening on "The Body of the Lord;" 108 in Sunday School. Good services.

River View—Preaching in evening by W. A. Masterson on "Things Borrowed."

Fountain City—M. C. Atchley, pastor. Preaching in morning by Rev. J. T. Sexton. He also preached at the evening hour. Three approved for baptism. Revival continues with great interest.

Smithwood—Pastor Shipe preached on "The Potter and the Clay," and "Let Us Alone;" 55 in S. S.

CHATTANOOGA.

Central—D. P. Harris, pastor. 141 in S. S. Several additions. Pastor preached at both hours to splendid congregations. Morning subject, "Growing Together Until the Harvest;" evening subject, "Having a Form of Godliness, but Denying the Power Thereof." One received by letter.

Tabernacle—H. M. King, City Missionary, preached Sunday morning and evening. Splendid congregations on both occasions. Morning subject, "Personal Evangelism;" evening subject, "Seeing Our Opportunities." 415 in S. S.

Highland Park—Pastor Keese preached to full houses both morning and evening on "Gal. 6:7," and "Our God a Consuming Fire." Four additions to membership; 135 in S. S.

St. Elmo—Pastor Vesey preached in morning on "The Greatest Things in the World," and in evening on "Giving Up All for Christ." Large congregations. Good services.

East Chattanooga—Pastor E. J. Baldwin preached on "The Work of the Holy Spirit," and "Seek First the Kingdom of God;" 97 in S. S. Large congregations; 6 received by letter. Great interest manifested by the unsaved.

Ridgedale—Pastor Chunn preached on "The Bible Standard of Christian Living," and "The Preservation of the Righteous and Destruction of the Wicked;" 110 in S. S. 23 in B. Y. P. U. Two asked for prayer. Good congregations. A splendid day.

Avondale—Preaching by pastor at both hours; 100 in S. S.; 2 received by letter. The Lord wonderfully blessed us in the night service; many manifested an interest.

Chamberlain Ave.—Pastor A. P. Moore spoke at the morning hour on "Carry Your Corner." At night the pastor talked to the children. A large crowd of the children were present and seemed to enjoy the service very much. Good congregations at both services. Fine S. S. and B. Y. P. U. A mission study class will be organized this week.

Rossville—Charles Gray, pastor. Rev. Carten, of Chattanooga, preached for the pastor at the 11 o'clock service. Pastor preached at the evening service, subject, "Power of Service." Large attendance in S. S.

CLEVELAND.

Inman Street—Pastor preached in the morning on the "Parable of the Mustard Seed," and at night on "The Last Great Invitation." Very good congregations; 195 in S. S. Large B. Y. P. U. We have a teachers' training class of 25 to begin work at once.

White Oak—Rev. A. T. Hayes preached Sunday at 11 o'clock, subject, "Asa's Prayer." Large congregation if the roads were muddy. The church has been pastorless for some time, so the people were hungry for the gospel. Pray for them to select a good man for their pastor.

We would be glad to know why The Nashville Tennessean publishes Pastor Russell's sermons, they are made of skepticism and imagination.

S. N. FITZPATRICK.

Yesterday (Sunday) was a great day with Trezevant Baptist Church. I preached for the brethren. They met in conference after the sermon, paid off all debts, and extended a unanimous call to Brother L. V. Henson, of Benton, Ky., for two Sundays a month—the first and third.

Trezevant, Tenn.

SPURGEON WINGO.

Bro. W. D. Hudgins did a great work in Martin on the third Sunday and Monday. His canvass gives the Baptists 978, and 38 families were gone from home. We are over 1,000. We are right up against the question of the enlargement of our church building. Our midwinter term begins this week and many new students are expected. Every bit of the room will doubtless be occupied within the next few days or weeks. One extra teacher has been employed, and the second one may be needed.

I. N. PENICK.

Martin, Tenn.

An event of unusual interest in social circles in our city was the marriage of Mr. G. B. Hargrove to Miss Bond Shackelford. The marriage ceremony was performed at the Baptist Church, on January 18th, at 8 p. m. in the presence of a large audience. Mr. Hargrove is a young man of sterling business qualities and symmetrical character. Mrs. Hargrove is known for her beautiful Christian virtues, and is the oldest daughter of Dr. and Mrs. Leroy Shackelford, who are among the most highly esteemed citizens of Trenton.

Trenton, Tenn.

R. P. MCPHERSON.

Having served as pastor at Ripley and at Cleveland, I have been first a West Tennessean and then an East Tennessean. As one of the General Evangelists under the State Board, with headquarters at Nashville, I now belong to every part of the State. And, while my duties will call me to many places where our cause is weak and struggling, I hope to render service in some of our more fortunate town and city churches. My experience both as pastor and as Home Board evangelist has, I trust, fitted me for acceptable service at any place. I should be glad to arrange my engagements for the rest of the year, and am open for invitations to hold meetings after February 15th. I am engaged until that time. My permanent address is 710 Church Street, Nashville.

Cordially and fraternally,

R. L. MOTLEY.

I have noticed two brief announcements in your splendid paper, of the call extended me by the Broadway Church of Fort Worth. It was a very attractive call in every way. There are few greater churches in the entire South than this noble body of people, but the call has been declined. My work here in Sherman has been wonderfully blessed of God in the little more than eight years of my pastorate. We have just closed one of our best years. During the year we had two hundred and twenty additions, with a little over half of them for baptism. The church gave something like fourteen thousand dollars for all the work. The spirit and fellowship of the church are as good as the best. During my pastorate here, we have had something like eleven hundred additions to the church. We have now a membership of 986. The church has a committee that is now taking the first steps toward the erection of a commodious and well appointed house of worship.

I note with the keenest appreciation every step of progress among the Tennessee Baptists. You have captured two royal spirits from the Texas forces in Drs. Gillon and Burroughs. Texas has a wonderful fascination for men who have once had a taste and then moved away. It will take good treatment to keep them. Sherman, Texas.

FORREST SMITH.

Mission Directory

State Board.—J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

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

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

Sunday School and Colportage.—Rev. J. W. Gillon, 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.—C. A. Derryberry, Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

SHOULD WOMEN SPEAK IN THE PUBLIC ASSEMBLY?

Dr. T. A. Wigginton, pastor of the Broadway Presbyterian church, seems to think they should. In a sermon he defines her place in church as follows:

"Although, denied the foremost place in Christian work she has, by her devotion, made a place for herself which is being rapidly enlarged. You will notice that Paul is here very cordial in his commendation of what these women had done, as laborers together with him in the gospel. But even earlier than this we have mention of the active work of certain women in the support of the gospel. Luke tells us that certain women ministered to Jesus of their substance on one of his preaching tours. And from that time forth, men have been more than willing for her to do all she could toward furnishing means for the support of the church; though they have been somewhat chary of allowing her a leading place in other forms of religious activity.

"Paul's hearty commendation of these women helpers shows that we are not warranted in interpreting his language in another place in a way to limit woman's activities within the narrow bounds which some would set for her. Whatever may have been in Paul's mind when he said that she should keep silence in the churches, and if she would learn anything, should ask her husband at home, it is quite manifest that the women of whom he was writing were quite different from the Christian women of today, and that their position in society was nothing like as exalted and as firmly established as that of the modern Christian woman. It was probably best that those women should keep silence, for it is certain that very few of them were in a position to speak unto edification. Woman had not then attained to the social position and intellectual and spiritual culture which she now enjoys. In any case, the woman who today had to depend upon asking her husband at home for enlightenment in spiritual things would indeed be in a sorry plight."

The Doctor seems to have fallen into the same mistake often made before him of thinking that the prohibition to speak in public did not refer to women

of the present day, because of their exalted position in society. If he had noticed the reference he would have seen that it read, "but they are commanded to be under obedience, as also saith the law." (1 Cor. 14:34.) The law written in Gen. 3:16, which made Eve representative of her sex in all ages and climes, subordinate to her husband.

Again, the Doctor says: "If the woman is to be held primarily responsible for human sin." Does he not know that there was a penalty put on all the parties concerned in the transgression? To the serpent it was said, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." And to the man it was said, "In the sweat of thy face shalt thou eat bread." (Gen. 3:14-19.) So, then, it is not a question of woman's ability to speak in public, for it is evident that many of them are highly educated, and fully competent to address an audience, but must she do everything she is competent to do? She could swear, but the Doctor would hardly contend that she ought to, saying that Paul had no reference to her when he wrote forbidding swearing, because of social position, and intellectual and spiritual culture. There is a vast difference between what Paul, a sour old bachelor and woman hater might say, and Paul the apostle, speaking by inspiration forbids people to do.

The Doctor's interpretation of the passage may suit the liberal idea of the present day, but it is not at all satisfactory to those who take the New Testament for their rule of faith and practice. May I be excused for saying that I am proud of being of that number that believes like the old brother who said, "If the Bible had said that Jonah swallowed the whale, he would have believed it all the same?"

C. A. BARNES.

Palmyra, Tenn.

GET MORE MILK AT A LESS COST.

BY DR. A. M. SOULE.

Milk is an ideal food if produced under proper sanitary conditions. It is easily and completely digested. It supplies the growing young of all animals with the constituents needed for the nourishment of the body, and is the standby of the invalid and dyspeptic. An abundance of pure, wholesome milk is therefore essential to the proper nourishment of the nation, and surely in a great country such as ours every one should enjoy a plentiful supply of this delicious and refreshing beverage. Investigation shows, however, that such is not the case, and that the cost of milk is reaching prohibitory prices to the laboring man in thousands of our towns and cities, and that it is not always found as abundantly on our farms as is desirable.

It has been shown that an abundance of protein must be supplied the dairy cow. It would be natural, therefore, to choose concentrates which supply the largest amount of this element at the lowest cost, and in all the country there is nothing superior to cotton seed meal for this purpose. A pound of it provides as much protein, for instance, as three pounds of high-grade wheat bran or four pounds of corn, and frequently it can be purchased at about the same cost per ton as either bran or corn. It would therefore seem natural that everyone should use it, but strange to say, this does not prove to be the case in practice, though thousands of tons of it are annually shipped abroad to feed cows in foreign countries. As a result the ration of our own cows is often not supplied with the amount of protein necessary, and for reasons already indicated, they fail to produce as they

should and would, were cotton seed meal used as nature intended.

Cotton seed meal may be used as the sole concentrate in the nutrition of dairy cows in any part of the South. It should be fed at the rate of three to six pounds per head per day, depending on the weight of the animal and the amount of milk she is capable of yielding. Five pounds will be about right for a 1,000-pound cow, giving two to three gallons of milk per day. If fed according to weight or measure, it will produce no injurious results whatever. This testimony is based on many years of feeding it as the sole concentrate to large herds of dairy cows.

Let us use cotton seed meal intelligently and increase the efficiency and productiveness of our dairy animals.

SCHOOL OF MUSIC, TENNESSEE COLLEGE.

Recognizing the importance of music in the general course of education, its power for good, and its usefulness to every young woman, the founders of Tennessee College spared neither labor nor money to establish a school of music which should at once receive the approval of the foremost educators of the United States. Its growth has been wonderful, enrolling the first season a goodly number of students, and closing the year with two certificate graduates in piano and one in voice; the following year two members were added to the faculty and three graduates, who had completed the entire course, gave public recitals.

The course of study as outlined in the catalogue, is in conformity with the most advanced ideas in education, offering opportunities in fundamental ear-training, harmony, sight-singing, history of music, in addition to the general courses in piano, voice, and violin.

The school provides the same musical advantages that are found in Northern conservatories without going so far from home, without incurring such heavy expense, without running the risk of undesirable associations; on the other hand, it offers many privileges not found in large cities.

Students of the music school enjoy all the social, intellectual and religious advantages of the college. The literary and artistic clubs are open to them, also the library and gymnasium. The school aims at the production of intelligent musicians of liberal culture. All students are therefore advised to take one or more courses in the college, preferably the modern languages, English and History. With exceptionally fine equipment, and with a corps of loyal and efficient teachers, the progress of the music student must follow. Tennessee College is particularly fortunate in having only new pianos of the highest grade in the buildings. Too often schools have old and worn-out instruments that are a torture to those who must use them. Only Steinway pianos have been purchased by the trustees of Tennessee College. The systematic arrangement of practice, the regular hours and the stimulus of a musical atmosphere are conducive to good work and corresponding achievement. A strong music faculty is maintained, with a great master musician as director of the school. All our teachers are musicians of wide experience and unquestionable ability, who have a life interest in their work. The results of their teaching are shown in the many concerts in which all students appear, and the final graduating recitals.

Dr. Henry Nast, our Director of Music, received his musical education abroad. At an early age he studied the piano and made such rapid progress that at the age of fifteen he made his first public appearance as a concert-pianist.

He now added the study of harmony and organ and at the age of eighteen held his first position as church organist and director of the choir. For three years he was a student of the Scharwenka Conservatory of Music, Berlin, Germany, being a favorite pupil of the great composer, Xaver Scharwenka, with whom he studied piano, and of Philipp Scharwenka, who was his instructor in composition and orchestration. Both masters introduced him to the musical life of Berlin; in due time he gave his artist recital in the Singakademie, playing with orchestra the C minor concerto of Beethoven, and some of the master works of Schumann, Chopin, and Liszt. He also had the honor of receiving private instruction from the genial teacher and versatile composer, Maurice Moszkowski. With him he studied many of his own delightful compositions, and those of Chopin, in particular. After traveling through France and England, he located in New York City. Soon after he was engaged as Professor of Piano at the Cincinnati Conservatory of Music, where he won distinction both as teacher and performer. Dr. Nast came to Tennessee College in 1907, when the school was organized.

The other instructors in piano are Miss Frances Bohannon, Miss Abbie Speer and Miss Daisy Sartain. All of them have had exceptional advantages.

TRY THIS HOME-MADE COUGH REMEDY.

Costs Little, but Does the Work Quickly, or Money Refunded.

Mix one pint of granulated sugar with 1-2 pint of warm water, and stir for 2 minutes. Put 2 1-2 ounces of Pinex (50 cents' worth) in a pint bottle; then add the Sugar Syrup. Take a teaspoonful every one, two or three hours.

You will find that this simple remedy takes hold of a cough more quickly than anything else you ever used. Usually ends a deep-seated cough inside of 24 hours. Splendid, too, for whooping cough, chest pains, bronchitis and other throat troubles. It stimulates the appetite and is slightly laxative, which helps end a cough.

This recipe makes more and better cough syrup than you could buy ready-made for \$2.50. It keeps perfectly and tastes pleasant.

Pinex is the most valuable concentrated compound of Norway white pine extract, and is rich in guaicol and all the natural pine elements which are so healing to the membranes. Other preparations will not work in this formula.

This plan of making cough syrup with Pinex and Sugar Syrup (or strained honey) has proven so popular throughout the United States and Canada, that it is often imitated. But the old, successful formula has never been equaled.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., 236 Main Street, Ft. Wayne, Ind.

THE DIFFERENCE.

The majority of people are apt to class all pills alike, but it's a grave error. All pills for liver troubles are not alike, and Shuptrine Liver Pills are different from all the rest, both in composition and effect. They are so scientifically compounded of ingredients, so carefully proportioned as to form nature's own remedy for constipation, torpid liver, headache, biliousness, dyspepsia, and all stomach disorders. In effect they are non-griping, pleasant and regulative. Send 10c to Shuptrine Co., Savannah, Ga., and they'll send you a box—10 pills, 10 doses—and will refund your money if you don't find them the best liver pills you ever used.

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. Field Secretary, Miss Mary Northington, Clarksville, Tenn.

Keep looking up, keep looking up,
The mists will clear away—
In God's own time His loving hand
Will brighten up the way.

Keep looking up, keeping looking up,
The eternal hills are there.
Far, far beyond these gloomy clouds
Are treasures rich and rare.

Keep looking up, keeping looking up,
With faith's aspiring eye;
The promise is that help will come
From Him who dwells on high.

In a recent meeting, called especially for that purpose, the Societies of Nashville Association effected an organization, to be known as the Nashville Missionary and Benevolent Association. Mrs. A. Leathers was elected President, Mrs. A. L. Edwards, Secretary, and Mrs. M. S. Williams, Treasurer. This is not a new organization, except in form. For many years it has been doing excellent work under the name of the Woman's Missionary Union of Nashville Association and has had but one officer, the Superintendent. We trust that larger work may be done under the new organization.

We are delighted that eight of our Association Superintendents will be our guests during the coming great Missionary Jubilee, Jan. 30 and 31. We wish that many others would come. It will also be our pleasure to have Dr. R. J. Willingham, our much loved Foreign Mission Secretary, Miss Edith Campbell Crane, our efficient W. M. U. Secretary, and Miss Julia Meadows, returned missionary from China, well known in Tennessee, and particularly in Nashville. These will all be heard in our Denominational Rally on Tuesday, Jan. 31. We also hope to have Mrs. Montgomery and Mrs. Peabody, Baptist women, who are among the distinguished speakers of the Jubilee. The whole affair is a great one, indeed. All should take advantage of it.

With much sorrow we announce the home-going of another W. M. U. worker. This time it is one of the brightest and best, Mrs. J. B. Gambrell, of Texas. For many years, Mrs. Gambrell has been at the head of the W. M. U. work of Texas, and much of its success has been due to her unusual leadership. Not only this, but she had a very important connection with the work of the State Mission Board. She was a woman of many talents, and greatly beloved. Her loss

is a great one, and will be felt throughout the Southern Baptist Convention.

The suggestion made by Dr. Willingham in regard to the Christmas offering, we believe has borne much fruit. He suggested that we give to the work in China, at least one-tenth as much as we spent in gifts to our friends and loved ones. We know several who did this. One dear woman said as she made her offering: "Those words of Dr. Willingham have been on my mind since I first heard them. I could not get rid of them. I have done what he suggested and would have felt criminal before the Lord to have given any less." Need I add that her gift was the largest made by that Society, with one exception, and that one, it was learned later, had done the same thing.

What about the tithing cards? I wish it were possible to get the number of those who have signed these cards. Those who studied the first day's program for the Week of Prayer, or heard the talks and readings and testimonies could hardly keep from making the decision at that time. Many will do it this year for the first time. Those who have experienced the joy and blessings that invariably attend the observance of this duty delight in seeing the number of tithers increase.

And how rapidly the list of contributors to our Typewriter Fund is growing! We reported \$22.25 last week. Since then \$6.60 has been received, making a total of \$28.85. This is nearly half the amount necessary to purchase the machine. We are getting along beautifully. This is but another evidence of the fact that our W. M. U. can do anything it really sets itself to do. Gifts not before reported are as follows:

New Hope (Ebenezer Ass'n).....	\$0 50
Central of Bearden	1 00
Fairview, Mrs. Kirkpatrick	50
Round Lick	1 00
Eagleview	2 10
Central, Nashville	50
Mouth of Richland	1 00

A NOTABLE EVENT.

MRS. A. J. WHEELER.

The present year is epochal in the history of woman. Fifty years ago a Mrs. Doremus, of New York, at the urgent solicitation of Rev. Abel, a foreign missionary, organized the first Women's Foreign Missionary Society. The last century has been designated by Gladstone as "the century of emancipation." It was also the century of organization. Powers and agencies were freed to serve. Think of it, and you will marvel at the many discoveries that have been made by man, since utilized by the Higher Power for the uplift of humanity. We are accustomed to think of material discoveries and inventions, but let us consider awhile some spiritual forces. "God moves in a mysterious way, His wonders to perform." I think His unerring vision discerned the impending onslaught between good and evil, when woman's influence, even would not be wholly good, as He prepared a "great company" of these to "publish the tidings" of truth to every woman in every land. Isabella Bird Bishop, the great woman explorer, and a F. R. G. S., of London, in her vast travels, and close observation of women of all nations,

You Who Get Hungry Between Meals

Don't deny yourself food till meal time.

When that midmorning hunger approaches, satisfy it with Uneeda Biscuit. These biscuits are little nuggets of nutrition. Each crisp soda cracker contains energy for thirty minutes more work.

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once wrote that "the littleness of women was one of the greatest retarding agencies of mankind." Mr. Moody stated in a summer school, that the "great heresies of the day were led by women." We know that iniquitous traffics in souls, conducted by women, have recently been exposed through the daily press, and that their victims have been frequently heathen young women from Japan, India and other nations. Surely the women of the churches should be upheld, even yet more than they are, in their holy purpose of speeding the message of salvation to the ignorant and untaught, to the uttermost parts of the earth. A movement, whose purpose is to give larger impetus to foreign missions, by enlisting more women, and deepening the conviction in all, to its importance, is now spreading over the nation. A group of consecrated, prepared women have been given a message that is being heard by thousands as they go from city to city, arousing their Christian sisters to renewed activity. The movement is called the Jubilee of Women's Foreign Missions. It looks backward to what God has wrought, and rejoices in His guidance. It looks forward hopefully, courageously to the future. The celebration of this Jubilee, the fiftieth anniversary, the golden time, will occur in Nashville Jan. 30-31. At that time large offerings are expected to be made to the foreign fields, for already some young women who have de-

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ided that the Master needs them in His service, will, it is believed, publicly announce their decision to leave home, family and native land, and obey His call. Smaller offerings, such as money, in sums worthy of the givers, will be rendered to the work. The Baptist women have decided that \$5,000 is not too large a sum to seek to reach for a Jubilee gift to be disbursed by our Foreign Board. And Dr. Willingham is coming then to receive it from our hands, in pledges and in cash offerings. Miss Crane will be here to strengthen us. Miss Julia Meadows, of China, also, to remind us of the vastness of the need of the foreign women for guidance. These are to conduct our denominational rally. Would it not be glorious to open letters and telegrams at that meeting from those women unable to be present throughout the State, who wish to make a Jubilee offering for the gift of a Christian home? Or a husband, who recognizes the sweetness of having a consecrated Christian wife, may offer in acknowledgment of this a gift to the advancement of women's work for woman. Or a devoted son to the mother, who has prayed for him, and led him to Christ. What a power for good the Christian home! How desolate the Christless family!

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DR. WILLIAM H. WHITSITT.

Dr. William H. Whitsitt died at his home in Richmond, Va., on January 20th. Dr. Whitsitt was born within a few miles of Nashville, and was a member of the old Mill Creek Church, of which his grandfather, Rev. James Whitsitt, was for many years the honored pastor.

At the breaking out of the war, Dr. Whitsitt was a student in Union University at Murfreesboro. From there he went into the Southern army, being in the cavalry service under Gen. Nathan Bedford Forrest. It was said that he made a very gallant soldier. He was wounded in Kentucky, and was nursed by the lady who afterwards became his wife. After the war he studied at the Southern Baptist Theological Seminary and in Germany, was pastor at Albany, Ga., and then became Professor in the Southern Baptist Theological Seminary, and after the death of Dr. John A. Broadus, was elected its president. In this position he showed remarkable executive ability, but an article which he had written in Johnson's Encyclopedia led to what became known as the "Whitsitt Controversy," and which agitated the Southern Baptists for several years, and finally resulted in his resignation as president of the Seminary. Later, Dr. Whitsitt accepted the Chair of Philosophy in Richmond College, which he held until last year.

Personally, Dr. Whitsitt was genial and lovable, and was very popular with his students and others with whom he came in contact.

Besides his wife, he leaves to mourn his loss a son and daughter, a brother, John B. Whitsitt, residing at the old home near Nashville, and a sister, Miss Maggie Whitsitt. We extend them our deep sympathy in their great loss.

JACKSON.

We spent last week in Jackson in the interest of the BAPTIST AND REFLECTOR, preaching Sunday morning, January 15th, at the First Baptist Church, lecturing at night at the West Jackson Church, and speaking Wednesday night at the Second Church.

The First Church has a membership of between 500 and 600. Dr. H. W. Virgin is the efficient and popular pastor, coming there from Kansas City about two and a half years ago. As we have mentioned before, the church is now erecting a beautiful house of worship, which, when completed, will be one of the most commodious houses of worship in all the Southland. It is expected that it will be ready for occupancy about the first of April. It will cost altogether some \$80,000. All of it will be provided for by that time except about \$15,000. The church is now worshipping in the court house. Large audiences attend upon the ministry of Dr. Virgin. He is now preaching a series of sermons on evils of various kinds, which are attracting wide attention and overflowing congregations. The prayer-meetings of the church are said to be exceedingly interesting. The Sunday School, under the superintendency of Mr. I. B. Tigrett, has a large enrollment and is most successful in every way. Mr. T. E. Glass, chairman of the Finance Committee of the church, has worked out a new system of finance, which is working admirably.

The West Jackson Church is comparatively new. It was organized only a few years ago with eleven members. Now it has 228. This result is due very largely to the efficient labors of the pastor, Rev. J. T. Early, who is one of the noblest and most consecrated men in our Baptist ministry. The church has a new and handsome house of worship built of concrete. It is not yet, however, thoroughly finished on the inside. The church is located in a growing section of the city. It is composed of an excellent class of people.

The Second Church was organized some fifteen years ago. It has a membership of about 280, also composed of a good class of people, and has a nice brick house of worship. Rev. A. S. Hall is pastor. He is a Tennessean, but had been in Texas several years, and took charge of the Second Church about the first of September. He is a fine gospel preacher and a noble man. We are sorry to know that his health has not been very good since coming to Jackson. We hope that he will soon be fully restored to health and strength.

The Royal Street Church has a fine location and a good frame house of worship. Rev. A. L. Bates is pastor. He is said to be doing a very fine work. We were sorry we did not have the opportunity to come in closer touch with this church.

Altogether, we enjoyed our visit to Jackson very much, and all the more because we received over 50 new subscribers to the BAPTIST AND REFLECTOR while there. About 30 of these were in the First Church. Already there was a fine list of subscribers to the paper in that church, and this makes the First Church the banner church in the State with regard to the number of subscribers to the BAPTIST AND REFLECTOR. We hope, however, that other churches will go ahead of the First Church, Jackson, before the campaign is over.

We attended the chapel exercises of the University one morning. There is a fine student body in the school. Mr. I. B. Tigrett is Acting President. Dr. G. M. Savage presides at the chapel exercises. The University now has an endowment of about \$140,000, besides buildings and grounds, and about 300 students. It ought, however, to have an endowment of at least half a million dollars and 500 students.

Our home most of the time while in Jackson was with our friend, Capt. J. C. Edenton. It was a pleasure also to share the hospitality of Brethren T. E. Glass, I. B. Tigrett, J. T. Early, J. J. Moffit and G. M. Savage.

SAMARIA.

In our lesson last Sunday was an account of the founding of the city of Samaria by Omri. The first king of Israel, Saul, does not seem to have had any permanent capital. He seems to have moved around from place to place. David

the next king, first established his capital at Hebron, where he reigned seven and one-half years. He then moved his capital to Jerusalem. Solomon continued the capital there, greatly beautifying it. After his death the kingdom was divided, his son, Rehoboam, remaining as king of the southern kingdom, or kingdom of Judah, in Jerusalem, and which place was also continued as the capital of Judah as long as their kingdom lasted.

Jeroboam had first established his capital in Shechem. But while that city is finely located from a commercial standpoint, it is very poorly located from a military point of view. And so in the turbulent times succeeding the division of the kingdom, when it was necessary to have a strong capital, capable of defense, he moved the capital to Tirzah, in the hill country. This, however, was somewhat out of the way. When Omri became king he looked around for the most central location, which at the same time could be strongly fortified. He selected a hill which belonged to Sheimer, about six miles northeast of Shechem. It is a cone-shaped hill, surrounded by valleys on every side, rising about 500 feet above them. It embraces probably some 100 acres of ground. Here he established his capital, fortifying it with a high wall running all the way around the hill. The city then became almost impregnable, and was never taken but once, and then after a siege of three years.

As we stated in our article on Samaria recently, we visited the hill and walked up it and around it.

SENATOR LUKE LEA.

On last Monday the dead lock in the Tennessee Legislature over the election of United States Senator was broken by the election of Hon. Luke Lea, of Nashville. Mr. Lea received the votes of all the Fusion forces, to which were added the votes of several personal friends in the Shelby County delegation. Lest it might be thought that he had compromised any principle to secure these votes, he published over his own signature a statement the morning preceding the election to the effect that any report that he was in favor of the repeal of the temperance and election laws of the State was unfounded, and that his position and that of the Tennessean, which he controls, is unchanged.

The election of Mr. Lea is a distinct triumph for the cause of reform in Tennessee. He is a young man, only 31 years of age, is a graduate of the University of the South, and is a successful lawyer in this city. Three years ago he founded the Nashville Tennessean, of which the lamented Senator E. W. Carmack was the editor until his tragic death. A few months ago the Tennessean bought out the Nashville American. Mr. Lea is a man who does things. He is tall, handsome, bright, courageous. He represents the highest type of Southern young manhood. We predict for him a brilliant career in the United States Senate.

BAPTIST LEADERSHIP.

In an editorial headed "Dr. Folk as a Prophet"—we confess we had never thought of ourselves especially in that light before—the Baptist World says:

"Dr. E. E. Folk, of the Baptist and Reflector, Tennessee, gives a very able at-length editorial upon the present status of Baptist principles in the world. He has gathered a remarkable array of facts, and quotes freely from the Literary Digest and the Episcopal Recorder, both of which prominent organs have caught a vision."

The World then quotes the closing paragraph of our editorial of two weeks ago, headed, "Baptists in Europe", and adds:

"These are wise and true words, and we rejoice to know that Dr. Folk's paper can be counted upon to aid in fitting and equipping its constituency for their present great responsibility."

"To meet the coming situation Baptists need to prove themselves workmen of God that need not to be ashamed, a mighty host, prayerful, educated, united, poised, led by men of loyalty, scholarship, Christian culture, men who are discriminating, and of course, profoundly spiritual. In fact, the standard for leadership among Baptists in this time of opportunity, of

crisis, is rapidly rising. Who would take a leader's place? Who will volunteer to stand with Christ in these world undertakings? Whoever he may be, let him in all modesty and in the power of the Holy Spirit equip himself, and let his equipment in the eyes of all men be his credentials. Let the partizan, the divisivist, the place and salary-hunter, the thwarter of great things for the little, the accuser of the brethren, be brushed aside. The time has come for Baptists as never before to pray for their leaders, to pray that they may be guided in things both spiritual and intellectual, be guided for conquest, for the adjustment of the world of problems which are coming in as the tide. May God of his own choosing give us leaders equipped in his Spirit and power for this time of special need."

Amen. While the world is coming to the Baptists, let us be sure that the Baptists are ready for it when it comes, and let us do what we can to help it come, with wise leadership. Never did Baptists have so great an opportunity as now. They must not throw it away.

BAPTIST ORPHANS' HOME.

Dr. VanNess told our readers last week about the purchase of a tract of land in Williamson County, between Nashville and Franklin, on which it is expected to locate the Tennessee Baptist Orphans' Home. As he stated, this land belonged to Maj. C. T. Cheek, the president of the Home, who generously took off \$5,000 from the estimated value of the farm. It is expected that buildings will be erected on the land as soon as practicable and the Home will be moved there. Heretofore the policy has been to keep the children in the Home only so long as might be necessary to get them a permanent home in a Baptist family in the State. The present policy, however, contemplates keeping the children and educating them and training them until they are ready to go out into life and become self-supporting. Necessarily also, this means that it will cost more for the maintenance of the Home because of the larger number of children there. While some of these children may be able to work on the farm and so help support themselves, many of them will be so small as to be unable to do any work.

The election of Rev. W. J. Stewart as the Superintendent of the Home was very fitting. He was for several years the Secretary of the Orphans' Home Board, to which position he was recently elected again. He will make a very efficient Superintendent.

MRS. J. B. GAMBRELL.

It was with deep regret that we learned of J. B. Gambrell, editor of the *Baptist Standard*, the death of this noble woman, the wife of Dr. of Dallas. Mrs. Gambrell was a woman of unusual ability—bright, gracious, cultivated and consecrated. She was a help-meet indeed to her distinguished husband, and while he was Secretary of the State Mission Board she was the Assistant Secretary, which position she retained until her death. We have made mention once or twice recently of her serious illness. Her death, however, came as a great shock to her numerous friends all over the Southland. Her last words were: "Into thy hands I commit my spirit"—a noble ending of a noble life.

RECENT EVENTS.

Rev. B. W. Davis, of Camilla, Ga., has accepted a call to Oglethorpe, in the same State.

Rev. W. L. A. Stranburg, of Argenta, Ark., has accepted a call to Huntington, in the same State.

Home Board Evangelist T. O. Reese, of this city, will go to Alabama the latter part of the week and will spend several weeks in a campaign for Home Missions.

The church at Hawkinsville, Ga., has extended a unanimous call to its former pastor, Rev. Charles L. Greaves, of New Bern, N. C. He has accepted and will begin work March 1.

The *Journal and Messenger* states that Rev. J. H. Deere has moved from South Pasadena, Cal., to Phoenix, Arizona. Brother Deere was formerly pastor of the Baptist churches at Jefferson City and Morristown

in this State, at both of which places he was very popular and did a fine work.

It is announced that Dr. W. J. E. Cox, who has been pastor of the First Church, Mobile, for the past eleven years, has tendered his resignation to accept the Secretaryship of the Baptist Education Board of Alabama.

The Tattnell Square Church, Macon, Ga., has extended a call to Rev. B. B. Bailey, of Shelbyville, Ky., and it is hoped that he will accept. Dr. Bailey, however, has recently declined several important calls.

The revival at Doyle, conducted by Evangelist T. O. Reese, of the Home Mission Board, closed Monday night. Large crowds attended every service. There were quite a number of conversions and accessions to the church. The church, under the leadership of pastor Rose, is making great progress.

We regret to learn of the recent death of Rev. J. K. Nunnally. He was a faithful, consecrated minister of the gospel, and was for many years Librarian of Georgetown College, in which position he had the opportunity to influence many young men and women. We have known him for many years, and esteemed him very highly.

We are sorry to learn of the death of Miss Mary Hollingsworth. For many years she was the Superintendent of the Baptist Orphans' Home of Kentucky, in which position she did a noble work. Everybody in Kentucky loved "Miss Mary." Several years ago, on account of increasing years, she was compelled to retire from the Superintendency of the Home.

It was with much regret that we learned of the recent death of Mrs. W. H. Strickland at the home of her daughter, Mrs. T. N. Fulton in Decatur, Ga. She was the widow of Dr. W. H. Strickland, who was for some years pastor of the Edgefield Baptist Church, this city. She has many friends in Nashville who will regret to learn of her death, and will join us in expressions of sympathy to her children.

In sending us a series of three articles by Dr. R. S. MacArthur, which we shall publish soon, his Secretary says: "He reads the BAPTIST AND REFLECTOR every week with great interest. He watched with pleasure the account of your journey abroad. He has read with profit and pleasure the articles appearing in the BAPTIST AND REFLECTOR. Dr. MacArthur trusts this present year may be one of great prosperity in the circulation of your valuable paper." We appreciate very much the kind words, and especially coming from one whose good opinion we value so highly as we do that of Dr. MacArthur.

Evangelist Frank M. Wells, Jackson, Tenn., is still in Texas, and has given his lecture, "Jerusalem Under the Turks," in more than one hundred towns since last September. His lecture has taken high rank among Texas churches and he has many calls for its delivery. On January 1 he lectured in the Y. M. C. A., Cleburne, to a large crowd of men. January 8 he lectured in Dallas, and on January 15 in Y. M. C. A., Ennis, and at night repeated the lecture in the Tabernacle Baptist Church to a packed house. Every night of the week he speaks to large crowds of men at Ferris, Tex. Eight men came forward for prayer, and two were converted.

PERSONAL AND PRACTICAL.

The "Churchman," of London, says "the final and crowning test of Apostolic Succession is apostolic success," which is very true, provided the success be success along right lines. It is rather surprising, though, to find such a remark in an Episcopal paper.

It is announced that the Swiss Federal Council, according to the Berne "Voissische Zeitung," will invite all the nations to a conference at Berne, with a view to adopting an arrangement by which every year will be divided into exactly fifty-two weeks, or 365 days. New Year's Day is to bear an "extra day." Sunday will bear no date. The four quarters of the year are to be exactly of the same length—the months, thirty, thirty and thirty-one days successively. Thus the thirty-first day of March, June, September and December would always fall on a Sabbath. Every leap year would have an off day that would neither be counted nor dated. It would be inserted between June 31 and July 1. This, it seems to us, will not be much of an improvement over our present calendar.

The Portuguese troops on the island of Macao, China, which was settled in the sixteenth century by Portuguese merchants, last week revolted. Joining with the sailors of a Portuguese ship and marching to a government house they demanded the expulsion of the religious orders, increased pay for the army and navy, the suppression of the newspaper, "Vida Nova," and the righting of alleged wrongs suffered by the soldiers and sailors. The government granted every demand. It seems that the Catholic religious orders have been at the bottom of the trouble in Portugal, as they have in every other country.

Dr. Weinel, one of the advanced liberals of Germany, has recently published a book, entitled, "Is the Liberal Jesus-portrait Proved to be False?" in which he chastises most severely his fellow Liberals. His own partisans are indiscriminately told that they lack principle, backbone, carefulness and perspicuity. The whole party is charged with tactical mistakes, with blind prejudice. The "Christian Observer" thinks that German Liberalism is near its collapse, and suggests that "Now is the time for a united courageous advance of true believers in Christ all along the line."

Said C. M. McIntosh: "My God shall supply all your needs according to his riches in glory by Christ Jesus." What a source—"God!" What a standard—"his riches in glory!" What a channel—"Christ Jesus!" It is your sweet privilege to place "all your need" over against "his riches," and lose sight of the former in the presence of the latter. His exhaustless treasury is thrown open to you, in all the love of his heart; go and draw upon it, in the artless simplicity of faith, and you will never have occasion to look to a creature stream, or lean on a creature prop." This is fine.

It is stated that at a meeting of the hotel men in New York City, it was urged that a general effort be made throughout the entire country to separate the hotel business from the liquor interests. Hotels are given certain privileges. In most cases they may serve liquor with meals, where sale in a saloon is forbidden. This has led to the opening of a few little rooms in a saloon, which is then called a hotel. The paper, which met with approval, suggested that in the large cities a "hotel" must have at least fifty rooms, and in the smaller cities, twenty-five rooms. In other words, the saloon has got to be so disreputable that hotels want to be divorced from it. This is a good sign.

It is announced that a Christian church has been unearthed on the Mount of Olives, part of which is thought to date from about the year 330 Anno Domini, while the upper floor is supposed to be a restoration by the Crusaders. The floor of the transepts of this church (thought to be that of St. Helena) has been entirely exposed. A stone has been unearthed bearing the inscription "Theodorus" in Greek letters, which are clearly decipherable. In the chancel there are two separate mosaic floors of different designs. There is no telling what those old hills around Jerusalem would reveal, if only their secrets could be uncovered. And they will be some day.

It is said that in the matter of telephones, the United States leads the world. It has an average of eight instruments to every hundred inhabitants. There are twenty nations of Europe, and all of them together have only one-third of the telephones we have. Chicago has more than London, while Paris has less than half what Boston has. The single State of New York has as many as has all of Germany, while England, Scotland, Ireland and Wales together have no more than are in the State of Ohio. The secret seems to be in the conservatism of Europe compared with the United States, and the opinion prevailing that a telephone is a luxury, and too expensive to be generally encouraged; while with us, it is considered to be a business and household necessity which, though an added expense, pays in saving time, labor, and mistakes in the interpretation of orders and letters.

THAT CHAIR ONCE MORE.

Dear reader, let me say that I need only \$5 more and then the chair will go at once. One other preacher, Bro. C. B. Massey, informs me that he has some \$3, making \$10 to date. Now, dear reader, send me something, now, to 817 South Third Avenue, Nashville, Tenn.

J. S. PARDEE.

THE HOME

COULD WE BUT KNOW.

Could we but know what influence we wield

Over our fellow-men each day we live,

How frowns may hurt or how a smile may give

Courage to some faint heart in life's great field

Of battle, ah! methinks that we would be

More careful of our actions as we go

Through this strange world of ours, could we but see,

Could we but know.

Could we but stand in some one else's place,

Seeing our own selves from his point of view,

Our faults, of which we thought we had but few,

Would seem as countless as the stars in space;

And all the great, good traits we thought we had,

And all that we had done to lessen woe

Might all be overbalanced by the bad,

Could we but know.

Could we but know how just the little things

Which we call commonplaces mold the lives

Of all of us! The struggling man who strives

To reach a goal and fails and feels the stings

Of unjust critics pierce his very soul

Knows what kind words are worth, and long ago

A kind word might have helped him reach the goal,

Could we but know.

Could we but know! Ah me! could we but know

The hearts that we have made to ache with pain

By little thoughtless deeds, we would refrain

From doing them again, and we would go

With tear-wet eyes and beg them to forgive.

Ah, yes, our hearts would ever warmer grow

Toward all mankind as long as we should live,

Could we but know.

—James W. Callahan, in *Exchange*.

HOW JOEY RANG THE BELL.

Joey Batson's father was sexton of the Congregational church, in the little village of Shuteville. Mr. Batson always rang the bell, and Joey always watched him with eager interest. It was a loud clanging bell, large enough for a church three times the size of this. Joey often wanted to ring the bell, but his father always said:

"No, no, Joey; wait until you are older. It is such a large bell, you are not strong enough to pull the rope. It almost hoists me off my feet every time the rope pulls back, after I've pulled it down," which was quite true.

So all Joey could do was to sit on the bench in the vestibule and watch his father pull the rope down until three or four feet of it were slack in his hands, when he would loosen his hold and the rope would go gliding back through a hole in the ceiling, and the great bell would ring out loud and clear.

About three times a year, Mr. Batson climbed up into the belfry with an

old oil-can in his hand, and oiled the bearings of the bell to make it ring easier.

One day in July he climbed into the belfry and gave the bell a thorough oiling. When he came down he said to Joey:

"There now, that bell will ring slick as a whistle in the morning." This was on Saturday afternoon.

Joey and his mother had been sweeping the church, and Mrs. Batson had gone home, leaving Joey to finish the dusting. After oiling the bell, Mr. Batson said: "Finish dusting soon as you can, Joey, and then see to it that the windows are all down and the door locked before you come home. Your mother and I are going to ride over to your Uncle Reuben's now, and we'll be back about sundown. You stay 'round the house and see to things."

Mr. and Mrs. Batson had been gone more than half an hour by the time Joey had finished. He was about to lock the church and go home, when he noticed that his father had forgotten to hang up the bell rope on the great iron hook in the wall, for on this hook the rope always hung.

There it dangled, an object of subtle temptation to Joey.

He took the rope in his hands, steadily yielding to the temptation that had so suddenly beset him. His hands and strong young arms fairly tingled as though the bell rope was charged with electricity.

"Where's the harm in just giving one ring?" he said to himself; and he was so excited over the opportunity of really making the bell peal forth that he suddenly began pulling on the rope.

It pulled very hard, but Joey was strong and wiry. His veins and muscles stood out while he pulled the rope down farther and farther; then he suddenly let it slip back, and the next instant Joey Batson was wildly dangling to and fro, his legs and bare feet flying in the air about eight feet from the ground, while the bell sent forth one loud and long and ringing peal.

Joey swung across the width of the vestibule, then back again; and suddenly he seemed to have been pasted to the wall, for there he hung, apparently unsupported by anything, while the bell rope swung lightly to and fro without him.

The fact was, Joey had simply forgotten to loosen his grasp on the bell rope, and thus allow the rope to slip through his fingers when the bell swung back. He had clung to the rope and had been jerked clear off his feet, and almost to the ceiling, and when he had swung across the vestibule and back again, the iron hook on which the rope was kept caught in the back part of the band of his trousers and held him fast.

There he hung. The hook was about seven feet from the floor, and right under it was a tub of dirty water with which Mrs. Batson had scrubbed the floor of the vestibule; and as he spied this, Joey was not quite sure that he wanted to fall any farther, uncomfortable as he was, dangling there in mid-air.

"Who under the sun rang that bell?" asked old Mrs. Ward of a neighbor, as they stood talking at her gate a block from the church.

"I guess it was Mr. Batson," replied Mrs. Leeks; "I saw him go over to the church with his oil can not very long ago, and I s'pose he rang the bell while he was oiling it. He does sometimes, you know."

No one came to the church, and there Joey Batson hung, helpless. He soon became so uncomfortable that he felt he must release himself, even though he fell head first into the tub of water.

He wriggled and twisted around trying to free himself from the hook. It

drew the band of his trousers tight around him. It was impossible to free himself, but he found that by bracing his shoulders squarely against the wall and reaching back to the hook with his hands, he could lessen the strain somewhat, particularly after he had settled down so that his bare heels touched the top of the high wainscoting of the vestibule.

When Joey's parents came home, three hours later, Joey was not to be seen.

"Where can he be?" said Mrs. Batson. "It doesn't look as if he'd been here since we left. Have you seen anything of Joey since we went away, Mrs. Lane?" she asked of a neighbor.

"I left him in the church," said Mr. Batson, "and —why, the church doors are wide open yet. That's queer."

He walked hurriedly across the road, Mrs. Batson following.

The pastor of the church, of whom Joey stood in mortal awe, and a stranger were just going up the church steps.

"Ah, Brother Batson," said the pastor, "this is Brother Butler who preaches for us tomorrow. I thought I'd step in with him and show him the church, seeing that the door was open. Got it neat as a pin for tomorrow, I dare say."

They had no sooner entered than Mrs. Batson threw up both hands and cried out:

"Why—Joseph—Batson!"

"What are you doing there?" demanded his father.

"I'm—I'm ketched on the bell hook," replied Joey, red as a beet.

"I should say so!" cried his mother.

"Do get him down, pa!"

Both ministers were coughing strangely.

"How'd you ever get hung up here?" asked Mr. Batson, as he tugged away trying to release Joey.

"The rope jerked me up here," replied Joey.

"What were you doing—good land" for Joey suddenly slipped through his father's hands and landed in the tub, splashing water on everybody.

And everybody laughed but Joey.—J. L. Harbour. (Copyright, 1908, by Lothrop, Lee and Shepard Co.)

TOBACCO HABIT BANISHED.

Dr. Elders' Tobacco Boon banishes all forms of tobacco habit in 72 to 120 hours. A positive, quick and permanent relief. Easy to take. No craving for tobacco after the first dose. One to three boxes for all ordinary cases. We guarantee results in every case or refund money. Send for our free booklet giving full information. Elders' Sanitarium, Dept. 33, St. Joseph, Mo.

JUST-HELPFUL.

A group of girls sat around a bright fire. They were discussing ideals—what they would rather have, do and be in life.

Nannette wanted plenty of carriages and servants at her bidding—dear, pretty Nannette, whose curly head was already full of the gay doings which, in her limited vocabulary, spelled "Life."

Ruth was not so particular about money, but was planning to be an artist, and paint pictures which would rival modern artists.

Dorothy meant to write books. She had always received "excellent" on her themes, and felt sure that if she sank into any ordinary career a great writer would be spoiled.

The girl who looked drearily into the fire had been silent during the gay chatter.

"The returns are all in except from the fourth ward," nodded Nannette, giving the long braids of the silent one a playful twist.

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.

"I have been listening to you all, and thinking," was the reply. "I am not pretty, and I can not hope to be a belle; I am not intellectual or gifted, and can't hope to write books or paint pictures. So while the rest of you are filling your lofty stations, I will hunt me some quiet little corner, and just try to be helpful."

Looking back through the vista of years, and recalling the various fortunes of these four roommates, I believe the girl who aspired to be "just helpful" had reaped life's best reward. Instructors are many, and may be hampered out in the schools, but the helper must drink at a deeper fount. In the school of love, unselfishness and sympathy the helper must matriculate, and only in the larger schools of experience are the subject lessons learned. It seems such a simple thing to say, "I will be helpful," yet, adopt this as your creed, go out with wide-open eyes, and see what infinite vistas stretch before you. You never noticed before how many persons needed help—not necessarily money help or hand help, though these have manifold uses; but the help which comes from simple brotherliness and readiness to "lend a hand."—Ex.

FOR THE GOOD OF SUFFERING HUMANITY.

It seems to be a true, but sad fact, that the world is growing colder each day in its fellowship with mankind. Acts of charity to relieve suffering humanity are seldom seen, and everything is Graft! Graft! Graft! After all, though, there is one great sustaining consolation. Friends may forsake you and leave you to suffer loneliness, the outlook on life may seem dark and hopeless, but remember this, "Gray's Ointment" will always relieve your suffering, that is, if it is caused from cuts, boils, bruises, burns, poison oak, frost bites, insect bites, felons, old sores or any kind of skin eruption. Get a box of "Gray's Ointment" from your druggist at 25c, or send your name and address to Dr. W. F. Gray & Co., 805 Gray Building, Nashville, Tenn., and they will send you a free sample, postpaid.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The U.S. BELL CO., Hillsboro, O.

Young South

Mrs. Laura Dayton Eakin, Editor

MRS. LAURA DAYTON EAKIN, Editor.
Missionary's Address: Mrs. P. P. Medling, Kagoshima, Japan.

All communications for this department should be addressed to Mrs. L. D. Eakin, 809 West Seventh Street, Chattanooga, Tennessee.

Mission topic for January, "Home Missions."

I hope you are thinking, praying and giving to the Home work this month. Every city is crying for the Home Board's help. Let us give our prayers and our money. Chattanooga is rejoicing in its own "City Missionary" now and hopes for great things this year.—L. D. E.

CORRESPONDENCE.

I have an unusual treat for you this morning. Our good friend, Miss Bettie Mathes, of Lascassas, has sent us her letter from our Mrs. Medling. I know you will enjoy it.

Miss Mathes says:

"Some time ago I wrote Mrs. Medling a letter to cheer her in her far-away home. I did not solicit a reply, but she was kind enough to answer. So knowing the Young South always enjoys something fresh from the field, I am sending you her letter. May success attend our work in 1911."—Bettie Mathes.

We thank you so much, Miss Bettie, for sharing your pleasure with us.

Mrs. Medling writes from 79 Yamashita, Cho, Kagoshima, Japan:

"You say that a reply to your letter is not expected, but I must tell you what a comfort and inspiration it was to me.

"When I read it, I felt as if I had a letter from an old dear friend, and now I seem to have known you a long time, for your name is one of the first. I remember when I used to write myself to our 'Young South' in my childhood days.

"I appreciate your comforting words and your prayers more than I can tell. While you are praying for my work among the Japanese, will you not also pray that I may have the wisdom to train my own little ones aright and lead them to the Savior? God has given us a dear little boy, and oh! how deeply I feel the responsibility of rearing him in Japan, where he will be surrounded by such bad influences.

"Yes, there would be many lonely hours if I were not too busy to think of it. By the time I look after the house and the three children, study and try to do a little teaching, my days are over full. If God will, give me the strength I need, I will be so happy in the work.

"Our pastor's wife and my helper are training the little ones for our Christmas entertainment. We will have songs and recitations by the children, then a tree with little presents.

"Christmas is one of the loneliest times we have, for it seems so difficult to keep from thinking of home and the home people. We do not expect to go back to America for three and a half years yet, but when we do I am coming to see you, if I can make it possible. You are not very far from my old home. With prayers and best wishes for your happiness, I am,

"Yours sincerely,

LENNA R. MEDLING."

And so Julia and Landis have a little brother! Please tell us his name, Mrs. Medling, and he shall be an honorary member of the "Babies' Band" at once.

May God make him a missionary to those people about him! We hope Mrs. Medling will soon be able to send us a letter, and wish her a grand, good year. Perhaps more of you will like to write her of our interest and hopes for her well-being. The address is at the beginning of her letter to Miss Bettie.

Mr. W. H. King, of Knoxville, asks for "Our Mission Fields" and other literature; and I am glad to send all I have on hand. The "Foreign Journal" and "Home Field" cost 25 cents a year each, if I send the names on, and the quarterly 20 cents. So 70 cents will give you all the help you need for both children's and grown-ups' societies.

"G. Carver" (I wonder is she Miss or Mrs.) sends 15 cents for the "Prayer Calendar." We order it with great pleasure.

Mrs. Y. B. Organ, of Lebanon, asks for literature. I am so glad to hear they are waking up at Lebanon, and we will welcome the Sunbeams to our Band most cordially. I will write her privately very soon.

And the Athenians are here again:

"I enclose \$1.25 for China from our Mission Band."—Hugh D. Burn.

Thank them, please. They are one of our very best Bands. They never fail us!

Now hear from Lucy:

"Enclosed please find \$1.50 to be used where it is most needed. It is our New Year's offering, but it is a little late.

"We have a little baby sister two months old that we wish to enroll in the 'Babies' Band' of the Young South. Her name is Mary Louise.

"We send our best wishes."—Grace and Harold Willoughby.

Take off your caps and wave your handkerchiefs to both our new babies! God bless and keep them, one in Japan and one in Tennessee.

Shall we divide the \$1.50 between the Foreign and the Home Board? Thank you so much!

Port Royal is next:

"Enclosed find \$1.75 for the orphans, our Christmas offering. We hope it will be of some use. We are members of Harmony Church."—Miss Sallie Horn, Mrs. L. C. Atkins and Mr. and Mrs. E. W. Bourne.

Thank you! The Orphans' Home will soon be moving and need all we can give. "Many a mickle makes the muckle," say the Scotch, and we do not count this a "small" contribution, if you do.

Now comes the "Tithers" of Blountville:

"We send you \$3.50 from the following to be given where it is most needed:

"Mary E. Millard, an invalid, sends \$1; Mrs. N. J. Phillips, \$1; Miss Ethel Phillips, \$1.50.

"Rev. W. L. Winfrey is our pastor now, and the church has begun a protracted service. We beg for the prayers of all who have faith in prayer to God for Jesus' sake."—N. J. Phillips.

Shall we give \$1 to Mrs. Medling's salary, \$1 to the Baptist Hospital, and \$1.50 to the aged ministers? We are always so glad to hear from you and your friends. Do not fail to join in this prayer for the people of Blountville. May God send them a great meeting!

It is a great wonder the next letter from Floursville was not lost. It was addressed to Nashville, instead of Chattanooga, and quite accidentally reached the hands of my sister, Mrs. Phillips, who sent it on at once. It says:

"Enclosed you will find \$5.40 for the Orphans' Home. It is sent by the society of Boon's Creek Church."—Mrs. G. C. Hale.

It will go to Mr. Woodcock, who handles all funds for the Home. We

are greatly obliged to the church at Boon's Creek.

A letter from Arkansas tells me of garments sent to a mountain school worth \$5.50. I am so glad to know friends so far away remember those girls trying so hard for an education, and I am sure this gift will be appreciated.

This ends January, 1911. We have done well indeed. Now, come on bravely for February. Run over our list at the end and judge what cause you most want to help and enliven poor dripping February with your gifts. There are only three months more until our annual report goes into the great Convention. Let's make it a good one!

Thanking you sincerely for making January such a good month in Young South history,

Most faithfully yours,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

RECEIPTS.

From May 1, 1910, to December 31, 1910	\$590 01
1st, 2d and 3d weeks in Jan. 1911	133 94
Fourth Week in January.	
For Foreign Board—	
G. and H. Willoughby (J)---	75
Athens Band, by H. D. B. (China)	1 25
Mary E. Millard, Blountville, by N. J. P (J)	1 00
For Home Board—	
G. and H. Willoughby, Lucy-	75
For Orphans' Home—	
Society at Boon's Creek, by	
Mrs. G. C. H.	5 40
Harmony Church	1 75
For Calendar W. M. U.—	
G. Carver, Murfreesboro (1) ..	15
For Ministerial Relief—	
Ethel Phillips, Blountville---	1 50
For Baptist Hospital—	
Mrs. N. J. Phillips	1 00
For Mt. Schools—	
Clothing, Arkansas	5 50
For postage	06
Total	\$743 06

Received since May 1, 1910—

For Foreign Board	\$303 15
" Home Board	48 75
" State Board	86 90
" Sunday School Board	8 00
" Jewish Mission	9 70
" Orphans' Home	201 95
" Margaret Home	7 90
" Foreign Journal	9 00
" Home Field	5 00
" W. M. U. Lit.	4 55
" Ministerial Relief	14 25
" Ministerial Education ..	9 10
" Baptist and Reflector	2 00
" Baptist Hospital	18 96
" Mt. Schools	12 10
" Postage	2 25
Total	\$793 06

The Jubilee will continue two days—Jan. 30-31. All denominations will unite in the celebration. The programs are ready for distribution, and indicate a series of exceptionally helpful meetings under the auspices of Mrs. Helen B. Montgomery, of New York, Mrs. Henry Peabody, of Boston, Dr. Noble, of India, Rev. Samuel Vinton, of Massachusetts, and Miss Florence Miller, of Indianapolis. A stereopticon exhibition, with colored slides, and a lecture by Dr. Vinton, will occur Monday night. A luncheon followed by addresses at Hermitage Hotel at noon Tuesday, and a mass meeting Tuesday night, where the conquest banner will precede the procession of children, who will march into the auditorium in a body, are distinctive features of the program.

A large number of out-of-town visitors are expected, and for all of our Associational Superintendents and Vice-

Presidents who can attend, the Executive Board will secure rooms and breakfasts. These should address Miss Northington, 710 Church Street, at once.

QUICKLY CURED AT HOME.

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

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

An operation with the knife is dangerous, cruel and rarely a permanent success.

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

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy, and start you well on the way toward a perfect cure.

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

Insist on having what you call for. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

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

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

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 200 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

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

No knife and its torture.

No doctor and his bills.

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

THE JEW OF TODAY.

Dear Editor: We herewith send you a little poem of Miss Esther Levy, a converted Jewess, who although she was sickly, was turned out of doors by her people, all because she professed faith in Jesus. She remains thus, a cast-off today.

A WITNESS.

"Ye are My witnesses."—Acts 1:8.

You ask me how I found Jesus
Ah, Jesus it was who found me!
His love reached down from high heaven,
And pointed to Calvary's tree.

I looked to the cross, and quickly,
Within my soul glowed a bright light.
I cried, "Lord, I believe on Thee!"
And then life became strangely bright.

Dear ones of earth all turned from me,
An outcast from the Jewish fold,
I wandered from city to city,
So weary—oft hungry and cold;

But earth was lit up with beauty,
For Jesus was there by my side,
And whether in cot or hovel,
I had Him, and was satisfied.

As she is very much in need of the necessities of life, we hope the good sisters who may see this, will think for the distressed a moment, and think what an effort the Jews of the United States and Canada are making just now to find the true Messiah, and write this poor afflicted girl at Box 187, Cornwall Landing, N. Y.

A CHRISTIAN.

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Dr. J. H. Anderson, of Clinton, Ky., professor of Biblical Instruction in Clinton College, has been called to the care of the church at Bardwell, Ky., for half time succeeding Rev. J. E. Glenn.

Rev. J. A. Lowry, of Clinton, Ky., president of Clinton College, has resigned the care of the church at Milburn, Ky., and Rev. W. H. Williams succeeds him.

Rev. W. C. Wood, of Searcy, Ark., has accepted the care of the First Church, Paragould, Ark., succeeding Rev. W. C. McPherson. Bro. Wood is 34 years old and a vigorous preacher.

Rev. M. L. Lennon, of Jackson, Tenn., has resigned the care of Jacks Creek Church near Hiron, Tenn., and will devote his time to churches in Mississippi to which he has been called.

On a recent Sunday Rev. W. R. Hill had three additions to his church at Clinton, Ky., one from the Methodist Episcopal Church, who was no longer satisfied with affusion. This is the second in six months from this source.

A Bible Institute will be held at Murray, Ky., February 12-17. It is the thirteenth annual meeting of the sort arranged by the able pastor, Rev. H. B. Taylor. On the program appear the names of some of the most notable ministers in Kentucky.

Rev. T. M. Newman, of Lexington, Tenn., is just recovering from a severe tussle with the lagrippe. It was his misfortune to have to miss his appointments at Mt. Gilead and Corinth churches this month.

Rev. W. A. Snyder has accepted the care of the church at Waverly, Va., and will also serve the congregations at Wakefield and Elam. His acceptance means great things for those churches.

The First Church, Plainview, Texas, has called Rev. H. H. Street, who will accept, it is thought. He is a straight Street.

Evangelist Frank M. Wells has changed his postoffice address from Jackson, Tenn., to Box 998, Dallas, Tex., after March 1. He is laboring in revivals in that section.

Rev. E. K. Sheets, of Fort Meyers, Fla., has been called to the care of the church at Ruston, La., and accepts. He was a missionary under the employ of the Home Mission Board.

Rev. W. A. Freeman declines to accept the work as Evangelist of the Louisiana State Mission Board and Rev. C. C. Young has been chosen one of the evangelists.

During the revival at Leesville, La., in which Rev. C. P. Roney was assisted by Evangelist L. C. Wolfe, of Joplin, Mo., there were 34 additions. In ten months there have been 74 additions at Leesville.

Rev. Charles E. Maddy, of Statesville, N. C., has accepted the care of the First Church, El Paso, Texas. With Rev. E. B. Atwood as pastor at Highland Park Church, El Paso, the Baptist cause will be ably manned on that frontier post.

Rev. J. P. Gilliam, of Uvalde, Texas, beloved in Tennessee, has been called to the care of the church at McGary, Texas, and accepts.

The church at Stephens, Ark., has lost its pastor, Rev. L. M. Phillips, who accepts the pastorate at Newton, Miss.

Rev. J. S. Rogers has resigned as Corresponding Secretary of State Missions in Arkansas to take effect not later than March 10. He has accepted the chair of Biblical Instruction in Ouachita College, Arkadelphia, Ark.

Evangelist I. S. Boyles, of Jonesboro, Ark., has resigned the position of missionary evangelist of Mt. Zion Association and is succeeded by Rev. Otto

Mathis. Bro. Boyles has done a phenomenal work.

Rev. A. F. Willis, of Tinsman, Ark., becomes field worker of the Baptist Advance in South Arkansas on a salary basis. Many Southern Baptist papers have abandoned field men.

Dr. W. A. Matthews has accepted the presidency of Ewing College in Illinois and takes charge at once.

Dr. W. J. E. Cox has resigned the care of the First Church, Mobile, Ala., to become secretary of the Baptist Education Commission of Alabama, with headquarters at Birmingham.

Rev. W. D. Hubbard has been called as pastor at Columbiana, Ala., and it is hoped he will accept. The church has been pastorless some time.

Rev. L. T. Claxton has resigned as pastor of the First church, Anniston, Ala., to take effect February 12. He has only been with the church a year and his departure is greatly regretted.

Rev. J. P. Hickman, of Durant, Miss., has been called to the care of the church at McCarley, Miss., and accepts.

Dr. H. W. Virgin of the First Church, Jackson, Tenn., is to assist Rev. E. F. Wright in a revival with the First Church, Nevada, Mo., during February. Dr. Virgin was once the popular pastor there.

The First Church, Clinton, Mo., of which Dr. C. A. Stewart is pastor, has granted him permission to hold two meetings during the year, one in February and the other in May.

Rev. Leslie Lee Sanders has resigned the care of the First Church, Edmond, Okla., to take effect February 1. He has held some gracious meetings in Tennessee.

On February 1, Rev. H. P. Crego ceases his pastoral relationship with his church at Blackwell, Okla.

Rev. Luther A. Little, of Fort Worth, Texas, is assisting Rev. W. T. Scott in a revival at Tulsa, Okla., which began January 15. We are confident the labors will result graciously.

The secretaries of the State Mission Boards within the bounds of the Southern Baptist Convention will meet in Convention at Tampa, Fla., the first week in February.

That was a beautiful tribute to Mrs. J. B. Gambrell on the editorial page of the Baptist Standard of last week by Dr. George W. Truett. It read like a classic. But a man ought to be at his best in writing about such a woman.

Dr. Fred D. Hale, in the Query Department of the Baptist Standard, takes the sensible view that inter-collegiate football and baseball games should be permitted by Baptist schools. He rightly points out that it is the abuse of these games that hurts. The abuses be corrected and not the games prohibited.

Missionary R. E. Pettigrew and wife of Brazil are spending the winter in Belton, Texas, near Baylor College, of which Mrs. Pettigrew, formerly Miss Bertha Mills, is a graduate. The Texans are remarkably kind to them.

Rev. Charles L. Greaves, of New Bern, N. C., has been unanimously recommended to the care of the First Church, Hawkinsville, Ga., where he was pastor for several years. He has accepted to begin work March 1.

Dr. W. H. Young has resigned the pastorate at Decatur, Ga., and moved to Atlanta, Ga. He desires to do evangelistic and lecture work.

Tattnall Square Church, Macon, Ga., has called Dr. B. B. Bailey, of Shelbyville, Ky., to become its pastor and there is probability that he will accept. He is a princely preacher.

The Central Baptist thinks Dr. J. F. Norris of the First Church, Fort Worth, Texas, could find themes more in keeping with the gospel to preach upon than those recently announced, "If

Roosevelt and Jeffries Can Not 'Come Back,' Who Can?" and "The Hobbie Skirt." The Baptist asks if such subjects are necessary to induce the people of that city to attend church?

Evangelist J. H. Dew, of Liberty, Mo., is to hold a meeting with the Tower Grove Church, St. Louis, Mo., during February.

Rev. L. D. Summers, of Puryear, Tenn., who is also pastor at Kenton, Tenn., has taken firm hold on the work at the latter place. On a recent Sunday there were 4 valuable additions.

The church at Columbus, Ky., secures as pastor Rev. H. B. Williams, of Campbell, Mo., and the outlook is most encouraging.

Evangelist R. L. Motley, of Nashville, Tenn., is looking after the work at Petros, Tenn., which is an important point. It is hoped to locate a strong man there. Bro. Motley goes to Dayton, Tenn., for a meeting at an early date. He is open for engagements for revivals.

Revs. I. N. Penick, of Martin, and T. F. Moore, of Fulton, Ky., editors respectively of the Baptist Builder and Baptist Flag, are about to arrange for a debate at Martin, Tenn., on Board Missions vs. Gospel Missions. Penick is a strong Board man and Moore is the champion of the other. The time has not been set. We think this war of words had better begin and end on February 30, 1911.

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PHOSPHATE.

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

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Send Today for the Free Treatment. C. E. Gauss says you can not cure Catarrh with the old time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once C. E. Gauss, 133 Main St., Marshall, MARSHALL MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

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Composed by Misses Burnett and Selph.
Tune: "My Maryland."

Thy fame shall grow from day to day,
Tennessee, O Tennessee,
Thy memory shall last for aye, Tennessee,
O Tennessee.

Thy daughters fair do greet thee now,
And sing thy praise as they know how,
The world will soon before thee bow,
Tennessee, O Tennessee,

O how we love thy dear old walls, Tennessee,
O Tennessee,

When mem'ry to our mind recalls, Tennessee,
O Tennessee,

The happy days that we have spent,
Of which we now do not repent,
Although we then could not prevent,
Tennessee, O Tennessee,

In after years when we have gone, Tennessee,
O Tennessee,

How often then for thee we'll long, Tennessee,
O Tennessee,

To see thee in thy majesty,
When thou art great and so are we,
Then we'll come back with praise for thee,
Tennessee, O Tennessee.

Three cheers for thee, home of the true,
Tennessee, O Tennessee,

And three times three before we're thro',
Tennessee, O Tennessee.

Our hearts with pride do always swell,
When we thy charms to others tell,
And cast o'er them thy magic spell,
Tennessee, O Tennessee.

BAPTISTS AND IGNORANCE.

VICTOR I. MASTERS, Ed. Sec.

A democratic nation requires for its stability a larger amount of general intelligence than does a monarchy or aristocracy. Baptists probably are more than any other body of Christians democratic in their ideals. Their church government, the cultivation of the idea of the independence of the local church and of individual rights and responsibilities among all of their members, justify this statement.

Baptists are more dependent than any other denomination of Christians upon general intelligence and competency among their members. That is to say, of all denominations, Baptists have the most cause to labor for general intelligence and competency among their people.

The Lord has greatly blessed Southern Baptists in their efforts to carry the gospel to the masses of the people. We are by far the most numerous denomination in the South, and probably the most numerous evangelical denomination in the country. We have many cultivated, educated, and trained, as well as wealthy, members in Baptist churches. But this is not because we have been notable for our effectiveness in developing our members in these directions. It is rather because a large number of them had the innate characteristics, which led them to develop themselves. The fact is, whatever the cause, there is a tendency for Baptists to lose their members at the top.

Baptists ought to be more interested in the developing of intelligence and individual competency among their members than anybody else. We have done a great deal. We have many

Christian schools, and have emphasized the training of the people. But it is a fact that Southern Baptists have an astonishing number of untrained people among their members. We have our full share of members who are ignorant in all things that pertain to Christian progress, and not a small amount of ignorance that needs no qualifying words.

How to develop these people so that they will be worth most to society and to the cause of religion—this is an immense problem for Southern Baptists. So large is it that perhaps we have been almost afraid to state it and recognize its existence.

The Home Mission enterprise is not merely one of extending the Kingdom of Christ in this country by the winning of the lost. It is also an enterprise of cultivating and developing for Christ and country the hundreds of thousands of people whose ears the Lord has opened to hear us and give heed to our instructions.

The Home Mission Board has been making larger reports in certain important ways than any mission board of which we know anywhere. We are rejoiced that we can report more than 25,000 baptisms and more than 50,000 additions to our churches. But how much we need an attitude which will make us feel ashamed if we do not do larger things to train the people whose ears and hearts the Lord has inclined to hear us. This class of work will not show very much in the reports of any of our boards, but how much we need to do it and how great it is!

Certain it is that we can never effectively enlist tens of thousands of our people in any constructive work of the Kingdom, nor can we depend upon them in a crisis to act with certainty for the welfare of the nation, unless we shall put forth mightier efforts to train them, as well as to get them into our churches.

Home Mission Rooms, Atlanta, Ga.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers free. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 241, South Bend, Ind.

The Fifth Sunday meeting of Little Hatchie Association will meet with the Whiteville Baptist church, Whiteville, Tenn. We are giving the editor of the BAPTIST AND REFLECTOR a special invitation to attend this meeting. We hope to have a great crowd. All are invited. The meeting will begin Friday night, Jan. 27, with a sermon by Dr. H. W. Virgin, of Jackson. Those coming will please drop the writer a card and you will be met at the train and cared for.

Come and be with us at this meeting, and we will hope for a great time.

Whiteville, Tenn. JAS. H. OAKLEY.

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.

We have moved to our new field of work in the vineyard of our Lord. We have a fine field here in Dalton, Ga. There are three Baptist churches, First, Mt. Rachel and Crown View. I am pastor of Mt. Rachel. We have 300 members, and I think not only members, but Christians. We have a crowded house at every service. We also have a fine Sunday School each Sunday, the average attendance being about 200. We have services every Sunday night for the unsaved. On last Sunday night many came to the altar for prayer. We also have a great prayer service each Tuesday night. Our people know how to make a pastor feel good. My household goods were moved at the expense of the church. Enough wood and coal for the winter were brought to the pastor free of charge, and we received a pounding which was great. We like Georgia fine, but my heart runs back to Tennessee. I receive a good letter from my old home State on every Friday. My wife and I love so well to read it. It is the BAPTIST AND REFLECTOR. Ah, Brother Folk, how much I appreciated your story of sailing the stormy deep. I tried to imagine how you did feel, as you were on the same sea that our Lord crossed so many times. May God spare you to go again in 1912. Brethren, pray for us. Yours for Christ and the Baptists.

Dalton, Ga.

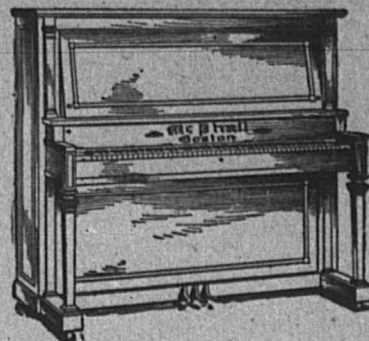
Capt. B. W. Hooper, Governor-elect, is now at the threshold of the gubernatorial sovereignty of Tennessee. Doubtless he realizes a sense of momentous responsibility, and covets the prayers of all good people. We have plead for his election, and now let us pray for his faithful performance. Let us invoke on his behalf "that wisdom from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Prayer is the palladium of our civil rights—a divine guarantee of our exaltation and security. Let us take courage from the Bible history of prayer, and go boldly and faithfully to a throne of divine grace.

"Righteousness exalteth a nation, but sin is a reproach to any people." Let us hope, from the import of the unique name (Hooper) that he will tighten the hoops on every office in his jurisdiction until they shall ring like an empty jug, and be quite as incapable of leaking. Let all praying hearts unite in the following petition:

"The Lord bless thee, and keep thee; the Lord make his face to shine upon thee; the Lord lift up his countenance upon thee, and give thee peace." Amen. (Num. 6:24.)

Columbia, Tenn. W. T. USSERY.



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Those who suffer from catarrh 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 breathe 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.

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



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OBITUARY.

CATLETT.—Whereas, On the 20th day of December, 1910, near his home in Blount County, Tenn., Rev. W. A. Catlett, for many years an honored member of this conference, came to an untimely and tragic death; be it therefore

Resolved, first, That as members of the Baptist Pastors' Conference of Knoxville and vicinity, we deeply deplore his unfortunate death, and that we hereby give expression to the profound sorrow we feel at the great loss we have sustained;

Second, That we bear loving testimony to the brilliancy of his mind, to the purity of his life, and to his general worth both as a minister of the gospel and as a man; and that we also record with joy the Christian's hope, that his for a long-time restless, tempest-tossed and troubled spirit is now present with the Lord.

Third, That we express to the stricken widow and the two broken-hearted daughters, our sincerest sympathy in this, their time of great distress, and earnestly beseech them to look for sustaining grace and comfort to that Heavenly source, of which their husband and father knew so well.

Fourth, That these resolutions be spread on record in the minutes of this conference, a copy be sent to his bereaved family, and also to the *Knoxville Sentinel*, and *The Journal and Tribune*, and the *BAPTIST AND REFLECTOR*, for publication.

JOHN M. ANDERSON,

J. H. SHARP,

E. A. CATE,

Committee.

FARROW.—Our Heavenly Father gave heaven as a Christmas present to Mrs. Farrow, wife of Rev. W. R. Farrow, of Covington, Tenn. She had been giving way under the fierce attacks of that fearful foe of human life, consumption, for two years, and for the past six months was confined to her bed. On Christmas Day, 1910, she quietly fell asleep. She was a fond mother, a true wife and a consistent member of the Covington Baptist church. She had longed greatly to see the beautiful new temple which her church was erecting to the honor of God, and to which she was a liberal giver. This was denied her, but she has been given a vision of that heavenly temple and freedom from the martyrdom of constant suffering. We feel like saying with Mark Twain, when he wrote concerning his daughter, Jean, who had just died, "Would I bring her back to life if I could do it? I would not. If a word would do it, I would beg for strength to withhold that word, and I would have the strength. I am sure of it. In her loss I am almost bankrupt, and my life is a bitterness, but I am content: for she has been enriched with the most priceless of all gifts—that gift which makes all other gifts mean and poor—death." She leaves a fond husband and large family and circle of friends to mourn her loss.

W. H. MAJOR,

Pastor Covington Baptist Church.

SILER.—The stars had scarcely begun their loving watch on the eve of Dec. 18 when God in mercy called the little weary, suffering hero to his reward. God said it was enough, and when the summons came, rejoicing at his call, he said, "Mother, God holds nothing against me, I'm ready, let me go." Though a child, his life was a light and inspiration to all who knew him. Though another vacancy has been made in our home and Sunday School, we have the sweet assurance of meeting our loved Ray, where the sad hours of He reaps the waving grain at a breath, parting are unknown.

Our hearts are sore and bleeding; our

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 30 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 save time for \$45.00. It has an ample porcelain lined reservoir, large warming closet, two tea brackets, is asbestos lined and will burn either coal or wood. It is beautifully nickel-plated and an ornament in the kitchen. Size 8-16, oven 16 x 20 x 18 1/2 inches, top 48 x 28 ins. Height 58 ins., weight 87 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.

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Plants ready now and through April. Plants for fall and winter heading ready Aug. 15 to Oct. 1. Prices: 500 for \$1.00 (smallest order shipped); 1,000 to 4,000 at \$1.50 per thousand; 5,000 to 9,000 at \$1.25; 10,000 and over at \$1.00 per thousand. Special prices on larger lots upon application. Cash with each order, please.

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Full of invaluable information on Floriculture and Landscape Gardening for public or private grounds. Our years of experience at your service **FREE**. If you possess spacious grounds, have them tastefully planned, making them artistic and a delight to cultured tastes. If your grounds be small and modest, you can Hardy Flowers, Shrubs, Trees, etc. This book is free. Write for it now.

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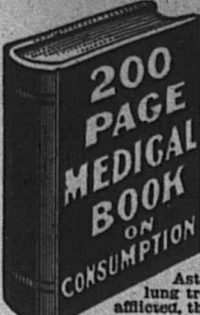
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This valuable medical book tells in plain, simple language how Consumption can be cured in your own home. If you know of any one suffering from Consumption, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you to a cure. Even if you are in the advanced stage of the disease and feel there is no hope, this book will show you how others have cured themselves after all remedies they had tried failed, and they believed their case hopeless.

Write at once to the Yonkerman Consumption Remedy Co., 4479 Water Street, Kalamazoo, Mich., and they will gladly send you the book by return mail free and also a generous supply of the New Treatment, absolutely free, for they want every sufferer to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

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Every Man or Woman



Would you like to eat all you want to, and what you want to without having distress in your stomach?

Would you like to say farewell to Dyspepsia, Indigestion, Sour Stomach, Distress after Eating, Nervousness, Catarrh of the Stomach, Heart Fluttering, Sick Headache and Constipation?

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joys are so faint since Ray went away. Though God's will be done, we are submissive, for in heaven we shall meet and our broken hearts shall bound with joy overflowing.

And, with his sickle keen,
There is a Reaper whose name is Death,
And the flowers that grow between.

"Shall I have naught that is fair?" saith he,

"Have naught but the bearded grain?
Though the breath of these flowers is sweet to me,

I will give them all back again."

He gazed at the flower with tearful eyes,

He kissed their drooping leaves;

It was for the Lord of Paradise

He bound them in his sheaves.

"My Lord has need of these flowers gay,"

The Reaper said, and smiled;

"Dear tokens of the earth are they,

Where he was once a child."

* * * * *

O, not in cruelty, not in wrath,

The Reaper came that day

"Twas an angel visited the green earth

And took the flower away."

E. S. L.

WHEREAS, In the mystery of human experience, we have been called upon to give up the counsel and companionship of our dearly beloved friend and brother, the Rev. W. A. Catlett, therefore be it

Resolved, First—That our community has lost one of its best citizens.

Second—That the Maryville Baptist Church has lost one of its most loyal and sympathetic members.

Third—That the cause of Christ has lost one of its most able ministers, and one of its most liberal supporters.

Fourth—That in this fellowship of sorrow we look to a loving and allwise Father of Grace and Strength.

Fifth—That we extend to the grief-stricken family our warmest sympathy.

Sixth—That a copy of these resolutions be spread upon the minutes of our church, a copy of them be furnished to each of the local papers, and also a copy furnished the BAPTIST AND REFLECTOR at Nashville for publication.

MRS. JOHN MARTIN,
MRS. EDGAR WALKER,
MRS. J. D. SINGLETON.

SOME HONEST REASONS FOR THE SALOON.

In the recent fight against saloons in this State, not many advocates of the legalized saloon made an open, honest effort at argument. They worked, and that hard, and almost night and day, but their work was not in printed or spoken argument so much. But here is an exception to the general rule. A boy in the sixth grade of one of the public schools handed a W. C. T. U. worker the following argument. It is short, but it seems to me it is to the point.

Reasons why we should have saloons:

1. So we could get drunk.
2. So we could sell bottles.
3. So we could learn how to peddle whiskey.

4. So we could learn to fight.

5. So we could get in jail, so we could not come to school.

6. The writer left the "sixth" blank, but I am impressed that he was called to a class, or it was "recess," or something happened, for he seems a ready writer, and other equally as good "reasons" were no doubt in his mind.

For a real, honest, heart-spoken set of reasons, these are good. This boy saw the truth, and was not afraid to speak it—more than can be said for most saloon advocates.

G. T. HOWERTON.

EAGLE BRAND CHILI POWDER

THE BEST SEASONING FOR MEATS, STEWS, SOUPS, GRAVIES, FISH, ETC.

EAGLE BRAND CHILI POWDER

is just as essential for flavoring meats, soups, gravies, etc., as salt is for flavoring other foods, because most dishes are really unfit for eating unless properly flavored. Eagle Brand Chili Powder imparts a most delicious relish, and brings out the true flavor of the meats; gives them a most appetizing aroma and makes them delightfully palatable. Eagle Brand Chili Powder is also used for making those famous Mexican dishes, "Chili con carne," "Hot Tamales," etc. No cook room is complete without Eagle Chili Powder.



EAGLE BRAND CHILI POWDER

is a condiment made from the celebrated Mexican Chili Pepper and other Mexican spices, necessary to produce that real Mexican tang which characterizes Gebhardt's Eagle Chili Powder. Only the finest chili peppers (grown especially for this purpose) and the purest spices go into Eagle Brand Chili Powder, which makes it first quality, and of the highest possible merit. Get a bottle from your grocer and try it on your meats, in your soups etc. If he can't supply you send us 12c for trial bottle.

EAGLE BRAND IS THE ORIGINAL CHILI POWDER—ACCEPT NO SUBSTITUTE.

Free sample and our recipe book, "Good Things to Eat," will be sent to any one sending us the name of their grocer who doesn't handle Eagle Brand Chili Powder

GERHARDT CHILI POWDER CO.

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We will ship you this splendid ball-bearing, high arm, drop head sewing machine, no matter where you live. On its arrival at your freight station examine it carefully and, if fully satisfied, pay the freight agent the balance due, \$14.75. Then try it for 60 days in your home, and you may return it any time within that period if not satisfactory, and we will promptly refund all money and freight charges paid by you. We ask the one dollar simply to keep away idle inquirers. This beautiful machine usually sells for \$35.00, but to advertise it widely we have temporarily reduced the price to \$15.75, which includes all attachments.

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Intermediate Quarterly	2
Junior Quarterly	2
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Children's Quarterly	3
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	13
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Their use in connection with the Uniform Lesson leaves no need for any other "Grades Series." Finely adapted to Baptist School.

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J. M. FROST, Secretary

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JEFFERSON CITY.

We are just closing our first year's work here, in many respects the most pleasant of our pastoral experience.

The new year begins hopefully. We are expecting to make this the banner year in the history of the church in evangelism, religious culture, missionary zeal, and financial returns.

During the holidays our people pounded us severely, being the second treatment of the kind since we came.

The college is opening a term of fine promise. Extra effort is being made to give the student body the advantage of a course in Bible study. The college is always loyal to our local church work as well as to all our denominational ideals. May God touch the hearts of our people to help in its larger efficiency by early generous gifts.

We are sad over the death of Dr. J. M. Phillips, formerly pastor here. Many of us cherish his memory as a worthy pastor and faithful friend. He being dead yet speaketh. The following resolutions were passed by our church the Wednesday night following his death:

Jefferson City, Jan. 4, 1911.

Having heard of the death of our former pastor, Rev. J. M. Phillips, D. D., Nashville, Tenn., and desiring to give expression to the high esteem in which he is held here in his former charge, the church in session adopts the following resolutions:

1. The First Baptist church of Jefferson City, Tenn., holds in high and tender esteem our beloved former pastor, who served us for six years; we cherish his faithful ministrations as pastor, his preaching, done so earnestly out of a pure heart, and his personal friendship, so liberally bestowed in our community.

2. We extend to his beloved companion, who was his loving and faithful co-worker here, our tenderest sympathies. While we sorrow with his children in their great loss, we appreciate the satisfaction they may feel in the father, whose life was so usefully and so nobly spent in the service of God and his fellowmen.

3. That these resolutions be spread on our minute book, a copy be sent to the family, and one to the BAPTIST AND REFLECTOR. W. H. FITZGERALD.

RUSSELLISM.

As I have studied the C. T. Russell doctrine, and have on hand several of his books, I want to give your many readers some of the leading points of doctrine taught by Mr. Russell.

He says that the wages of sin is death only of the body, and not eternal torment.

And that Christ died to release all of the Adamic race from death, with the privilege thereafter of everlasting life, if they will accept the offer.

There is no hell to which a man must go into, but the grave.

Man is not in possession of an immortal soul or spirit that lives on in a conscious form after the death of the body.

No one can get in possession of immortality, eternal life, until the resurrection of the body.

Jesus Christ, Himself, was not in possession of immortality till he was resurrected.

No person has yet gone to heaven.

All sinners will have at least one hundred years after death to accept everlasting life.

The above are points of doctrine pertaining to our eternal salvation. These are the most important to us. I think these points of doctrine are very dangerous. I would be glad if some of our strong men would write on the subject of the immortality of the soul, and hell. The old preachers used to talk a great deal of a hell of torment, but you hardly ever hear a preacher now say anything about torment in hell. I don't know why this is so, unless they, like Mr. Russell, have learned there is no hell, but that the grave is hell.

D. L. MANIS.

Morristown, Tenn.

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For All Ayer's Pills are liver pills. All vegetable, sugar-coated. A gentle laxative for all the family. Consult your doctor freely about these pills and about all medical matters. Follow his advice. He certainly knows best. J. C. Ayer Co., Lowell, Mass.

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The Rayo is a low-priced lamp. You may pay \$5, \$10 or even \$20 for other lamps and get a more expensive container—but you cannot get a better light than the Rayo gives.

This season's Rayo has a new and strengthened burner. A strong, durable shade-holder keeps the shade on firm and true. Easy to keep polished, as it is made of solid brass, finished in nickel.

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