

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIV.

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PERSONAL AND PRACTICAL.

The First Church, Owensboro, Ky., has called Dr. Millard A. Jenkins, now pastor at Athens, Ga., formerly at Hopkinsville, Ky. He is now doing a great work at Athens, as he did at Hopkinsville.

—One of the most consistent and efficient members of the present Legislature is Brother John M. Stout, of Johnson County. He is a strong Baptist and an uncompromising temperance man.

—The "Baptist Bulder" says that Ohio, Alabama, Mississippi, Georgia, North Carolina, Massachusetts, Wyoming, and Tennessee have Baptist Governors. Is this true in Alabama? We think not, and we may add we hope not.

In the Associated Press dispatch report of the death of Dr. W. H. Whitsitt, it was stated that he was 80 years of age. We thought at the time that it was a mistake. He was born near Nashville, November 25, 1841, and consequently was not quite 70 years of age.

—The wife of Brother M. M. Welch, Office Secretary of the Home Mission Board, died on January 22. She was the daughter of the sainted Dr. Henry McDonald, and was said to be a woman of beautiful character, and greatly beloved in her large circle of acquaintances.

—The story is told about a rich man's son who was crying bitterly, and when asked what was the matter, replied, "My father is a millionaire philanthropist and has promised to give me five dollars for a Christmas present, if I will raise another five." The "Watchman" thinks that there is something more than a joke in the story.

—Says the "Baptist Chronicle": "We have been taking subscriptions from men and women some twenty-five years, and have yet failed to know of a woman who refused to pay her subscription to the paper." You do not mean to say, Brother Boone, that you know any man who refused to pay his subscription to the religious paper.

—At the Convention of the Constitutional Amendment Association held recently at Jefferson City, Mo., it was decided not to ask for submission in 1912 of the constitutional amendment with reference to prohibition. There was at first a division of opinion as to the advisability of doing so, but after full discussion the decision was finally unanimous.

The "Christian Index" announces that Dr. B. B. Bailey, of Shelbyville, Ky., has accepted the pastorate of the Taitnall Square Church, Macon, Ga., and will take formal charge April 1. The "Index" says: "This is one of the most important pulpits in the State, as the church is located on the campus of Mercer University and quite a number of pupils attend its services."

Rev. E. H. Yankee, the former beloved pastor of the Third Baptist Church, this city, but recently pastor of the First Baptist Church, Arcadia, Fla., will enter upon his work as State Evangelist of Tennessee about the first or middle of February. Those wishing him to hold meetings may make arrangements with Dr. J. W. Gillon, State Mission Secretary, 710 Church Street, Nashville, Tenn.

—Prof. W. W. Bentley, whose labors were mentioned in a previous issue of our paper, will open his Southern evangelistic meetings in Tennessee at the Baptist Church of South Pittsburg. Pastors throughout the State can secure his services on very reasonable terms. His labors have been most wonderfully blessed throughout the country. He is

highly commended by his pastor, Dr. MacArthur, of New York. Address him in care of Rev. S. T. Sims, South Pittsburg, Tenn.

—The total contributions of the First Church, Dallas, Texas, last year sum up, \$57,369.62. Home and Foreign Missions received \$5,863.10; State Missions, \$5,481.08; county missions, \$453.00; city missions, \$5,059.59; a total for missions of \$16,848.77. Other items were: Buckner Orphans' Home and other charities \$2,417.59; education, \$3,295.55. The membership of the church is about 1,700. This is a remarkable record. And yet not so remarkable after all when it is remembered that George W. Truett is pastor of the church.

—Quite a number of Baptists from out of Nashville attended the inauguration of Gov. Hooper last week. Among those who did so and who called at the office of the "Baptist and Reflector" were Brethren J. T. Oakley, of Hartsville; Spencer Tunnell, of Morristown; L. B. Morley, of Mountain City; L. A. Hurst, of Carthage; R. M. Sims, of Waynesboro; R. P. and D. T. Fitzgerald, of Carter's Creek; and Bro. and Sister J. S. Baxter, of Lawrenceburg. We were glad to see these friends.

—The "Baptist Advance" says very finely: "The saving of the thief on the cross gives an idea of how Jesus values a soul. The thief could give him no service in this world, he could not call a single sinner to repentance, he could not put a single copper into a collection box, he could not join a church, he could not be baptized; and yet Jesus loved his soul enough to save it. Saved it in his own awful dying hour; saved it though very sinful. Then friend look on no human being as having no worth. The soul itself is of priceless value."

—Mr. Silas McBee, editor of "The Churchman," will make a tour of the Far East with Mr. John R. Mott. Says Mr. McBee: "Our work will consist in securing representatives from the universities of many countries and many communions for the Conference of the World Student Christian Federation, to be held in Constantinople in the latter part of April, and in doing so aid in that better understanding and fuller knowledge which grows out of co-operation and which is the condition of progress toward a spirit of brotherhood."

—The recent Medical Missionary Conference held at the Sanitarium in Battle Creek, Mich., was brought to a close on the 8th of January, and was universally pronounced the most successful meeting of the kind yet held. One hundred and fifty missionaries representing nearly all the missionary boards and societies, and practically the entire mission field, were present. Fully two-thirds of the members were medical men and women. The session was presided over by Rev. Charles C. Creegan, D.D., for many years district secretary on the American Board, now president of Fargo College. The Vice Presidents were Bishop J. M. Thoburn, Robert M. Nassau, M. D., D.D., and Charles E. Stewart, M.D. The schedule included many missionary doctors of note on their respective fields, among them being Doctors Wanless, Scudder, Mary Noble, and Smith, of India; Tucker, Mrs. Marian Headland, Whitney, and Lowry, of China; Shepard, of Turkey; and Nassau and Thompson of Africa. The next Conference was appointed for the same place and time next year.

—"Zion's Advocate" of Maine claims to have in Mrs. Lucy Chandler, of East Corinth, Me., who will be ninety-six years old February 11, the oldest bona fide subscriber of any religious newspaper in the United States. The "Biblical Recorder" answers the challenge by telling about "Aunt Mary Alexander, of Buncombe County, now ninety-one years of age, has read that paper continuously since its first

issue seventy-five and a half years ago." The "Recorder" asks: "Can 'Zion's Advocate' or any other of our exchanges equal this?" Well, we are not sure. We should like to hear from some of our readers.

—The "Baptist Advance" announces that Rev. W. H. Sledge has been again called to the pastorate of the Baptist Church at Helena, Ark. Bro. Sledge was pastor there some years ago and did a very fine work. The brethren of the church have never been satisfied about his leaving them. We hope that he will accept the call. Before going to Helena, Brother Sledge was pastor at Milan, and has many warm friends in this State. For several years he has been evangelist of the Home Mission Board and of the State Mission Board of Kentucky. He is a preacher of rare power, and combines sweetness of disposition with strength of character to a remarkable degree.

—The "Journal and Messenger" thus comments on the election of Mr. Luke Lea as United States Senator, of which we made mention last week: "The election of Luke Lea as Senator from Tennessee is a great triumph for the cause of righteousness, and of temperance. It is a distinct defeat to Governor Patterson, that pardoner of murderers, and to the lawless and criminal element which supports him. It will do something to redeem the name of Tennessee. Mr. Lea is a Democrat, and his election was brought about by the Independent Democrats and the Republicans. Every moral victory of this sort gives hope for the country."

—In a recent tract entitled, "Suppose" occurs the following paragraph: "Suppose some one were to offer me a thousand dollars for every soul that I might earnestly try to lead to Christ, would I endeavor to lead many more souls to Him than I am endeavoring to do now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule what I hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God and of souls? How feeble then my love of God! Perhaps this explains why I am not a soul winner." There is much room for thought in this. Apply it to your own heart and your own life.

—Dr. A. C. Dixon recently published the following sermonette in the "Biblical Recorder": "Every church is divided into two classes that may be called trees and posts. Plant a tree and it begins to grow. Stick out a post and it begins to rot. The difference between the tree and the post is simply a matter of life. The tree is alive while the post is dead. The pastor enjoys the living trees of his church, watching them grow and bear fruit, while he is often perplexed to know what to do with posts that show no signs of life. It takes much of his time and strength to paint and prop up and finally have carried off the posts when they have fallen down." Which are you, tree or post?

—Mrs. Martha M. Boone died at her home in Elkton, Ky., on last Sunday. She was the mother of Dr. A. U. Boone, pastor of the First Baptist Church of Memphis. She was 93 1-2 years of age. For 77 years she had been a member of the Baptist church and was said to be the oldest member of the Baptist denomination in the South. She had always lived in and near Elkton. Her husband, Higgason G. Boone, died twenty-six years ago, shortly after they celebrated their golden wedding anniversary. They had ten children, nine of whom are now living. Her eldest child is 75. Dr. A. U. Boone was her youngest. She was quite a remarkable woman. We extend sympathy to Dr. Boone in his sorrow in the death of so noble a mother.

ALL THE WAY.

When you come to a wearisome bit of the road,
Where the stones are thick and the path is steep,
And the back is bowed with the heft of the load,
As the narrowing way is hard to keep,
Don't stop just then for a wasteful sigh,
But challenge the worst with a steadfast cheer;
If nowhere else there is help on high—
God's angel will hasten your pioneer.

When you reach a lonesome bit of the road,
Curtained about with mist and murk,
And you hear faint sounds from the dead above,
Where shivering, grim hobgoblins lurk,
Just laugh to scorn their doleful cries—
This is the place to whistle and sing;
Brush the fog from your fearless eyes,
And close to the faith of your fathers cling.

When you stand at a sorrowful bit of the road,
And a hand you loved has lost its clasp,
When streams are dry that in sweetness flowed,
And flowers drop from your listless grasp—
E'en now take heart, for farther on
There are hope and joy and the dawn of day;
You shall find again what you thought was gone—
'Tis the merry heart that goes all the way.

—Margaret E. Sangster.

A SOUTHERN PILGRIM
IN EASTERN LANDS

ARTICLE XLIII.

By Edgar E. Folk, D.D.

Damascus, the Oldest City in the World.

When or by whom Damascus was founded no one knows. Its "origin is lost in the depths of antiquity," as Mosheim said of the Baptists, but was somewhere near the beginning of things. "According to the Moslem tradition," says Mr. Curtis, "the foundations were laid soon after the creation of the earth, and Adam was one of the original town-site owners. After his expulsion from Eden he crossed the desert from the valley of the Euphrates with his family, and settled in the valley of the Barada, which he preferred to Paradise in many respects." This was about 6,000 years ago, according to accepted chronology.

We are not sure that Damascus is that old. But we do know that when the curtain rises at the dawn of history it discloses the existence of Damascus.

Abraham and Damascus.

Josephus informs us that Damascus was founded by Uz, the grandson of Shem and the great-grandson of Noah, and accepts the tradition that Abraham invaded the country from the land of the Chaldeans and ruled as King of Damascus. Whether, however, Abraham was ever king of Damascus is not likely. But Damascus might say as Jesus said to the Jews, "Before Abraham was, I am." When Abraham came out of Ur of the Chaldees on his way to the Promised Land he passed through Damascus in all probability, as that was on his route, though no special mention is made of his stopping there. Special mention is made, though, of the fact that when the four kings defeated the five kings in the vale of Sodom and carried off Lot, Abraham's nephew, with them, Abraham "pursued them unto Hobah, which is on the left of Damascus (Gen. 14:15). Before the birth of Isaac, the one who was to be Abraham's heir—just why I do not know—was "Eliezer of Damascus." (Gen. 15:2). According to this record, Damascus is at least about 4,000 years old, and may be older. Its origin antedated Abraham, and consequently antedated Isaac, Jacob, Joseph, Moses, Joshua, and all the rest of the Bible heroes. It antedated by 500 years or more the Pharaohs of the Oppression and of the Exodus. It was old when Jerusalem was young. Compared to it, such cities as Rome, Athens, Paris, London are in their childhood, while New York, Boston, Philadelphia are still in their infancy. There are only two other cities in the world which are as old so far as the record shows. They are Shechem and Hebron. Mention is made of the fact that Abraham dwelt in both of these cities. He is buried in Hebron. We had the privilege of being in all three of these old cities. Damascus is probably the oldest of them all. Mr. Curtis says that "there are objects in Damascus older than the Pyramids," though this is to be doubted, as is also his statement that "more history has been written in Damascus than in any

other place." I think Jerusalem, Rome, Athens, Paris and London would be exceptions to this rule, despite the fact that Damascus has had so much longer time in which to write history.

After the time of Abraham we do not hear anything more about Damascus for nearly a thousand years. It again comes into view in the time of David, the record stating that "when the Syrians of Damascus came to succor Hadadezer king of Zobah, David smote of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought tribute." (2 Sam. 8:5, 6.) The story of how Naaman, "captain of the host of the king of Syria," came to Elisha the prophet to be healed of his leprosy, and how he preferred the river Abanah and Pharpar, the rivers of Damascus, to the river Jordan, to which Elisha directed him to go and dip, is well known to all. (See 2 Kings 5:1-19.) Elisha afterwards came to Damascus and healed Benhadad, king of Syria, of his sickness. (2 Kings 8:7.) Damascus was "recovered" by Jeroboam (2 Kings 14:28), was retaken by the Assyrians (2 Kings 16:9). Ahaz, king of Judah, was "delivered into the hand of the king of Syria," who carried him and a "multitude of captives" to Damascus. (2 Chron. 28:5). The story of how Paul was converted before Damascus is too familiar to need retelling.

Abanah River.

Why Damascus? There are two reasons for it. The location of Damascus, like that of nearly every city, was determined largely by water—in the case of Damascus by the Abanah River. This comes from a bold spring in the mountains, which, says Mr. Curtis, "gushes out of the rocks at the rate of several hundred gallons a minute, and goes bounding over its rocky bed, foaming and roaring as if rejoicing to reach the sunshine after confinement in some subterranean reservoir." It then rushes down a narrow gorge, a raging mountain torrent, until it reaches the plain. Here the city of Damascus was located so as to catch the life-giving water. The river flows right through the midst of the city like the "river of water of life" "in the midst of the street" of the New Jerusalem. Our hotel was located near its banks. I crossed and recrossed it many times, and took a fine picture of it.

The waters of the Abanah River are used for all sorts of purposes in Damascus—for drinking, cooking, bathing, watering. From the time it enters the city the water is caught and distributed to houses, gardens, factories. Wherever it goes grass, trees and flowers grow. It is this which makes Damascus so beautiful. Situated between the mountains and the Assyrian Desert it seems with its luxuriant vegetation an oasis of the desert, a paradise of beauty. It is said that Mohammed never entered Damascus. One day as he stood on the mountain overlooking it and gazed upon it in admiration, he remarked that man could have but one Paradise, and he preferred to have his above, and turned away. Damascus is known as the "Pearl of the East."

This beauty of Damascus is more noticeable to an Easterner than a Westerner, who is much more accustomed to grass and trees and flowers. In fact I know any number of cities in America which are far more beautiful than Damascus, with more grass, more trees, more flowers, as well as broader streets and finer houses. There is no doubt, though, that Damascus does present a beautiful appearance, especially from the hill from which Mohammed viewed it. We stood on that hill and looked over the city. The question came as to the shape of the city. Some thought it was shaped like a great spoon, others like a huge guitar. To me it looked like an immense cross. And it seemed significant that the chief Mohammedan city in Asia should be in the shape of the cross.

Not only did the Abanah River make Damascus beautiful, but it

Made Damascus.

If by some miracle of nature the Abanah River should suddenly cease to flow, Damascus would about as suddenly cease to exist. Another thing which accounts for the location of Damascus is the fact of its location on the edge of

The Assyrian Desert.

The traders from the east would come across this desert to exchange the products of the East for those of the West. Damascus was a convenient meeting place for the traders from these two sections, being situated on the edge of the desert. I should have

said that the water of the Abanah River, after being distributed through the city to the houses and gardens, forming it is said ten miles of gardens, thus consuming a large portion of it, is then turned loose upon the desert through numerous irrigating ditches, where it sinks into the sand—a very convenient way of disposing of a river.

Damascus is 2,260 feet above the level of the Mediterranean Sea, about the altitude of Asheville, N. C. When we were there the last of May the weather was very pleasant. It is said, though, that it gets to be quite hot in the summer, despite the altitude of Damascus, owing to its proximity to the desert. But the hot winds of the desert are tempered by the cool breezes from the snow-capped mountains of Lebanon and Anti-Lebanon, and the arid sands are made fertile by the Abanah River, so that Damascus forms an oasis of the desert. On account of the conjunction of the river and the desert, it was inevitable that a city should be located where Damascus is, and it is not surprising that such a city should have been located there at so early a period in the world's history that there is no distinct record of the time when it was founded. Nor is it surprising that it should early have been a city of great importance. It is said that in the 7th century, at the time of the Mohammedan conquest, it had a population of 2,000,000, and was the capital of the world. Now its population is variously estimated at from 225,000 to 500,000, and is probably about 250,000. Of these, 10 per cent are Orthodox Greek, 10 per cent Jews, 5 per cent Greek Catholics, 700 or 800 Roman Catholics and about 1,000 Protestants, mostly foreigners, while about one-third are Mohammedans. In fact, Damascus is one of the most characteristic and important Mohammedan cities in all the world.

Mohammedan City.

There are in Damascus 248 mosques and colleges for the education of priests. Seventy-one of these are large mosques, open at all times for service, and in which sermons are preached on Fridays, and 177 are chapels for prayers.

The Great Mosque.

The principal one of these mosques is called the Mosque of Omayade, or the Great Mosque. The site of this mosque was originally occupied by an altar dedicated to the heathen god, Baal, about whom we read so much. Afterwards it was occupied as the "House of Rimmon." Later the Greeks built a heathen temple here, with courts, colonnades and triumphal arches. When Constantine the Great was converted to Christianity in 325 A.D. he converted this temple into a Christian church and dedicated it to John the Baptist, whose head is supposed to be enclosed in a globe at the top of the altar. In the seventh century, when the Moslems conquered Damascus, they took possession of the eastern part of the church and allowed the Christians to occupy the western part. As might be expected; however, this toleration did not last long. The Christians were expelled, but the mosque is still known as the "Mosque of John the Baptist," and the head of John is claimed to be preserved beneath the "Mukam" or shrine, which occupies the central part of the building. It is usually known, however, simply as the Great Mosque. It is 429 feet long and 129 feet broad, and its columns are 23 feet high. It is divided into three aisles by rows of columns, which are of the choicest marble, with beautifully carved Corinthian capitals. The material of the walls is various colored marbles from the finest quarries of the ancient world, and the upper part of the walls and the dome are enriched with tiles and mosaics. During the Middle Ages this mosque was so widely admired that genii were popularly believed to have assisted in its building. Greek architects were employed and 1,200 skilled artisans were brought from Constantinople, who labored for 30 years in the decoration. The pillars were of the rarest marble, and precious stones and mosaics were lavishly used, and from the lofty ceiling hung 600 golden lamps. Two disastrous fires, one in 1069 and a recent one in 1893, have destroyed much of its magnificent decorations. It was rebuilt about ten years ago, but has lost much of its beauty. The ceiling before the fire was of wood overlaid with gold, but much of it has been destroyed. In the center of the mosque four massive pillars support a dome 120 feet high and 100 feet in circumference, whose surface is embellished with mosaics and frescoes formed of texts from the Koran in the beautiful calligraphy which the Arabs delight to display. The marble floor is covered with rugs of the rarest texture. The pulpit is of alabaster and the fretwork

GIVING IS LIFE; WITHHOLDING IS DEATH.

There is a sea which day by day
Receives the rippling rills,
And streams which flow from the wells of God
Or spring from cedared hills.
But what it thus receives it gives
With glad unsparing hand;
And a stream more wide, with a deeper tide,
Pours out to a lower land.
But does it lose by giving? Nay;
Its shores and beauty see—
The life and health and bounteous wealth
Of Galilee.

There is a sea which day by day
Receives a fuller tide,
But all its store it keeps, nor gives
To shore nor sea beside.
What gains its grasping greed? Behold
Barrenness around its shore!
Its fruits of lust, but apples of dust,
Rotten from rind to core;
Its Jordan waters, turned to brine,
Lie heavy at molten lead,
And its awful name doth ever proclaim
That sea is Dead!
That sea is Dead! —Selected.

of its sides represents the highest skill of Oriental artists. It is said to have been the gift of a rich man. Over it is this inscription: "God is very great in the counsel of his saints and to be had in reverence of all them that are round about him." (Ps. 89:7.) Some prayer niches in the mosque are said to have been built by Mohammedans who had been to Mecca as a thank offering for their safe return. In the mosque also is a large dome called the "Dome of the Book" or the "Dome of the Treasure," which is said to be stored with a large collection of sacred books and records centuries old; but no Christian is allowed to inspect them.

Tomb of Saladin.

On one side of the mosque is the tomb of Saladin, the great Saracen general, who so signally defeated the Crusaders near the Horns of Hattin on July 5, 1187, and who is held in reverence by the Mohammedans next to Mohammed himself. It is a handsome tomb. On it is a wreath of silver, sent by Emperor William to replace a wreath of flowers which he placed on Saladin's tomb on his visit to Damascus in 1898. In the wreath is a small maltese cross. When the Mohammedans discovered it they sent word to the Sultan to have it removed. But he, unwilling to offend the Emperor, who was his best friend among the sovereigns of Europe and who did more than any one else to keep the Sultan on his throne, sent back word on the order of Pilate, "What is written is written," and the cross is still there, though it has been placed in a small chapel just outside of the walls of the mosque.

Inscription Over Mosque.

But what was to me more interesting still was an old inscription on the mosque. I had read about it, and I wanted to see it. So I left the other members of the party, went with our conductor, Mr. Förder, into a side street, got a ladder, climbed up on a roof, from that to another roof, and there I saw this inscription. It was covered in places with dirt which had accumulated around it. I brushed away the dirt with my finger. The inscription was written in Greek in the old Uncial or capital letters, showing it to be very old. I copied it off. Here is the way it read in the Greek, using the English letters: "H BASILIA SOU X BASILIA PANTON TON AIONON KAI H DESPOTIA SOU EN PASA GENEIA KAI GENEIA." It is Psalms 145:13, with X for Christ interpolated. The literal translation is: "Thy kingdom, O Christ, is a kingdom of all the ages, and thy dominion in every generation and generation." The Revised Version translation of Psalms 145:13 reads: "Thy kingdom [O Christ], is an everlasting kingdom, and thy dominion endureth throughout all generations." The inscription was evidently placed over the doorway when the present mosque was a Christian church, somewhere between the 4th and 7th century. It seems strange that it should have been allowed to remain. But as I said, when the Mohammedans first conquered Damascus, they allowed the Christians to worship in a part of the church, when the inscription was allowed to remain. Afterwards when the Christians were expelled from

the church the Mohammedans overlooked the inscription. Or perhaps they could not read Greek, and so did not know its meaning. At any rate, the inscription is there. I saw it, I read it, I copied it. And it seems to say, "You may convert this Christian church into a Mohammedan mosque. You may worship Mohammed instead of Christ. But you can not destroy Christianity. And you can not do away with Christ. For 'thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations.'"

LIVING SOBERLY.

By Robert Stuart MacArthur.

Minister of Calvary Baptist Church, New York City,
since May 15, 1870.

This is a suggestive passage of Scripture which we have in Titus 2:12: "We should live soberly, righteously, and godly in this present world." Reading the chapter from which this verse is taken, it will be seen that it abounds in practical suggestion and in important instruction. In the early part of this verse, we have a statement of the things which the grace of God teaches us to deny. But religion is not made up of negatives only; there must be the doing of good as well as the denying of evil. In harmonizing these two characteristics of true religion, the sincerity of our profession is proved, and the blessing of true religion is illustrated. We have here a suggestive and instructive epitome of what the grace of God teaches us to be and to do. This summary of obligations covers a wide range; indeed, we may say that it covers the entire range of duty. That this is so, will appear when we consider the relation in which the statements of this text stand to one another.

It is important to observe that the word "soberly" refers to our duty to ourselves; it implies a suitable and reasonable control over all our desires and activities. The word "righteously" widens the range; it refers to our duties to our fellow men. It shows that true religion teaches us to perform those duties with fidelity in all our relations in life. This word includes all our promises and relations to our friends and neighbors of every class. The word "godly" still further widens, and finally completes, the range of duty. It sets forth our obligations to God; it shows that in the performance of our duties to ourselves and to our fellow men, we should have reference to the will of God; it indicates what a truly pious man will regard as the dominating purpose, as the controlling motive of his life—the will of God. The man who can fill rightly this ever-widening circle of obligation, will meet all the responsibilities of this present world, and will be prepared for the enjoyment of the world to come. Let us look more closely at these widening circles of obligation. We are here exhorted to live soberly or discreetly. Attention has already been called to the fact that this word refers to our duty to ourselves. It is important to discover, if we may, its exact meaning; and it is not difficult to learn what that meaning is, as we have several examples of the use of the word in the New Testament. A comparison of its uses shows that it means having every appetite and desire under the control of reason. It suggests that men should act in all the varied circumstances of life wisely, moderately and discreetly.

If we analyze this thought more fully, we shall see that we are here taught to exercise complete self-control; and, to begin at the lowest point, we are to exercise this control over all the baser passions of our nature. Nowhere does the Bible teach that the soul is to be purified by the torture of the body. Religion holds the body in high honor, and for that very reason religion teaches that our bodily life should be pure and holy. The lower place is the rightful place for the lower nature. Only as that nature usurps the higher place does it become dangerous.

But we must advance a step; this self-control includes a proper restraint, even upon the more refined and aesthetic elements of our nature. These rightly have a sphere of operation; and within that sphere they are to be properly indulged. Christ loved the beautiful in creation. God is a God of beauty in all the forms of its manifestation. He has given the mountain its grandeur and the valley its quiet beauty. To cloud and mountain, to flower and to forest God has given beauty not necessary merely for purposes of utility. Beautiful homes adorned with statuary and paintings, the results of wealth and genius, adorned with books and all else

that minister to cultured minds and aesthetic tastes, have their place within discreet limitations, and when used for proper ends; but the old-fashioned virtues of economy, simplicity, and honesty need to be earnestly emphasized in our day. We are constantly in danger of being carried away by the delights to which wealth ministers. Extravagance is one of the crying evils of the hour. The fountains of benevolence are often dried up because of the desire to minister to mere self-indulgence.

The spirit of self-sacrifice for the glory of God and the good of men needs to be earnestly cultivated in many churches and homes. When churchmen and churchwomen forget that their highest aim in life is to advance the kingdom of God in the world, they rob themselves of their chief joy, and degrade themselves to the level of men and women who live for this world alone. The children of God are more capable than the children of the world of the enjoyment of all that is good and beautiful. They alone are able rightly to use all that God has made to minister to the beauty of character, to the purity of Christianity, and to the glory of earthly existence. But when they change the use of these gifts into abuse, they take the crown from their own brows, and consent to be the children of time rather than of eternity; and the sons and daughters of the world rather than of God. We must never for a moment admit that the children of this world are as capable as the children of God of getting the highest enjoyment out of the things of time and sense; but we must ever affirm that the children of God receive their highest enjoyment when they live above this life, and make this life minister to the life that is to come.

If we live soberly, we shall find that we are exercising a wise control over even our lawful professional ambitions. These ambitions have their legitimate place. I am not an advocate of a monkish seclusion from the duties and enjoyments of this life. I uniformly urge young Christians to be in the world, even though in the highest sense they are not of the world. I say to you, dear young people, strike out boldly, grandly, wisely for the highest place which your trade or profession can bestow. Master all its details; secure all its honors; never take second place, if you can help it, in any walk of life. But remember, at the same time, that this world is not all. The man who lives for this life alone, does not attain this life in the fulness, richness, and blessedness of its possibilities. Only he who lives for the eternal life, as well as the temporal life, becomes master of both worlds. The man who lives for this life alone loses both worlds; the man who lives chiefly for the other world, wins both worlds. Let me urge you now to look at things calmly, deliberately, wisely. Lift the veil that surrounds your earthly course and duty. Gaze upon eternal verities, as well as upon life's fleeting vanities.

Every truly thoughtful man must see that eternal verities utterly dwarf earthly vanities. Every wise man must know that the sunlight of the eternal world throws into dark shadow the brightest light of our earthly life. I urge you to run the race of life bravely and boldly; but at the same time to run it lightly and safely. Do not unduly magnify the prizes of earthly achievements; they fade under careful examination; they disappear when most we need their ministry. It is said that Queen Elizabeth, in her last speech to her last Parliament, said of her great crown, "It seems grander to those who look at than to those who wear it." A similar remark might be made of all the attainments of life which men most earnestly prize. With their possession comes inevitable disappointment. Only he is truly master of the world who has crucified the world. The man who makes the pleasures and honors of this world the chief aim of his life, the man who makes anything short of the great God the object of his desire, affection, and reverence, has missed life's chief duty and earth's highest glory. The man who lives for himself is out of tune with the great and glorious beings in both worlds who bow in adoring reverence in the presence of the eternal God. The man who forgets God and lives only for himself, is an instrument untuned, and so he makes discord in the midst of a glorious, harmonious, angelic, and divine orchestra. As the heliotrope, as its name so beautifully implies, turns toward the sun, so a man of the noblest type follows Jesus Christ as the ideal man and the sun of righteousness; Jesus Christ who lived to do the will of God and to save lost men. Only as we catch his spirit and imitate his example, can we possess his character and share in his glory.

Calvary Study, New York City.

HOME MISSIONS.

By Evangelist T. O. Reese.

Considering its fundamental and vital importance, I think we have not given the question of Home Missions sufficient emphasis. Home missions is the basis of all missions. We are not likely to become interested in the salvation of the heathen until we first become concerned about the redemption of those about us. Andrew first led his own brother, Simon Peter, to Jesus. Paul was concerned first about his own people, and said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." He also said, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." John Knox was so concerned about his own people that he prayed for hours at a time, "O Lord, give me Scotland—all Scotland for Christ—give me Scotland or I die." Brethren of the Southern Baptist Convention, our heart's desire and prayer to God ought to be that the people of this Southland be brought to a saving knowledge of the Lord Jesus Christ.

The territory covered by the Southern Baptist Convention is indeed a great territory and presents a great opportunity for missionary endeavor, and carries with it a correspondingly great responsibility. We have in the bounds of the Convention many thousands of Baptists, and for the most part they are sound in the fundamentals of the Gospel; but this great company ought to be trained so that we can not only hold and save our own land, but turn them on the world to conquer it for our King. Home Missions is basal, vital, fundamental.

The rapidly growing cities of the South and Southwest appeal to the Home Board. Cities are centers of influence, and dominate public thought and policy. They are centers from which go out influences that affect the political, social, moral and religious life of our people. They are strongholds, and too frequently strongholds for the Devil. Sin, sin, sin, can be seen everywhere in the cities. With all the triumphs, Christianity can not boast of one conquered city. Many are saved, turned to the Savior, but there is scarcely ever any great change wrought in the masses of a great surging, sinful city. Where sin is allowed to thoroughly root itself in a city's life, it is never uprooted. With all our evangelistic endeavors, no large city has been evangelized. What then is the hope of our cities? The answer is, let us rise to our matchless opportunity and furnish our State and Home Boards with the necessary funds to save the cities while they are yet in the making. The simultaneous campaigns as carried on from time to time in many of the cities is a step toward the solution of the city problems.

The great flood of foreigners that come to our shores every year, the church building department and all the needs of the Home Board appeal to us for help. The Conventional year is fast passing, and what we do this year must be done quickly.

Nashville, Tenn.

OUR NEW ORPHANAGE PLANT.

My Dear Brethren of Tennessee—As has been previously announced in the columns of this paper, I have been made manager of our Tennessee Baptist Orphans' Home. The farm has been purchased and paid for by the very generous gift of \$5,000 from Major C. T. Cheek, the President of the institution, and some funds that we held as bequests.

The next step is to erect some modern and substantial buildings, and to equip them for the largest possible efficiency. This will call for a large outlay of money, but it is worth the while in the bringing in of our Lord's Kingdom. I do not know of a better investment for God's glory.

We are planning to erect three buildings, with stone foundations, heavy brick walls, and slate roofs at a cost of about \$5,000 each, not including discounts for cash on material, or the hauling of such material with the Orphanage team and wagon, which we purpose to have in the near future.

How to Get the Money to Erect the Buildings.

I believe that it can be done through the pastors and church workers in our State, possibly with comparatively little field work on the part of the Secretary. The plan is, to find one man in the State that will duplicate Maj. Cheek's contribution of \$5,000.00 with which to erect cottage "No. 1." Ten contributors of \$500 each with which to build cottage "No. 2," and fifty individuals that will give \$100 each with which to construct cottage "No. 3." "Cottage one"

may be named according to the wish of the donor. Cottages two and three will have steel tablets placed in the reception hall wall of each building, with the ten and fifty names on them respectively. If the contributors may wish to memorialize some friend or loved one, it can be done in this way. No monument can be more fitting than this.

The Secretary with the business part of the plant on his shoulders can not take the time to seek out these servants of our God, possessors of the Lord's money with which to erect these buildings, but there are six hundred Baptist pastors, and associated with them, many workers that can prayerfully, as the Spirit of God leads, find these donors, that this glorious work in caring for the homeless children of our State may find its rightful place in our denominational life.

As you may find these contributors, or those whom you suspect could be induced to give to this cause, put the Secretary in touch with such persons.

May every Baptist become a helper in this needy work at this opportune time.

Yours for the Orphanage,

W. J. STEWART.

Nashville, Tenn.

TENNESSEE COLLEGE.

Your questions as to Tennessee College are timely and should have a substantial answer as early as possible from every Baptist in our State.

1. Do the Baptists of the State need Tennessee College? There is but one brief word in the answer to that question—Yes! 2. Why do they need Tennessee College? They need it as a suitable place to educate our young women from all parts of the State. 3. How much do the Baptists need Tennessee College? They need it \$60,000 worth already gone by two years ago. If I could I would put Tennessee College on an equal basis with Union University and Carson and Newman at the earliest time possible. I am glad of the success of our schools in the two extremes of the State and wish for them still greater. But I feel that we are in no sense doing our duty toward Tennessee College. Each day we are losing.

I do not want to speak or write with seeming impatience, but I feel that delay in this matter is a great wrong to the school. We are duty bound from every reason to act at once. I would not say one word to reflect on any one, but it seems to me that the Board of Trustees, our people and the management, owe it to the school to join in a speedy endeavor to cancel the debt now on Tennessee College. We have talked much and all too long about what we have in Tennessee College. We can not say too much for the school. But the world can not believe us when we go on talking while an ominous debt hangs over the college. Who knows why we are at ease about Tennessee College? Who should lead in this matter? I plead for action at once.

Yours most earnestly,

W. C. GOLDEN.

GONE TO HIS REWARD.

I hope I have not an inordinate desire to appear in public print, but on seeing in your paper an account of the death of Dr. W. H. Whitsitt, whom I have known long and loved fervently, I am constrained to offer a few lines of condolence. I was wedded to him for three years as class-mate in Old Union University. We were in the last class that graduated just before the Civil War. Prof. H. C. Irby, now of Jackson, Tenn., John Pendleton, who fell in the fight at Franklin, Ky., Prof. J. P. Hamilton, and about a dozen more, constituted the memorable class. With at least one exception, the class was an honor to the old alma mater. I'll ask pardon, as the following allusion includes myself, but I remember it was then the custom of the school to have quarterly public debates, held usually in the Baptist Church. Four disputants were nominated or selected to engage in the contest.

On one occasion W. H. Whitsitt, Paris Taylor, Press Baker, of Texas, and myself were chosen to discuss a certain subject. Whitsitt was my opponent, and I shall never forget the shrewdness and skill he used in that debate. He was a perfect syllogism. He was a man of marvelous research and erudition. Festus said to Paul, "much learning doth make thee mad." But Dr. Whitsitt never lost his equanimity, but was always calm and considerate—"swift to hear, slow to speak, slow to wrath." He observed what we once read in Horace: "Memento servare equam mentem in arduis rebus." (Liber 2, Carmen 3.) He was also a man of unalloyed conscientiousness and unflinching firmness.

I feel that I have lost an unsophisticated friend. But I do not grieve as the dear wife and children do, with whom I deeply condole.

W. T. USSERY.

DR. E. E. FOLK.

The Tennessee Anti-Saloon League in annual Convention assembled at Nashville, January 24, 1911, has just heard with regret that its first and only President, Rev. Dr. Edgar E. Folk, feels unable longer to bear the burdens and to discharge the duties of our chief executive officer, his own church journalistic position now demanding the whole of his time and energy.

While we have no right to attempt to dissuade him from what he assures us is a prayerful, deliberate and conscientious conviction, we are still unwilling to accept his resignation until record has been made of our appreciation of his tireless, patient, brave and wise leadership, of his prophetic and effective planning and utterances.

Both as President since 1899, and as Acting Superintendent for four years, Dr. Folk has labored through this movement's obscurity, and, heedless of unjust criticism and unscrupulous opposition, has led it to success. He has done much to create an intelligent and militant Christian sentiment against the legalized liquor traffic and to secure the legislative prohibition and to encourage the executive and judicial suppression of the rum business in Tennessee.

While to no man is due the credit of the numerous temperance victories in this State—to God belongs this glory—it is not too much to say that no other man in recent years has been more abundantly used of the Lord to accomplish the Divine will in the civic life of this Commonwealth than has Rev. Dr. Edgar E. Folk, whose resignation as President we now reluctantly accept.

IRA LANDRITH,
W. I. MCFARLAND,
V. A. BRADLEY,
Committee.

DEATH OF MRS. M. M. WELCH.

Our Home Board office has been greatly saddened by the death of Mrs. Welch, wife of Mr. M. M. Welch, Office Secretary of the Home Mission Board. The brotherhood throughout the South have learned to love my good, faithful, and efficient co-laborer, M. M. Welch, and for that reason I know will lend him their sympathy and prayers in his great bereavement.

Mrs. Welch was a daughter of the lamented and much-loved Dr. Henry McDonald, and was a woman of quiet, unpretentious life, but of true, noble Christian womanhood. Her father and mother preceded her to the better land.

A brief funeral service was conducted at the family residence in Atlanta by the President of the Home Board, Dr. J. F. Purser, assisted by the Corresponding Secretary, B. D. Gray, after which the loved one was laid away in beautiful West View Cemetery, Atlanta, to await the resurrection call of her Lord, whom she served with sincere and beautiful loyalty.

In view of his great bereavement and his physical condition Brother Welch must be relieved for a few days at least of some of his office burdens. I beg that the brethren will remember this if our office work for a short while is not so promptly dispatched.

Sincerely,

B. D. GRAY,
Corresponding Secretary.

A WORD CONCERNING APPROPRIATIONS.

Our appropriations have already reached the limit of the instructions of the State Convention. The demands for help have been unusually large and urgent. Never in the history of the State Mission Board have so many worthy calls been made. The Board has tried to do its duty to the field. It would rejoice to help every worthy field yet applying for help, and there are many of them just as worthy as any yet helped, but it is up to the limit, and can not do more. We will have no funds now that we can use, except where workers resign from fields, and the amounts appropriated to such work revert to the Board. We hope the brethren who feel the need of help will bear in mind the fact that we can not go beyond the limit set for us by the Convention. Now that the work is fully mapped out, let every one of us lay himself out to secure the funds needed to carry on the work planned.

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

PASTORS' CONFERENCE.

KNOXVILLE.

First—Pastor Taylor preached on "The Business of Christian Men," and "The Woman of Zarephath;" 340 in S. S.; 1 received by letter.

Deaderick Ave.—Rev. C. B. Waller, pastor. Preaching by Dr. Millard A. Jenkins, Athens, Ga.; 11 a. m., "The Mission of the Church;" 3 p. m., "A Man in Ruins;" 7:30 p. m., "The Sin Against the Holy Ghost." First week of Workers' Bible Conference and Evangelistic Campaign; 40 conversions, 8 additions to date. Large congregations, great interest. Over 669 in Sunday School. Pastor Waller announces annual Workers' Bible Conference.

Lonsdale—J. M. Lewis, pastor. Preaching morning and evening by Rev. G. T. King on "God's Refutation of a Lie," and "Monuments of Life's Road;" 187 in S. S.; 1 received by letter; 2 approved for baptism.

Grove City—G. T. King, pastor. Preaching morning and evening by J. M. Lewis on "Mount of Prayer," and "Self Realization;" 119 in S. S.; 16 approved for baptism; 33 conversions; meeting continues with increasing interest.

Immanuel—Pastor McGregor preached on "Building on Solid Foundation," and "Building on Sandy Foundation;" 94 in S. S.; good B. Y. P. U.

Island Home—Pastor Dance preached on "God's Gift and Man's Task," and "The Man who Found a Way;" 130 in S. S.

Fountain City—M. C. Atchley, pastor. Preaching by Rev. J. T. Sexton. Two received by letter; 12 approved for baptism. Had great meeting, near 40 conversions.

South Knoxville—Pastor Anderson preached on "Confession and Pardon," and "The Chief of Sinners;" 150 in S. S. Pastor resigned to become an evangelist of the Home Mission Board March 1.

Euclid Ave.—A. F. Green, pastor. E. A. Cate preached in morning on "The Four Alls," and A. F. Mahan preached in evening on "Christ the Light;" 176 in S. S. Good day.

Broadway—Pastor Atchley preached on "Do Duties Conflict?" and "The Race of Life;" 382 in S. S.; 1 by letter; 1 approved for baptism; 156 in Northside Mission.

Bell Ave.—Pastor Sharp preached on "Five Years at Bell Ave," and "God Calling Yet;" 456 in S. S.; 1 by letter; 100 in B. Y. P. U.

Antioch—Pastor Bull preached on "Soldiering for Christ," and "The Water of Life;" 85 in S. S.

Middlebrook—W. A. Masterson preached in morning. Congregation small.

Bearden—Pastor Shipe preached on "The Potter and the Clay," and "Watching Jesus;" 52 in S. S.

Third Creek—Pastor Mahan preached in morning on "The Christian Race." C. M. Blanc preached at evening hour. Good S. S. for the day.

Ferry Street—Pastor Wells preached on "The Life of Daniel," and "The Ways of Pleasure;" 106 in S. S.

Calvary—Pastor Cate preached in evening on "The Church;" 97 in Sunday School.

Gillespie Ave.—Pastor Webster preached on "Influence of Christ's Love," and "Entering the Straight Gate;" 113 in S. S.

CHATTANOOGA.

Baptist Tabernacle—Preaching by Pastor Fort morning and evening. Themes, "The Man on the Jericho Road," and "The Penitent's Plea;" 329 in Bible School. 1 addition by letter; 1 for baptism. The pastor has just returned from Spartanburg, S. C., where he assisted in an evangelistic campaign.

Central—D. P. Harris, pastor. 135 in S. S.; 36 in B. Y. P. U. Morning subject, "And a mixed multitude went up also with them." First in a series on "The Journeyings of the Children of Israel." Evening subject, "With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." Splendid congregations at both hours. One received by letter.

St. Elmo—Pastor Vesey preached on "Lessons from the Life of Abraham," and "The Prodigal Son." Two professions; 2 additions by letter. Large congregations. Good day. Fine S. S.

East Chattanooga—Pastor E. J. Baldwin preached on "The Work of the Holy Spirit," and "What Think Ye of Christ?" 75 in S. S. Congregations growing; 1 approved for baptism; 6 or more requested the church to pray for them, that they may be saved.

East Lake—H. M. King, Superintendent City Missions, preached at 11 a. m. Subject, "The Sacrifice of Love;" 5 united with the church by letter. H. M. King preached at Alton Park 7:30 p. m. on "Practical Christianity." Good attention and at-

tendance at both services. The outlook for a splendid work all over the city is very encouraging. A host of noble laymen are lined up for service.

Avondale—Preaching by pastor Sprague. Morning, "Put God's Kingdom First." Night, "Whoso covereth his sins shall not prosper, but he that confesseth them and forsaketh them shall find mercy;" 87 in S. S. Good congregations at both hours; 1 reclaimed.

Ridgedale—Pastor Chunn preached on "The House of God Forsaken," and "The Armies of Israel Defied." Good S. S. and B. Y. P. U. Splendid congregations at both services. The outlook very encouraging for a revival.

Chamberlain Ave.—Pastor Moore preached at both hours. Morning, "Conversion of Paul," and "A Word of Farewell." Large congregations at both services. Fairly good S. S.; splendid B. Y. P. U. Pastor resigned to accept a call to the Dallas Ave. Church, Huntsville, Ala.

Rossville—Pastor Gray preached in morning on "The Life of Victory." Rev. T. A. Swofford, of Trion, preached in the evening, using for a text Psalms 40:2. The Sunday School is progressing splendidly.

MEMPHIS.

First—Rev. J. W. Lipsey preached morning and evening. Pastor Dr. Boone is absent on account of the death of his mother at Elkton, Ky.

Central—Pastor White preached. Morning subject, "What I Believe About the Holy Spirit, and Why," and "Jonah and the Whale;" 2 received, 1 by letter, 1 by baptism. Large congregations.

La Belle Place—227 in S. S. Pastor Ellis preached at both hours. Morning subject, "The Incorruptible Crown;" evening, "The New Birth." One addition by letter. Large congregation. Good interest.

Seventh Street—Pastor I. N. Strother preached at both hours on "The Portion and Duty of a Servant," and "An Abiding Question."

Central Ave.—Pastor Roswell Davis preached at the morning and evening hours on "Impressions from the Sunday School Institute," and "Halting Between Two Opinions."

McLemore Ave.—Pastor Ross preached morning and evening.

Union Avenue—Pastor E. L. Watson preached at both hours. Morning subject, "Lord's Supper," night subject, "The Divine Alarm." Three by letter.

Bellevue—N. B. Graves, D.D., preached at both hours. Good day. Pastor Hurt still in Florida.

Blythe Ave.—Pastor O. T. Finch preached at both hours to large audiences. Good B. Y. P. U.

Rowan—W. J. Bearden, pastor. Morning subject, "Disobedience Insures Suffering." Evening subject, "The Young Lady in Society." Good congregations.

Binghamton—Pastor C. H. Bell preached morning and evening on "The Lord a Shepherd," and "Giving Heed to Things God Says." Good S. S. and B. Y. P. U.; 1 addition for baptism. Good day.

Boulevard—Preaching morning and evening by W. M. Couch.

Lamar Boulevard Mission—39 in S. S. D. A. Ellis preached at 3 p. m. Subject, "Christ in the Heart." Good interest.

Jewish Christian Mission—Rev. A. Lichtenstein, Supt., preached to the Jews from Romans 1:10.

DOYLE.

Prof. J. W. Jamison preached in the morning on "Work Out Your Own Salvation." Pastor W. N. Rose preached at night from Matt. 11:28-30; 69 in S. S. Series of meetings conducted by Evangelist T. O. Reese closed Monday night with 10 approved for baptism and 3 by letter. \$41.05 was given for Home Missions. Dr. A. E. Brown preached for us Tuesday night.

HARRIMAN.

Trenton St.—Pastor preached at both hours. Fine services. 1 received by letter. Just closed a fine institute meeting beginning on Thursday night. Attendance small but good work done.

Walnut Hill—Pastor preached at 3 p. m. Good Sunday School. Good day.

ETOWAH.

Pastor W. L. Singleton preached in morning on "Grieve Not the Spirit." Prof. Chesterfield Turner preached in evening on "I Am the Way." Very good attendance, though weather conditions unfavorable; 89 in S. S.

Attended Fifth Sunday meeting at Whiteville, Tenn. Good meeting, well attended. Preached last night on the "New Birth." Good interest.

J. W. ROBISON.

The work here is moving nicely. We had a good day yesterday. Three additions, two by letter, one for baptism. The Sunday School, under the leadership of Deacon A. R. Brown, is doing a fine work. Erwin, Tenn. JOHN A. DAVIS.

I am just home from Hayti, Mo. Assisted Rev. John B. Swanner in a 10 days' meeting, 10 conversions, 7 received, 5 for baptism, 2 by letter; others will follow. Bro. Swanner has a great field and is taking fast hold, not only on his own people, but on the entire town. He is surely a most excellent pastor to help in a meeting. I assisted him in a meeting at Jonesboro, Ark., in October before he moved to Hayti. W. J. BEARDEN.

Dear Brother Folk—Our work continues to prosper, and every day brings some new reason for rejoicing. We have never been among a more appreciative people. The outlook is inviting. Dr. Fred Hale is to join me in a meeting in February. Watch those Legislators over there. We Tennesseans in Texas are watching with profoundest interest. It is a death struggle, but this is not the time to show quarter. Make a finish of it for the Lord's sake. Corsicana, Texas. O. L. HAILEY.

I came to Panama October 1 to remain six months for the Home Board. In addition to my other duties, I have recently held a meeting for one of our negro churches, and received twenty-two for membership. I am to return for the Jacksonville Convention, and then do evangelistic work. I am bringing home a lecture on Panama, and the Canal, which I will give where desired until I am started in the other work. This is the most interesting place in the world today. J. H. COIN.

Empire, Canal Zone, Jan. 17, 1911.

I am now "away down South in Dixie," at Flomaton, Ala., 448 miles from Nashville, only a few hundred yards from the Florida line. The weather here today is "hot," and some of the children are barefooted. My heavy overcoat and overshoes are a burden to me, and I wish I had left them in Nashville. I am now in the home of my old friend, Rev. J. W. Wheeler. I preached for him this morning and will speak on Home Missions tonight. More than three years ago I conducted a revival here, and at the close of the meeting baptized twenty-five candidates. It is a pleasure to meet my old friends. I will spend three or four weeks in a campaign for Home Missions before I return home.

Love to all. Cordially,

T. O. REESE,
Flomaton, Ala. Home Board Evangelist.

I attended the Fifth Sunday meeting of Beulah Association at Mt. Olive Church near Union City. This is a good, strong church, with Rev. H. E. Waters as pastor. The meeting was well attended. Eight preachers present and a lively discussion of each question. A collection of \$35 was taken for Associational missions. The next meeting (in April) will be with Rutherford Church. A successful Fifth Sunday meeting was held at Trenton. A very lengthy and interesting program was carried out. Brother McPherson has a strong hold on the Trenton people and is doing a good work. We are all interested in the purchase of the new home for our orphans at Nashville. My churches contributed in November \$90 to this very worthy institution. West Tennessee is a live, active part of God's vineyard, and they are bringing things to pass in many parts. Brother Brinkley, of Dickson, Tenn., was called to Union City Church yesterday. It is thought he will accept. A valuable addition to the Baptist ministry from the Methodists was had in the person of Rev. A. L. Patterson, formerly of Dickson, Tenn., and now in the Hall-Moody school. G. A. OGLE.

Rutherford, Tenn.

ONE MONTH.

The Lord has been pleased to greatly bless our first month's work at Springfield. The congregations at the preaching hours have just about doubled. The Sunday School has gone up from about 100 to 147, which is the largest school the church has ever had. We have had nine additions to the church and some of the unsaved are under deep conviction. But be it understood that the Lord our God has done it all. I never have been so happy in my work as I am at Springfield. We have such a noble band of workers here. We are expecting great things of the Lord. I want to ask my friends who read this to pray for the work here. Pray that His name may be honored.

L. S. EWTON.

Mission Directory

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

Home Missions.—Rev. E. 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.

A HOUSE OF WORSHIP IN RIO DE JANEIRO, BRAZIL.

The work of the Foreign Mission Board of the Southern Baptist Convention in Brazil began in 1881, and in no other field have the missionaries of our Board met with greater success. It is very striking when, according to the reports of our Foreign Mission Board, the number of conversions in Brazil and the liberality of the Brazilian believers are compared with the number of conversions and the liberality of believers in the other mission fields of our Board.

The remarkable success of the work has brought the Baptist cause to a new epoch, that is, in less than thirty years the work of our denomination has reached a point and condition wherein it is no longer an experiment, but a success, a real success. No other denomination in Brazil is being more successful than ours. The democratic principles taught by the Baptists appeal to the liberal mind of the Brazilians.

While the demand for more missionaries continues, both to maintain the work already begun and to open work in new places, there is at present another demand just as great if not greater, that is, the urgent necessity to fortify the territory already conquered. We need to make our influence felt in the communities where the work has been introduced, a thing we have not been able to do, due to lack of equipment. Our work, with very few exceptions, is yet limited to the lowest class of people in Brazil. And our denomination will work only with that class and will ever be only a "missionary work" unless better equipment be provided. I want my denomination ever to be the denomination dear to the poor in Brazil, but my heart's desire is for the salvation of all my people, and that through the work of our denomination; but with the present equipment we will never do our full part towards the salvation of the Brazilians, will never reach that class of people which eventually and by the grace of God will support and stay the Baptist cause in Brazil.

Two of the things which we must

have in order that the present growth of the work may not be hindered: In the center where our work is introduced and has grown, we must have a respectable house of worship and a fairly good school.

We need schools of our own to prepare our Brazilian preachers and teachers to evangelize and to teach "all things" to the Brazilians. The missionaries introduce the work, but the Brazilians must evangelize their own people. We must have our schools, also, to have the children of the believers, as far as possible, instructed in Baptist schools, and to get hold through these schools of the children of many unbelievers, and through these children reach many parents and their relatives for Christ.

The class of people we are reaching in Brazil is unable to provide for these sorely needed equipments. The well known condition of the work of our denomination in Rio de Janeiro, the capital of Brazil, that most beautiful city of about one million souls, is a good example. A crowded house at every service, and turning people away for lack of room, a brass band playing right across the street (in a beer garden) less than one hundred feet from the pulpit, and many other hindrances.

For years the oppressed church has been crying for deliverance, but, so far, in vain. Property in Rio costs a great deal; a lot and a very plain house would cost nothing less than \$75,000. The church there, in spite of the liberality of her members, is not able to secure such an equipment. That church is liberal, yes, she is. Out of her 358 members less than ten earn a salary of more than \$3 per day, and out of the 180 women members, less than twenty are able to wear hats, yet the average contribution for the year, last year, was \$11.80 per member. (See report of our Board given last May in Baltimore.)

Surely this is a band of Christians who deserve to be put in a position to try to do great things for Christ in Brazil.

Our Board in Richmond has made a public appeal and is ready to receive special gifts in order to secure that so sorely needed house of worship for Rio.

The giving of that house involves a considerable sum of money, and very naturally the giver would like to know if the money given is safe, and for this reason I wish to explain this: The money given must be sent "with special designation," to the Foreign Mission Board in Richmond. The Board, through the missionaries in Rio, will buy the lot and build the house, and the lot and house will be the property of our Board. Of course, the church and the cause in Rio will be greatly benefited by this gift to the Board, as the church may have the use of the house, wherein, by the grace and help of God, she may be able to do a better work than she can do where she is now.

I expect to return to Rio next April, and I dread to have to preach in that house. May the Lord grant me the needed grace and strength until relief may come. Relief would speedily come, and the cause of our denomination in Rio would be greatly blessed, if more friends of Jesus should follow the example of the Baraca Class of Deacon George E. Hays of the Walnut Street Church of Louisville, Ky., which, on Christmas day pledged \$1,000 toward the church house in Rio. May our Heavenly Father abundantly bless and amply repay Bro. Hays and his Baraca Class.

F. F. SOREN.

223 St. Joseph St., Louisville, Ky.

ART DEPARTMENT, TENNESSEE COLLEGE, MURFREESBORO.

The Art Department of Tennessee College is rapidly gaining in interest and enthusiasm under Miss Griffith as Director. She has studied quite a number of years with excellent instructors. Was for two years a pupil of Miss Willie Bettie Newman, one of our greatest portrait painters. She has also studied in New York. Her unbounded enthusiasm over her work is a constant inspiration to her students, and her simple, practical methods of teaching prove to them that art is not the impossible, but a great source of pleasure and delight to them, leading them to the heart of Nature; for the student is brought into a real and vital companionship with Nature by drawing in water-color, oils and pastels landscapes, plants, flowers, the figure and animals. From charcoal practice, from antique fragments in general outline, together with practice from blocks, books, chairs, doors, etc., they get the rules of perspective. Through Nature, objects and design they are taught Balance, Rhythm and Harmony, and it is through these three great principles that we aim to develop a taste standard for house decoration.

The studio is a large, well lighted room, fitted up with a number of excellent casts and other necessary furnishings. The drawing of the antique heads and figures in full light and shade is not only interesting work for the students, but makes very desirable pictures for our libraries. A practical and unique course in china painting is given, emphasizing the fundamentals of good design as well as the technique of decorating porcelain.

The Art Club is a very delightful feature of this department, in many ways. It meets for an afternoon sketching from nature or from life, or to study the lives and works of the great artists.

Aside from this study there is a most interesting, instructive lecture course given to all the pupils of school by Miss Sara Spence, who has studied under William Goodyear, Curator of Fine Arts in the Museum of Brooklyn Institute of Arts and Sciences. The lectures are along the lines of Architecture, Sculpture and Painting.

As Supervisor of Drawing in the Elementary School, Miss Griffith is using the very latest and best methods. Each step with brush, pencil or chalk reveals a new wonder to the children, who are delighted when drawing day comes around.

WHEN THE STOMACH STOPS

Working Properly, Because There Is Wind In It; Use Stuart's Dyspepsia Tablets to Set It Going Again.

A Trial Package Free.

The doctors call it flatulency, but unprofessional folks know it as "wind on the stomach," and a most distressing state of things it is. It is a serious condition of this great motor organ. Always annoying and painful in the extreme, at times often leading to bad and fatal results. The stomach embarrassed and hampered with wind, cannot take care of its food properly and indigestion follows, and this has a train too appalling to enumerate. The entire system is implicated—made an active or passive factor in this trouble and life soon becomes a questionable boon.

All this is explained in doctor books; how undigested food causes gases by fermentation and fomentation in which process some essential fluids are destroyed—burnt up—wasted by chemical

action, followed by defective nutrition and the distribution through the alimentary tract of chemically wrong elements and as a consequence the stomach and entire system is starved. Plenty of food, you see, but spoilt in preparation and worse than worthless.

A deranged stomach is the epitome of evil; nothing too bad to emanate from it, but the gas it generates is probably its worse primary effect and the only way to do away with this is to remove the cause. Stuart's Dyspepsia Tablets go to the root of this trouble. They attack the gas-making foods and render them harmless. Flatulency or wind on the stomach simply cannot exist where these powerful and wonderworking little tablets are in evidence.

They were made for this very purpose to attack gas making foods and convert them into proper nutriment. This is their province and office. A whole book could be written about them and then not all told that might be told with profit to sufferers from this painful disease, dyspepsia. It would mention the years of patient and expensive experiment in effort to arrive at this result—of failures innumerable and at last success. It would make mention of the different stomach correctives that enter into this tablet and make it faithfully represent all.

Stuart's Dyspepsia Tablets are not alone intended for the sick, but well folks as well; for the person who craves hearty foods and wants to eat heartily and run no risk of bad effects, they act like a charm and make eating and digestion a delight and pleasure. They keep the stomach active and energetic and able and willing to do extra work without special labor or effort. Don't forget this. Well people are often neglected, but the Stuart Dyspepsia Tablets have them in mind.

A free trial package will be sent any one who wants to know just what they are, how they look and taste, before beginning treatment with them. After this go to the drug store for them; everywhere, here or at home, they are 50 cents a box and by getting them at home you will save time and postage. Your doctor will prescribe them; they say there are 40,000 doctors using them. But when you know what is the matter with yourself, why go to the expense of a prescription? For free trial package address F. A. Stuart Co., 292 Stuart Building, Marshall, Michigan.

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.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

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.

TOPIC FOR FEBRUARY. FOREIGN MISSIONS.

Fields of Southern Baptist Convention Foreign Board: China, Africa, Italy, Brazil, Mexico, Japan, Argentina. Some Southern Baptist Convention figures of the past year (1909-1910): Foreign Missionaries, 246; ordained native ministers, 114; unordained helpers, 353; baptisms on the field in 12 months, 3,541; membership of churches on fields, 19,239; receipts of Board, \$501,058.84.

A DECADE OF CHANGES.

A marvelous change has come in a number of our foreign fields in the last ten years. We have now some of the best mission compounds which can be found on any foreign field. We refer with joy to our plants at Canton, Ying-tak, Shanghai, Yangchow, Pingtu, Lai-chowfu, Hwanghein, Chengchow, in China, and at Ogbomoso, Africa. These are not equipped even yet as we hope that they will be in the future, but they are excellent plants. We hope, however, that we can soon add to these a number of others which shall be well equipped for the work which is committed to us.

We praise God for His manifold blessings which have been bestowed during the past years and upon the work which He has committed to us. The cause has strengthened and developed in the homeland and in the far distant foreign lands. New workers have joyfully gone out to the fields. Our missionaries have pressed forward in the work. Some sick and exhausted have had to return home, and others have laid down their lives.

We have never in our history reported so many baptisms (3,223) for one year, and never have our people given such a large amount (\$501,058.84) to the work.

We praise God and take courage. Though there have been manifold difficulties, yet in the strength of God we have gone forward. The very success of the work is an additional call to renewed effort and more sincere devotion. Our God is calling to us. We must go forward.

REVEILLE.

A day of hope is dawning
Across the Eastern skies,
Earth's deadly darkness rifting;
O Church of Christ, arise!

The Church of Christ is sleeping,
In silken robes she lies

In liberty's fair country;
O Church of Christ, arise!

In land of far Japan
Christ's poor lift up their eyes,
And plead to hear His story;
O Church of Christ, arise!

Give of your hoarded millions
For treasure in the skies;
Now is the harvest whitened;
O Church of Christ, arise!

Let Africa, China, Burma,
Receive the blood-bought prize,
Glad news of Christ's salvation;
O Church of Christ, arise!

Ah, sinful waste of sleeping—
Shake off its slothful ties!
God's hour on earth is striking,
O Church of Christ, arise!

—Mary Gray Clark.

A CENTURY OF MISSIONS.

Recently the American Board of Commissioners for Foreign Missions celebrated at Boston the one hundredth anniversary of its establishment. The oldest of existing American missionary organizations, it is exceeded in age by only two or three of those maintained by the Protestant churches of England. Its century of history covers the period during which foreign missions have become no longer merely an aspiration of the faithful, but a fact seriously to be reckoned with in the progress of the world.

During that century, missions have suffered much from prejudice and misrepresentation, as they have profited much from the self-denial and devotion of their supporters. Materially their success has long been assured. They collect and expend twenty-four million dollars a year; they number thousands of earnest and consecrated workers, and have millions—perhaps eight or nine millions in all—of converted adherents in the heathen countries of the world.

Nor do these facts tell the whole story. The share they have had in preparing the way for the commerce and civilization of the Western nations throughout Asia and Africa, the essential part they have borne in the awakening and inspiration of China, Japan and Turkey, and introduction of the Bible and the Christian ideal to millions who dwelt in darkness, and the educational, medical and charitable work they have encouraged and sustained, are achievements no less remarkable than the amount of actual evangelization they have accomplished.

Some statesmen used to sneer at missionaries. No one does so now. Tested by the low standing of mere success, missionaries have become worthy of respect. The tribute of admiration which a life of heroism and single-hearted devotion demands the world has always had to pay. From Saint Francis Xavier to the martyrs of Pao-tung-fu, the missionary, the hungrier for souls, has counted his life as nothing, if so he might win some small part of the world back to God. Founded and administered by such men and women, is it strange that foreign missions have succeeded?

—Youth's Companion.

The first Woman's Missionary Society

to report as an A-1 is the Society at Clarksville. Our Field Secretary is taking pardonable pride in this announcement, since this is her home church, and her sister, Mrs. Arch Rollow is President. We congratulate this excellent society on being the first, and hope others will soon follow.

The "Necessary Information" leaflets, and the "Standard of Excellence," are now being distributed. Write Miss Northington, 710 Church St., Nashville, Tenn., for as many as you can use. Send her a list of your officers, and the time of your regular meeting. This will aid her in her work. Let some one in each Society do this at once.

Where does your Society rank when measured by the "Standard"? Begin at the bottom and climb up. If you have the first requirement only, then you are a C-3 society; if you have climbed three steps on the ladder, you are a C-1 society. Write Miss Northington at once where you stand. We are especially anxious to know of the A-1 societies, and will announce them as rapidly as they are reported.

Gifts for the Typewriter are still coming in, although a little more slowly. We reported \$28.85 last week. Since then the following have been received:

Shelbyville	\$1.00
Russellville50
Clarksville (Sunbeams)	1.00
Union, Coryton	2.00
Little Hope50
Total	\$5.00

This gives us \$33.85. Let the gifts continue until we reach the necessary \$60.00.

MRS. MARY H. CASON.

Mrs. Mary H. Cason, wife of Faver Cason, Sr., died January 14, 1911, at a ripe old age, at her home near Murfreesboro, where she had spent the greater part of her life. Her body was interred in Evergreen Cemetery, Murfreesboro, Sunday, January 15, 1911. She was a loyal, consistent member of Salem Baptist Church, Wilson County, this being her church home since her conversion in early girlhood. Her whole life was a bright ray of sunshine, that made other rays the brighter for its existence. She was a loving friend to all God's creatures—a joy and comfort to all at all times. She loved everybody, and everything that was good. All who knew her loved her, and delighted to praise her. The quiet ministry which she has wrought will go on and on down the ages, in ever-widening influence and fruitfulness. Many burdens have been lifted, and many sorrowing hearts made to rejoice, because of her ministry. Truly it can be said of her, as of Mary of old, "She hath done what she could" for her Lord, and the kingdom of God has been advanced because of her life. She fought the battles of life with a courage unsurpassed. She ever kept her eyes on Him who strengthens us for all emergencies, and who never leaves us nor forsakes us. Her life was an advertisement of what Jesus can do for lost sinners—a living manifestation of His power and love. Her departure from this life to the glorious life beyond was glorious in the extreme—a

scene which can never be erased from the memory of those who witnessed it. She trusted Him in life, and in death He did not forsake her. She has gone to be with Jesus, and awaits the coming of those left to mourn their irreparable loss. Earth is poorer without her; Heaven is richer. "His grace is sufficient" for the wounded, bleeding hearts who mourn her loss.

—M. C.

PETROS.

The Baptist people of this place, who for the past few months have been without a place of worship, are delighted to report to the readers of the "Baptist and Reflector" that they have moved into their elegant and commodious new church. The Baptists now have a church which any town the size of Petros should be proud of. It is not entirely completed, but will be in a short time. The building of this church has been quite a struggle, and has required much effort and patience on the part of the building committee and our noble pastor.

Rev. H. F. Gilbert, the pastor, preached Sunday night on "Who is the Greatest in the Kingdom of Heaven?" from which he delivered an excellent and very beneficial discourse. All who were present gave the best of attention and were deeply interested. The house was crowded to its capacity and made it much more encouraging for the speaker.

Brother Gilbert tendered his resignation as pastor of this church Saturday night to accept a call to Gatliff, Tenn. To the regret of all his members he goes to another field of labor. During his service here Brother Gilbert has done a most excellent work, and has made a great sacrifice, receiving scarcely any remuneration.

We recommend Brother Gilbert to any church desiring an energetic and consecrated pastor, who has his ideals placed on a high standard; and he is a promising young man in the ministerial cause. We sincerely hope that the Lord may send us a pastor who will take up the work where Brother Gilbert has left it and carry it to his anticipated ideals. This is a fine field and an opportunity for some one to do a great work.

Our prayers and sympathy follow Bro. Gilbert to his new field of labor and we pray that he may be successful, and that God will bless him in all his undertakings.

ALICE MAE BUNCH.

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.



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In each town to ride and exhibit sample 1911 Bicycle. Write for special offer. We ship on approval without cash deposit, allow 10 DAYS FREE TRIAL, and pay freight on every bicycle. FACTORY PRICES on bicycles, tires, and sundries. Don't buy until you receive our catalog and learn our unheard of prices and our special offer. Tires, coaster brake rear wheels, lamps, sundries, half price. MEAD CYCLE CO., Dept. 8-305 Chicago, Ill.

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If Yours is fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price \$1.00

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SUNDAY SCHOOL COUNCIL.

The Sunday School Council of Evangelical Denominations, held in Nashville on January 25 and 26, was quite successful in every way. It is said that while the Council was only organized a few months ago it has rapidly grown until the members now represent a capital wealth of many millions of dollars and their influence is even greater. At least one-fifth of the population of the United States is directly affected by the moves of the Council, their opinions regarding Sunday Schools and denominational publishing houses being put into operation in the United States and Canada.

The movement was organized for the purpose of promoting denominational growth and interest, and every evangelical denomination in the United States and Canada is represented by its leading ministers, publishers and laymen. Questions of wide interest to the denominational publishing houses, to the ministers and to Sunday School workers have been discussed at the sessions, with the result that definite action regarding certain matters of importance will at once be undertaken.

Officers for the ensuing year were elected as follows: President, Rev. A. J. Rowland of Philadelphia, re-elected; vice-president, Rev. J. M. Duncan of Toronto; secretary, Henry H. Meyer, D. D., of New York; treasurer, D. M. Smith of Nashville.

Dr. I. J. VanNess, editorial secretary of the Sunday School Board, was chairman of the local Arrangement Committee for the entertainment of the Council.

"THIS ONE THING I DO."

As announced elsewhere, on last week I declined re-election as President of the Tennessee Anti-Saloon League. My reasons for this action were:

1. I have been President of the League since its organization. At that time saloons were in every incorporated city and town in Tennessee. As President, I have seen the passage of the law of 1899, extending the provisions of the Four-Mile Law to towns of 2,000 and under, hereafter incorporated; the Adams Law, of 1903, extending the provisions of this law to towns of 5,000 population and under; the Pendleton Law of 1907, extending the provisions of the law to towns of 150,000 population and under; the Holladay law of 1909, extending the provisions of the Four-Mile Law of 1887 to every place in the State, giving State-wide prohibition; and also the Manufacturers' Law, prohibiting the manufacture as well as the sale of intoxicating liquor in this State. It may not be amiss to say now that several of these laws were written by myself.

By these various laws the liquor traffic has been entirely banished from Tennessee as a legalized institution. The laws are on our statute books, and they are there to stay. No temperance law in Tennessee has ever been repealed, and none will ever be. What is needed now is that these laws shall be enforced. It will be necessary to have a campaign of agitation and education to secure their enforcement. I may be pardoned for saying that I felt that I have done my part in the warfare against the liquor traffic. For twelve years I have stood in the forefront and have borne the brunt of the battle. I have had my motives impugned, my actions misrepresented. I have alienated friends and made enemies who ought to have been friends, I have endured hardships and made sacrifices of which I need not tell. In the new aspect of the fight before us I felt that some one else could probably better lead than I.

2. As the readers of the BAPTIST AND REFLECTOR know, I am engaged in a campaign to add 5,000 new subscribers to the list of the BAPTIST AND REFLECTOR, according to the recommendation of the Tennessee Baptist Convention and instruction of the Board of Directors of the Baptist Publishing Co. I expect this campaign to take all of my time and energies for the next year or two, and I will not, therefore, have the time to devote to the work of the Anti-Saloon League which would probably be needed.

The liquor men never tire, and eternal vigilance on the part of the temperance people must be the price of the maintenance and enforcement of our temperance laws.

I want to repeat what I said before the Convention, that on retiring from the office of President of the Anti-Saloon League, I have no apologies to make to anybody, anywhere, at any time, for anything I have ever said or done in the temperance cause. If there are any apologies to be made they should be made to me, not by me. I have seen every principle which I advocated established and every policy vindicated.

Nor does my retirement from the Presidency of the League mean that I have lost any interest in the temperance cause. I expect to keep up my interest in that cause as long as I live. My love for Christ, my love for my boys, my love for right and righteousness, would compel me to take such an interest. I shall be glad to help in the cause in the future to the extent of my ability with my sympathy and prayers and influence and pen and voice and vote.

One thing more I should like to add: My Baptist brethren have sometimes said to me that they wished I would do for the Baptist cause in Tennessee what I have done for the temperance cause. I do not by any means claim credit for all of the results which have been accomplished in the temperance cause, nor would I be willing to admit that I have had any lack of interest in the Baptist cause in the State, or that I have not accomplished anything in that, though not as much as I should like to have done. But I have determined that I will devote myself more exclusively to the Baptist cause, with the hope that I may be able to accomplish more in the future than I have in the past. In this effort, though, I must ask the co-operation of the Baptists of Tennessee. I can do nothing without them. For over fifteen years now at nearly every Baptist

meeting which I have attended in the State I have been expected to speak on temperance. This was true at Fifth Sunday meetings, Associations, Conventions. Give me the opportunity, brethren, to speak or preach on something else. Lend me your assistance in the present campaign to add 5,000 new subscribers to our list, and then encourage those new subscribers to continue permanently. Stand by the paper in its efforts to build up our denominational work. And thus co-operating together we shall be able to accomplish greater things in the future for Christ and the Baptists in this city than we have ever done in the past. To this I hereby dedicate myself and consecrate my time and energies to the extent of my ability, so long as God and my brethren may think that I can be useful. I have had too much to do in other directions; now "this one thing I do."

ANTI-SALOON LEAGUE CONVENTION.

The Convention of the Tennessee Anti-Saloon League held in this city last week was quite successful in every way. There was a large attendance from various parts of the State. The speeches were numerous, strong, enthusiastic. Running through them all was a note of gratification over victories already won and a determination to go forward to the accomplishment of still greater victories in the future. It would be impossible in our limited space to make mention in detail of these speeches. We may say, however, that among the best speeches were those by Drs. J. S. French, on "Faithful and Unfaithful Officials"; Ira Landrith, on "What is the Anti-Saloon League?" Howard H. Russell, founder of the Anti-Saloon League and Associate Superintendent of the League, on "The Temperance Reform, its Larger Aspects"; J. J. Stowe, on "What Relation Should the Church Sustain to the Anti-Saloon League?" J. L. White, on "Lawlessness in our Larger Cities"; Mrs. Silena M. Holman, President of the W. C. T. U., on "What Now Should be the Special Work of the Temperance Organizations of Tennessee?" G. H. Mack, J. W. Thompson and G. N. Tillman, on "How the Laws can be Enforced in the Large Cities"; R. M. Inlow, on "The Preacher's Part in the War Against the Liquor Traffic"; Prof. W. R. Webb, on a general discussion of the subject; Luke Lea, United States Senator-elect, in introducing Judge D. A. Covington, of Georgia, at which time Mr. Lea took occasion to express his gratification that his first appearance after his election to the United States Senatorship was under the auspices of the Anti-Saloon League, and said that there was only one other meeting at which he would have preferred to make his first appearance, and that would have been a joint meeting of the Anti-Saloon League and the Woman's Christian Temperance Union. The address of Judge Covington was one of the finest we ever heard. The report of Superintendent Hamilton was encouraging and inspiring.

Altogether, the Convention was quite a notable one. The editor of the BAPTIST AND REFLECTOR having declined re-election after a service of 12 years, Dr. H. B. Carre, Professor in Vanderbilt University, was elected President of the League. Mr. W. R. Hamilton was re-elected Superintendent. The special work before the League now is the enforcement of our present temperance laws, and to this end it will address itself assiduously.

GOVERNOR BEN W. HOOPER.

The inauguration of Capt. Ben W. Hooper as Governor of Tennessee last week was quite a notable event. The ceremonies were held in the Auditorium, which has the largest seating capacity of any building in the State. It was full to overflowing, every available inch of space being occupied. The number of people in attendance was estimated at from 6,000 to 10,000. The prayer by Dr. R. M. Inlow, pastor of the First Baptist Church, this city, was fervent, deeply spiritual and very appropriate. Of the address by retiring Governor Patterson, the least said the better. The address of Governor Hooper was manly, straight-forward, dignified, courageous, and made a very fine impression upon the audience. The following paragraph in the address was especially striking:

"In our patriotic ambition to witness the material

development and progress of our State we must not forget that civic righteousness is the essential foundation of genuine and lasting civic greatness. In this connection it must be known that our State cannot command the respect of the people at home or abroad so long as any law is ignored and flagrantly violated in an organized and systematic way, with the tacit approval of public officials, whose sworn duty it is to enforce it.

"The isolated offenses of an occasional bootlegger is a small matter, but the open, public and unhindered sale of whiskey in the saloons of our cities in violation of the law is organized anarchy and cannot be tolerated by the self-respecting citizenship of a sovereign State. If an honest effort had been made to enforce this law, and it was apparent that local conditions rendered its enforcement impossible, it would then be plausible to demand that it be repealed and those cities be given high licenses, segregation and rigid regulation. But every man knowing that the law has been nullified by public officials ought to recognize the fact that it would be a serious blunder, subversive of good government to repeal the statute at the lawless dictation of any community. The question that is before us now does not so much involve the wisdom of the law as it does the advisability of permitting a community to decide what laws it will obey and what to ignore and nullify. The doctrine of State nullification was summarily crushed by Andrew Jackson many years ago, and this modern doctrine of city nullification deserves no better fate. There should be a wholesale removal of derelict officials, by impeachment or otherwise, until the conditions referred to are corrected.

"Such supplementary legislation as is needed ought to be enacted and even those who oppose the existing law should stand strongly for its enforcement so long as it remains on our statute books."

These utterances were received with most enthusiastic expressions of approval by the audience, the applause lasting for several minutes. At the conclusion of his address Gov. Hooper, with manly dignity, took the oath of office, which was administered by Judge J. K. Shields, Chief Justice of the Supreme Court. At night a reception was given at the Hermitage Hotel, which was attended by a great number of people from all over the State. We do not know that we ever saw a happier set of people than they were. Governor Hooper is a clean, strong, high-toned Christian gentleman, and none the worse for being a good Baptist.

THE LINCOLN LEGION,

The Lincoln Legion of the Anti-Saloon League of America has set apart Feb. 12, 1911, as total abstinence pledge day for the Sunday Schools in the United States. More than a quarter of a million people have already signed this pledge. All superintendents of Sunday Schools are requested to observe the day this year.

Dr. Howard H. Russell, founder of the Anti-Saloon League and the present Associate Superintendent of it, has special charge of the Lincoln Legion work. We believe thoroughly in that work. Moral suasion is good. At the same time, though, we believe, as also does Dr. Russell, that there ought to be some legal suasion along with the moral suasion. Moral suasion means keeping the boy out of the way of temptation. Legal suasion means keeping temptation out of the way of the boy.

MISSIONARY STATISTICS.

Dr. D. L. Leonard has published in the *Missionary Review of the World*, the annual statistics of the Protestant Missionary Societies of the world for 1910. The following are among the most interesting figures given:

"There are in America thirty-three societies of sufficient importance to have their statistics given in detail. The American societies gave, in 1910, \$11,908,671, and there was collected on the fields in which they operate, \$1,688,075. Ten years ago these same societies gave \$6,115,759, while on the foreign fields was collected \$817,000. The British societies show equal increase, their contributions for 1910, at home, being \$11,055,210 against \$6,846,958 ten years ago, and collections on their mission fields, \$2,565,850 against less than \$1,000,000. The German societies have gone in the ten years from \$1,185,468 to \$1,965,298, and their collections on the fields from \$340,118 to \$508,358."

"The totals for Christendom are of great interest.

The income of all the societies increased in the ten years from \$15,500,000 to \$27,000,000, in round numbers. Collections on the fields from \$1,800,000 to \$5,250,000. Ordained missionaries, from 4,738 to 6,637. Laymen have decreased in number from 3,409 in 1900 to 3,287, while the wives of missionaries have gone from 4,650 to 6,758. Unmarried women have increased from 3,422 to 4,791. Total missionaries from 16,218 to 21,248. Native workers have gone from 62,366 to 91,513. Communicants in mission churches have increased from 1,370,545 to 2,222,892, while the Christian population, including the families of converts, etc., has gone up from 3,556,140 to 4,951,325. There are something over a million and a half scholars in the mission schools now, as against a million ten years ago. It may be added there were 140,000 additions to mission churches last year as against 94,500 ten years ago."

The *Louisville Times* calls attention to the fact that Roger B. Taney was still Chief Justice at the age of eighty-seven; John Marshall at eighty. Gladstone was eighty-four when he introduced his second home rule bill; Moltke eighty-eight when he became president of the committee of national defense. At the age of seventy-four Louis Adolphe Thiers was chosen first President of the Third French Republic, and the great historical work that brought fame to George Bancroft was given to the public in its completeness when he was eighty-four years of age. And yet there are some churches that are disposed to draw the dead line for preachers at the age of fifty. Why, at that age a man is just coming into his own; he has just reached the height of his intellectual and spiritual powers.

RECENT EVENTS.

Dr. W. C. Golden is to assist Rev. L. A. Hurst in a meeting at Carthage soon. We shall expect to hear of gracious results.

We extend to Brother Terry Martin our deep sympathy in the recent death of his wife at their home in Jackson. May the God of all comfort comfort his heart in this his time of sorrow.

The 25th anniversary of the Moody Bible Institute of Chicago will be celebrated with an institute to be held from February 5-10 of this year. An interesting program has been prepared for the occasion.

Rev. R. D. Cecil was in the city last week. Since resigning the evangelistic work of the State Mission Board he has not decided definitely what he will do. He has several propositions in view. We hope very much that he will remain in Tennessee. He is a most valuable man.

Rev. W. E. Davis requests us to change the address of his paper from Dunlap, Tenn., to Windom, Texas. He has accepted a call to the church at Windom for full time, and takes charge the first Sunday in February. We are sorry to have Brother Davis leave Tennessee. We commend him very cordially to the Baptists of Texas.

Rev. J. F. Savell, pastor of the Baptist Church, Fayetteville, Tenn., was taken very dangerously sick on January 6. He was given up by the doctors, but we are glad to learn that he is now better, and the doctors say that he will get well. We hope to hear of his speedy and complete recovery. He is a noble man of God, and is doing a fine work at Fayetteville.

Dr. W. G. Inman has moved from Jackson to Nashville, and is living with his niece here. His health has very greatly improved. For the past several Sundays he has been supplying for the Third Baptist Church, and greatly enjoys being in the pulpit again. We wish very much that Dr. Inman's manuscript on "The History of Tennessee Baptists" could be published in book form, as it ought by all means to be.

On last Sunday the Third Baptist Church of this city extended a unanimous call to Rev. R. E. Lemons, of Versailles, Ky., to become its pastor. He has accepted the call and will take charge some time this month. Brother Lemons was formerly pastor in Jefferson City and St. Louis, Mo. He is an excellent man. We extend to him a cordial welcome to Tennessee and to Nashville.

On last Sunday Rev. Clay I. Hudson closed his pastorate of the Rust Memorial Church, this city, and leaves this week for Decatur, Ala., to assume

the pastorate of the First Baptist Church that city. We are sorry to lose Brother Hudson from Tennessee. He is a true, devoted man of God. We commend him very cordially to the Baptists of Alabama, among whom he is to labor.

On account of the large increase in attendance upon Hall-Moody Institute and the increase in the congregations which attend upon the ministry of Dr. Penick, pastor of the Baptist Church at Martin, the church is now considering the question of enlarging its house of worship. This is a gratifying sign of prosperity. Dr. Penick had contemplated taking a trip to Palestine this spring, but on account of having to enlarge the building it may be necessary for him to postpone the trip.

PERSONAL AND PRACTICAL.

"So do the dark in soul expire,
Or live like scorpion girt with fire;
So writhes the mind remorse hath riven,
Unfit for earth, undoomed for heaven;
Darkness above, despair beneath,
Around it flame, within it death."

—Byron.

—There is an old legend in the Greek Church about two of her honored saints, Saint Cassianus, representative of the monastic asceticism, and Saint Nicholas, the type of the active, helpful Christian who stays in the world though not of the world. St. Cassianus entered heaven and the Lord asked, "What hast thou seen on earth, Cassianus?" "A peasant floundering with his wagon in the marsh," replied the saintly one. "Didst thou help him?" "No, Lord." "Why not?" "I was about to come before Thee and I feared to soil my robes." Then approached St. Nicholas, all stained with mud and mire. "Why so soiled, Nicholas?" asked the Lord. "I saw a peasant floundering in the marsh," replied St. Nicholas, "and I had to put my shoulder to the wheel to help him get his wagon out." "Blessed art thou," proclaimed his Lord, "thou hast done better than Cassianus." Remember that "pure and undefiled religion before our God and Father is this, to visit the fatherless and the widow in their affliction," as well as to "keep himself unspotted from the world."

—Dr. J. B. Gambrell, editor of the "Baptist Standard," tells the following story: "When the first State campaign for state-wide prohibition was made in Georgia, this writer, then a citizen of that State, made a campaign in favor of the anti-barroom bill. It was announced in the daily press that we would make the campaign. The next morning we received a letter written in very poor chirography, on common scratch paper, with a pencil, about in these plain, simple words: 'I see you are going to speak over Georgia for the anti-barroom bill. God bless you. Tell the men to vote right this time. I can't wait. My husband is a good man, but he is a drunkard and my son is a drunkard. I can't do anything with them while the saloons are here. Tell the men to vote right this time. I can't wait.'" The appeal of this good woman applies to the men of Tennessee as well as of Georgia and Texas. Tell the men of Tennessee to vote right this time. They have been voting right, and we believe they will continue to do so.

—On last Sunday we had the pleasure of preaching at the Edgefield Church in the morning and at the North Edgefield Church at night. It happened that last Sunday was the second anniversary of the pastorate of Dr. Lunsford. During the two years of his pastorate exactly 200 had been received into the membership of the church. Dr. Lunsford is a man of deep spirituality, and is an able preacher of the gospel. Large congregations attend upon his ministry. It is said that he has the largest congregation at night of any pastor of any denomination in the city, with perhaps one exception. The new house of worship of the church, erected a few years ago, is quite commodious. We enjoyed being in the Baraca Class taught by the veteran Sunday School teacher, Col. W. M. Woodcock. Brother W. C. McPherson has just come to the North Edgefield Church, his pastorate beginning on January 1. Already he has taken a strong hold upon the members. He is a Nashville boy, having been reared here. He has been pastor also at Lebanon, Newport, Cleveland, Eagleville and Harriman in this State, but came here from Arkansas. He is a strong preacher and a true man every way. We predict for the church a large degree of prosperity under his ministry.

THE HOME

DEAR LITTLE HEADS IN THE PEW

In the morn of the holy Sabbath,
I like in the pew to see
The dear little children clustered,
Worshipping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
The dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave and sweet,
They look in the congregation
Like lilies among the wheat.
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.

Clear in the hymns rebounding
To the organ's swelling chord,
Mingle the fresh young voices,
Eager to praise the Lord.
And to me the rising anthem
Has a meaning deep and true,
The thought and the music blended,
For the dear little heads in the pew.

When they hear, "The Lord is my shepherd,"
Or, "Suffer the babes to come,"
They are glad that the loving Jesus
Has given the lambs a home.
A place of their own with his people;
He cares for me and for you,
But close in his arms he gathers
The dear little heads in the pew.

So I love in the great assembly,
On the Sabbath morn, to see
The dear little children clustered
And worshipping there with me;
For I know that the gracious Saviour
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.
—Margaret E. Sangster.

THE STORY OF A ROSE

"Look, mother dearest, it is the fairest rose in the garden, the only one that is left, and I snipped it with the tenderest care. Did you ever see anything more beautiful? For days I have been watching it; it's a love offering for Miss Morris; I am going to take it to her."

Mrs. Benton looked at the rose and then at the face of the beautiful young girl glowing with youth and enthusiasm. "I have a thought, dearest," she said. "Do you believe that Miss Morris needs this flower to prove the expression of your love for her? And is not her life crowned with much that is beautiful? You know she is rich in most things, Marion?"

"I wonder of what you are thinking, mother? Do you mean that I shall not give the rose to Miss Morris?"

"I was wondering if it had not some other mission to perform. All about us there are those who are hungry and thirsting for the beautiful things in life, souls that are destitute of so much that we call comfort. What might this rose mean to some such one?"

"Oh, mother!" There was an unmistakable ring of disappointment in Marion's voice.

"Yes, dear, I know something of what you are thinking. Do you know to many this rose would be a luxury unknown, and breathe a message such as you could little dream of? Suppose, when you go to school this morning, get off the car at Twenty-first street and walk out to the court just below, and with heart aglow with love and gratitude toward God for all His tender mercies, you watch for the opportunity

to give the rose in His name to some suffering soul."

"Mother, O mother! I will do it. But how shall I know?"

She pressed the flower tenderly to her lips.

"I will give it in His name," she said, "and then I shall make no mistake."

When the car reached Twenty-first street Marion was the first to alight. She knew she had ample time, but she quickened her steps as she neared the court. The pretty young girl in her handsome tailored gown attracted no seeming attention; the few people scattered along the narrow walk were too bitterly intent upon their own affairs to bother about any passing stranger, however fair she might be.

Marion turned quickly. A subdued sob reached her ears. A young woman sat upon a step. Her face was haggard and tear-stained. She did not look up when Marion approached. She bore such a look of abject despair, that the girl felt dumb in the presence of it.

"Would you think me rude if I should ask what is troubling you?"

"Oh, no," was the answer in a voice in which there was no ring of hope. "I am going to the hospital today for an operation. I may die, and there is no one to care if I do."

"Oh! you are mistaken. I shall care. It was you I was seeking."

"Impossible." There was some interest in the tone. She looked at the girl critically. "Why, I never saw you before."

"But I came here purposely to seek you. I am sure God directed me to you. See, I have brought you a rose, the most beautiful of all, the last to grow in our garden."

She reached out a hand and took the rose eagerly. Then the interest died out of her face. "I shall die and there will be no one to care."

"You are mistaken. I shall come and inquire, and while you may not see me, you will know I have been there. See this rose. It is a token of my promise to you. I shall not forget you."

In one of the hospital wards three mornings after, by one of the cots was a beautiful bunch of roses distilling fragrance, while with eyes greedily fixed upon it was the young woman, whose life had been spared.

"Did she come?" she asked of the nurse.

"Yes, she came, and she left her love for you with the roses. She was so glad when I told her you would live; she said I should tell you she would call again. What! you must not cry; it will retard your recovery, and you want to be well soon."

She checked her sobs and looked again at the roses. "And I had thought life was all over for me, and that there was no one to care," she said. "Oh, the roses, the roses! God bless them!"
—Christian Intelligencer.

RELIABLE SEEDS FOR PLANTING

Especial attention is called to the advertisement of D. Landreth Seed Company, Bristol, Pa., and their very attractive offer to readers of this paper, which appears in the advertising columns of this issue. This is one of the oldest and most reliable Seed Houses in the World, having been established in 1784. Landreth's Seeds are known for their excellence the World over. In writing for the handsome new catalogue, and in accepting the special offer, please mention the name of this paper.

GEORGE MULLER'S FAITH

When I first came to America, thirty-one years ago, I crossed the Atlantic with the captain of a steamer who

was one of the most devout men I ever knew, and when we were off the banks of New Foundland he said to me:

"Mr. Inglis, the last time I crossed here, five weeks ago, one of the most extraordinary things happened, which has completely revolutionized the whole of my Christian life. Up to that time I was one of your ordinary Christians. We had a man of God on board, George Muller, of Bristol. I had been on that bridge for twenty-two hours, and never left it. I was startled by some one tapping me on the shoulder. It was George Muller. 'Captain,' said he, 'I have come to tell you that I must be in Quebec on Saturday afternoon.' This was Wednesday. 'It is impossible,' I said. 'Very well, if your ship can't take me, God will find other means of locomotion to take me. I have never broken an engagement in fifty-seven years.' 'I would willingly help you. How can I? I am helpless.' 'Let us go down in the chart-room and pray.'

"I looked at that man of God, and I thought to myself, what lunatic asylum could the man have come from? I never heard of such a thing. 'Mr. Muller,' I said, 'do you know how dense the fog is?' 'No,' he replied, 'my eye is not on the density of the fog, but on the living God, who controls every circumstance of my life.' He got down on his knees and prayed one of the most simple prayers. I muttered to myself: 'That would suit a children's class where the children were not more than eight or nine years old.' The burden of his prayer was something like this: 'O Lord, if it is consistent with Thy will, please remove the fog in five minutes. You know the engagement you made for me in Quebec Saturday. I believe it is your will.'

"When he finished, I was going to pray; but he put his hand on my shoulder and told me not to pray. 'First, you do not believe He will; and, second, I believe He has, and there is no need whatever for you to pray about it.' I looked at him, and George Muller said this: 'Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to gain an audience with the King. Give up, captain, and open the door, and you will find the fog is gone.' I got up, and the fog was gone!

"You tell that to some people of a scientific turn of mind, and they will say: 'That is not according to natural laws.' No, it is according to spiritual laws. God with whom we have to do is omnipotent. Hold on to God's omnipotence. Ask believingly. On Saturday afternoon, I may add, George Muller was there on time."—Pittsburg Christian Advocate.

COTTON SEED MEAL: FEED FOR HORSES.

By Dr. A. M. Soule.

Can cotton seed meal be fed with safety to horses and mules? This is a query frequently propounded. In view of the advancing price of mill stuffs, it is not surprising that much interest should be expressed by Southern farmers in this topic, and indeed it is a most important one to consider, for if they can utilize it for balancing up a ration of corn, it will afford one of the cheapest and satisfactory combinations of concentrates which can be used for the maintenance of this class of stock.

An affirmative answer to the question can be given, for cotton seed meal has been used as an adjunct to the ration of horses and mules on some planta-

MY DOCTOR MIGHTY FINE

Mrs. Hattie Cain of Carrsville
Thinks all the More of Her
Doctor Since He Advised
Her to Take Cardui.

Carrsville, Ky.—"My doctor," writes Mrs. Hattie Cain, "who advised me to take Cardui, for my troubles, is a mighty fine doctor, and I say God bless Cardui and the people who make it."

"Before I took Cardui, I suffered with female troubles for sixteen years. I would have to send for a doctor every three months, and oh! how dreadfully I suffered!

"I would cramp and have convulsions and it looked like I would die. At last I took Cardui and oh! what a surprise! I found it was the medicine for me!

"From the first bottle, I began to mend and now I am well, can do more work, can walk and go where I please and it don't hurt me, and I owe it all to Cardui."

Cardui helps sick women back to health. It has been doing this for over 50 years. It is not a laxative, or a heart or kidney medicine—it is a woman's medicine.

If you are a woman, try it.

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.

tions with great success, and has been fed at a number of agricultural colleges and experiment stations with a most gratifying result. In the nutrition of horses and mules a sufficient amount of protein must be fed to supply the needs of the body, consisting largely of muscles. The muscles are chiefly supported and maintained in perfect condition through an adequate supply of this element. In its absence the horse will work at a disadvantage, and undergo a bodily strain which is unnecessary and undesirable since it will certainly reduce the ability and usefulness of the animal, and tend to bring on various diseases. Nature has made it incumbent on man to supply protein to the horse and mule. It is certainly remarkable, therefore, that the cotton seed meal produced in the South and celebrated the world over for its richness in this element, should not be utilized for this purpose on every farm. Yet this is the situation at the present: thousands of tons of it being sent abroad while we continue to feed corn as the exclusive concentrate to the great majority of our horses and mules.

It is more important than ever that the value and desirability of using cotton seed meal be appreciated by every one who cultivates the land, for we are just now beginning to find out that through proper methods of cultivation and fertilization the South is destined to become the great corn producing section.

There are many people who claim that cotton seed meal cannot be fed successfully to horses and mules for the simple reason that they will not eat it. In this they are mistaken. If they will take a little green feed and chop it up and sprinkle the meal over it and mix the grain with it, the animals will quickly learn to eat it and relish it. Most of us can remember when some vegetable was unpalatable. Many think cotton seed oil objectionable as a salad dressing until they try it. Once they learn to appreciate the flavor, however, they become very fond of it. A little care and skill exercised on the part of those feeding cotton seed meal for the first time to horses and mules will enable them to teach their animals to thoroughly enjoy it. Patience and intelligence in dealings with live stock is as much of a virtue as in dealing with human beings.

=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, 309 West Seventh Street, Chattanooga, Tennessee.

Mission Topic for February, "Foreign Missions."

Can you name the Foreign Fields of the Southern Baptist Convention? They are China, Africa, Italy, Brazil, Mexico, Japan, Argentina. Of these, China, Africa, and Japan are heathen countries, and Italy, Brazil, Mexico and Argentina are papal.

Great changes have come to them these last ten years. There have been 3,223 baptisms in the last year and over \$500,000 have been given to the work of spreading the gospel. Will not the Young South praise God and take courage? Our offerings are in this great whole.

For this last three months of the Convention year ahead of us, let us do our very best.

Read the little poem to your Bands or class and make up your mind what work you can do to earn your "missionary money." There's another little baby in the Medling home now, a boy, and that makes me more anxious than ever to reach the salary mark fully. And, oh! I do like the earned money, so you can give your very own to the dear Lord's work.—L. D. E.

FOR SUNBEAMS.

How We Helped.

1.
I made lots of stitches
In a patchwork square,
Hardest work I ever
Did, too, I declare.
2.
I can't sew, but grandma
Holders made for me;
These I sold to carry
Help where need may be.

3.
I shelled beans for missions
(Papa said I might);
So my little fingers
Made a shilling bright.

4.
My mamma, to help me,
Bottled up some ink;
I've sold seventy cents worth!
Now what do you think?

5.
Out of aunt's pansies
I've picked every weed,
And she's going to give me
All I'll sell or seed.

6.
I can 'muse the baby
When he wants to play.
Many a shining penny
I have made this way.

7.
Sometimes I run errands
Over 'cross the street;
Earn my mission money
Helping older feet.

—Selected,

for W. M. U. for Feb.

CORRESPONDENCE.

And here is February bowing to you! I always like this second month because some times the fruit trees begin to show the blossom color and the crocus and the

narcissus smile from the borders and one knows that the spring is coming.

When the next three months are gone, our annual report is to go to the Convention. Let us see that February, March and April will bring good news news each week.

I have sent off to Dr. Willingham, Dr. Gray, and Mr. Woodcock, all our offerings so far, and the receipts are beginning to come in. Dr. Gray says:

"Your kind favor of the 23d is just at hand, with check for \$26.35 for the Indians from the Young South. Accept sincere thanks for this remittance, and sympathy and prayers, and your promise to send more next quarter.

"I pray the Lord's richest blessings on the Young South in its faithful work."
—B. D. Gray.

Now, you can think of every penny you have given for the Home work, helping to bring the Indians to Christ. I want you to give more liberally this last three months to Dr. Gray's Board.

This first week in February has been a very good one as you will soon see.

Our second letter bears a familiar hand-writing on the envelope that I am always glad to see. It comes from Cleveland:

"I want three copies of 'Our Mission Fields' and enclose 6 cents, hoping your supply is not yet exhausted."—Emma L. Hampton.

I am delighted to send these very valuable helps in making Societies interesting and profitable.

The third letter comes from Greenbrier, and orders a calendar for J. H. Bowling. I will be so glad to hear of a band in Bethlehem Church.

The fourth message asks for the "Foreign Journal" to be sent to Mrs. E. A. Shoun at Mountain City, and says:

"My term expired in December, and I miss the 'Journal' so much. Please send me 'Our Mission Fields' for the stamp.

"I hope for a glorious year for the Young South."—Mrs. E. A. Shoun.

I order for you with great pleasure, and I hope you will receive the January number.

Sweetwater brings the fifth message: "Enclosed find 60 cents which you may use where it is most needed. Twenty-five cents represents one of my Christmas presents. Lillian and James Janeway send the rest."—Albie Janeway.

I am so glad of your unselfishness. Won't you let it all go to Japan? Thank you!

Yesterday afternoon I had the great pleasure of attending the "Young Woman's Auxiliary" of the First Church here, and Mrs. Terrill of Hill City, gave me 50 cts. toward that typewriter Miss Northington wants in the office recently opened on Church Street in Nashville. That dear Band at Athens also sends \$1.00 for that good object. I send both to Mrs. Altman with sincere pleasure. I like for the Young South to "lend a hand" everywhere.

The Athens Band says:

"Please send the 'Foreign Mission Journal' to the following ten subscribers for enclosed \$2.50.

"Give \$1.00 to the typewriter fund, and renew W. C. Dodson's subscription to the BAPTIST AND REFLECTOR for \$1.50. (we are allowed to keep 50 cents for Missions on each subscription we secure.)"—Mrs. T. E. Moody.

I am glad to say Hugh Burns sent in \$1.25 for China in time to be acknowledged in the paper of January 26, and already it is in Dr. Willingham's hands. Does Mrs. Moody mean that offering? Her "Little Ones" are most faithful.

We are most grateful for this FIVE DOLLARS, from the Athens Band, and so delighted to know they are so busy about the Master's work in so many

ways. May this be a great year for them.

Cleveland is here again!

"Enclosed you will find \$2.00 for which please have the 'Journal' and the 'Home Field' sent to me and use the rest wherever needed.

"During the recent holidays I visited the Margaret Home in Greenville, S. C., and was delighted with it and its surroundings, and Mrs. Harris, the 'House-mother'. I took lunch with her and met Mr. and Mrs. Canada.

"Mrs. Harris bade me tell the Tennessee ladies that the walls of the Tennessee Room needed more pictures, and also that they would like some books. She mentioned 'Lovey Mary,' 'Mrs. Wiggs of the Cabbage Patch,' and 'The Lady of the Decoration.'—Mrs. R. M. Varnell.

Mrs. Varnell is a Baptist after my own heart. She is always so interested in every line, and we thank her so much for these suggestions. Perhaps some may be able to spare these books—if so send them to Mrs. Harris, Margaret Home, Greenville, S. C.

Perhaps though the money to buy these things had better be sent to me and added to what has been given by the Young South to the Margaret Home.

Suppose we renew our interest by giving Mrs. Varnell's \$1.50 to this work so dear to our hearts. Who will be the first to send more?

Next comes Walter Hill:

"Enclosed find \$2.82 from Fellowship Church for Mrs. Medling's salary. This comes from former friends in Rutherford County."—W. H. Russell.

I know these friends will join us in our congratulations to our Missionary on the birth of the little son. I wish others who knew and loved her will show their good will this month by adding their offerings.

We are most grateful to these. Englewood is next:

"Enclosed find \$3.00 for the Orphans' Home."—Chesnutt Farm.

We have done nobly for the Home. Already we have sent Mr. Woodcock over \$200 for that good work. I suppose you read last week that the new Home had been bought. Of course, more money will be needed. It is to be located in the "real country" as a little boy dear to me used to say. Let us do all we can to prepare for the change. Pile up the offerings this last quarter! Thanks to "Chesnutt Farm"! Now, let's hear from Sevierville:

"I send \$3.00 from my Sunday School class of little folks. Please give \$1.00 to the Medling Chapel, and \$2.00 for Mrs. Medling's salary.

"We wish you a prosperous New Year."—Mrs. J. F. Hale.

Thank your class heartily! We want to add up the offerings for "Japan" now, with a will.

The faithful ones at Henning come next:

"Enclosed you will find \$4.00 for Africa.

"Mrs. Posey, the leader of our Band, gave us a little 'Social' on December 29. Each member was given a little sock, (not to wear,) but to place in it the amount in pennies of our hose number.

"This is our Christmas offering to Africa."—Joseph P. Colvin, Treasurer.

Kindly express our gratitude to the Henning Sunbeams for the amount so uniquely raised. Big feet were at a premium, were they not?

Now, hear from Grand Junction, where we have such good friends:

"Enclosed you will find FIVE DOLLARS. Give \$3.00 to the Baptist Hospital, \$1.00 to the Jewish Mission, and give the other dollar to the most needy cause.

"Pray for us here that our church may grow spiritually strong, and may

God bless the Young South!"—One who loves the Lord.

We thank you earnestly for both offering and prayer, and we will not forget your request. May God be with you every day! Let me give the dollar to our missionary's salary, won't you? That lies heavy on my heart.

I have sent Dr. Potts \$18.46 for the "Young South Red" in the Baptist Hospital. So glad to add more! I am sure the Jewish Mission also will appreciate the help.

And now I crown the day with the return of one of our best Bands, over whose absence I have been sorrowing.

Those "Little Workers" at Wartrace are with us once more! Cheer them, all of you:

"Here we are again, after our long silence.

"Our 'Little Workers' is now composed of the four youngest classes in Sunday School, in charge of Mrs. Jarmon, Mrs. Freeman, Miss Fanny Davis and myself. They were given little red stockings to be filled with pennies for Christmas offerings for Mrs. Medling and her chapel.

"On account of much sickness, we failed to collect them all until now.

"We send you the result—SEVEN DOLLARS AND FIVE CENTS, and we hope to do more this year.—(Mrs.) Mabel A. Smart.

Isn't that grand? God bless them all! Tell them, Mrs. Smart, how pleased we are! The Sunday School at Wartrace has given the "Banner" offering so far, to the Medling chapel, (\$10.00). I have sent that and \$19 more to Dr. Willingham to be applied to the building.

Will you let me divide this Christmas offering thus? \$5.00 to Mrs. Medling, and \$2.00 to the Chapel? Yes. Thank you so much.

This closes the first week in February. Do as well the second week, please.

Thanking you sincerely,

Yours faithfully,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

From May 1, 1910, to Dec. 31,
1911\$590 01
January offerings153 05

First Week in February, 1911:

For Foreign Board:
Janeway Band, Sweetwater..... 60
Friends in Rutherford by
W. H. R. 2 82
Mrs. J. F. Hale's Class, Sevierville, (K. C.)..... 1 00
Mrs. J. F. Hale's Class, Sevierville, (J.) 2 00
Henning Sunbeams, (Africa) ... 4 00
"One who loves the Lord," G. J., (J.) 1 00
For Jewish Mission—
"One who loves the Lord," G. J. 1'00
For Orphans' Home—
Chesnutt Farm, Englewood..... 3 00
For Margaret Home—
Mrs. Varnell, Cleveland 1 50
For Foreign Journal—
12 subscribers 3 00
For Home Field—
1 subscriber 25
For Lit., W. M. U.—
1 calendar 15
For Baptist and Reflector—
1 sub. by Mrs. Moody, Athens... 1 50
For Baptist Hospital—
"One who loves the Lord," G. J. 3 00
For postage 33

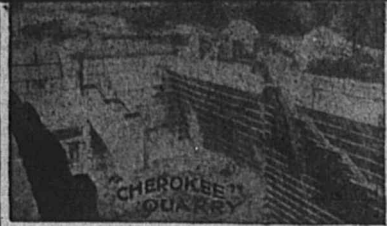
Total\$776 76

Received since May 1, 1911:

For Foreign Board\$321 62
For Home Board 98 75
For State Board 86 90
For S. S. Board 8 00

GEORGIA MARBLE CO., TATE, GA.

THE LARGEST INDUSTRY IN THE SOUTH
AND ONE OF THE LARGEST IN THE WORLD



The Origin of Georgia Marble

The exact period of the formation of this vast deposit of the world's finest marble is not known, but more than fifty years ago the Cherokee Indians were removed from their reservation in North Georgia to the Indian Territory, and then it was the white men came into undisputed possession of this country, rich in natural resources almost beyond reckoning or conception. Before this, white men, envious of the unquestioned riches with which the territory abounded, took up their residence and traded with the Indians. There were many disputes and quarrels between the races, with loss of life, and it was not until after the country was thrown open that real advancement was made possible. In a United States census volume devoted to the subject, the opening sentence reads: "The geological formations represented in Georgia embrace the Metamorphic, the Paleozoic, the Triassic, the Cretaceous, Tertiary and Quaternary."

What Georgia Marble Is

Georgia Marble is a crystalline formation, being 97.32 per cent. carbonate of lime. These tiny crystals are so closely interlocked as to prevent the slightest degree of absorption or decomposition the absorption being but six one-hundredths of one per cent. This same close fitting crystalline formation renders it hard and firm and the very best material for exterior building, interior finishing and monumental work, having a crushing strength of upwards of 10,000 pounds to the square inch, the greatest resisting power of any building stone in the world. Georgia Marble resists heat to upwards of 1,000 degrees Fah. In other words, it is practically fire-proof. In color, there is "Cherokee," a silver grey; "Creole," a mottled black and white; "Etowah," a most exquisite pink of varying shades.



The Uses of Georgia Marble

This celebrated Georgia Marble is used in a great many different ways, and for many purposes, but on account of its beauty and lasting qualities, it is especially valuable as a building material, exterior and interior, and for monumental work. Being superbly beautiful and matching up so perfectly and also being practically fire proof it is unsurpassed for interior finishing and wainscoting. An example of this can be seen in the Candler Building of Atlanta, which is finished throughout with Georgia Marble. It is absolutely non-absorbent and proof against dirt and other impurities of the atmosphere. These features also make it unexcelled as a monumental material—it is time and element-resisting, and when lettered the inscription presents a beautiful contrast to the background that renders it legible at a distance. It is the most superior American marble, and resembles in analysis and beauty the famous Parian marble of ancient times.

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Your strength is failing; what little you eat distresses you; you are bilious, have headache, backache, feel blue and melancholy, and can get no rest or sleep. It is a case of unstrung nerves.

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is prepared for just such conditions, and seldom fails, because it soothes irritated nerves, and assists the nerve cells to generate nerve energy.

"I was weak, nervous, had no appetite, no ambition, was nervous and easily excited. Doctors gave no relief. I began taking Dr. Miles' Nerve, and am now perfectly well. Less than \$10 cured me."

A. C. CLE, Rockingham, N. C.

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

Church, St. Louis, Mo., will preach the dedication sermon of the new church at Kirksville, Mo., where Rev. W. H. Stone is pastor, February 22.

The church at Nashville, Okla., which is pastorless, has been making overtures to Rev. R. B. Butler, of Ponca City, Okla., whom Tennesseans can heartily commend.

Rev. D. E. Gambrell, of Gentry, Ark., accepts the hearty call to the care of the church at Tahlequah, Okla. The Gambrells are great Baptist and preaching stock.

The First Church, Pine Bluff, Ark., of which Rev. S. E. Tull is pastor, lately gave \$1,520 to the cause of Christian Education. In a previous offering the church had given \$2,500 to the same cause.

The First Church, Helena, Ark., has called Rev. W. H. Sledge as pastor to succeed Rev. E. D. Solomon who moved to Hattiesburg, Miss. Bro. Sledge was formerly pastor in the Arkansas town.

Rev. R. E. Reed, of Louisville, Ky., declines to return to Arkansas to accept the position of Sunday School and B. Y. P. U. Secretary for the State Mission Board. He retains his Louisville pastorate.

Rev. W. M. Wright, of Malvern, Ark., has been called to the care of the first Church, Camden, Ark., and has accepted to take charge at once. They have captured the Wright man this time.

Rev. Austin Crouch, of Gaston Avenue Church, Dallas, Texas, is to assist in a revival at Rogers, Ark., beginning February 20.

Rev. Wm. Cooksey, of Mena, Ark., has closed his labors there and begun duties as pastor at Newport, Ark. His last official act at Mena was to break the ice two and a half inches thick and baptize a man.

The total contributions of the First Church, Dallas, Texas, Rev. G. W. Truett, pastor, for last year were \$57,368.62. Of this amount, \$16,848.77 went for missions. The current church expenses amounted to \$11,578.79.

Dr. Fred D. Hale, of Dallas, Texas, is to assist Dr. O. L. Halley of the First Church, Corsicana, Texas, in a revival beginning February 13.

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We guarantee count, and good strong plants, free from black stem and other diseases.

Varieties: Early Jersey Wakefield, earliest in cultivation; Charleston Large Type Wakefield, second early, but much larger than E. J. Wakefield; Succession, earliest flat head variety; Augusta Truckers, some larger and later, and Early Flat Dutch a standard variety.

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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For Orphans' Home	204 95
For Margaret Home	9 40
For Foreign Journal	12 00
For Home Field	5 25
For Lit., W. M. U.	4 70
For Ministerial Relief	19 25
For Ministerial Education	9 10
For Baptist and Reflector	3 50
For Baptist Hospital	21 46
For Mt. School	12 10
For Postage	2 58
For Typewriter	1 50
Total	\$776 76

AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. A. P. Moore, of Chattanooga,

Tenn., has been called to the care of one of the churches in Huntsville, Ala., and it is thought he will accept. Dr. Len G. Broughton, of Atlanta, Ga., has been secured to hold a series of meetings during April with the First Church, Houston, Texas, of which Dr. J. L. Gross is pastor.

Evangelist C. C. Young, of Cameron, Texas, assumes his duties as Evangelist of the Louisiana State Mission Board March 1. He formerly labored in Arizona and is zealous in good works.

Rev. J. P. Harrington, of Aberdeen, Miss., has been called to the care of the First Church, Water Valley, Miss., but his decision has not yet been announced.

William Stephen, aged 2, son of H. J. Petty and wife, good Baptist peo-

ple near Lexington, was so horribly burned in a sage field near the home of his parents Saturday afternoon, that death relieved his suffering about 10 o'clock that night. The writer conducted the funeral services Sunday afternoon at Center Hill burying ground. The lad's parents are members of Piney Creek Church.

Rev. B. F. Whitten, of Aspermont, Texas, is preaching a series of sermons on the unique subject, "Ships of the Bible." In the list are Workmanship, Citizenship, Stewardship, Hardship, Fellowship, Friendship, Heirship, Worship, Kingship.

The First Church, Alamogordo, New Mexico, secures as pastor Rev. A. C. Miller, of Cleveland Street Church, Amarillo, Texas. The latter place gives him up with great reluctance.

Rev. Jeff Davis, of Winters, Texas, preached two trial sermons for the church at Knox City, Texas, and they wanted him right away. They get him.

Gracious results have been realized from the revival at Hayti, Mo., in which the pastor, Rev. J. B. Swanner has had the able assistance of Rev. W. J. Bearden, of Memphis, Tenn.

Dr. J. P. Greene, president of William Jewell College, is supplying the pulpit of the First Church, St. Joseph, Mo., recently vacated by Dr. T. W. O'Kelley. They are fond of Greene's preaching.

Dr. W. J. Williamson of the Third

MISSISSIPPI VALLEY ROUTE
LOOKOUT MOUNTAIN ROUTE
Dixie Flyer
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It's a pleasure to make garden the IRON AGE WAY—no back-breaking and grubbing with an old-fashioned hoe if you have our No. 180 Wheel Cultivator and Plow. In five minutes you can do work that would require an hour the old way—that isn't all you do better work and insure bigger crops. Cost \$3.25. Has four attachments.

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ROSES 25¢
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KILLARNEY THE FAMOUS
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34 Plants and Bulbs for \$1.00
 6 Chrysanthemums... 25c. 6 Best Carnations... 25c.
 6 Fine Geraniums... 25c. 10 Lovely Gladioli... 25c.
 We will send any one of these splendid collections on receipt of 25 cents; or the entire four collections and the 6 roses named above for only \$1.00. We pay all postage and guarantee safe arrival and satisfaction.
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 Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

OBITUARY.

WALKER.—On Tuesday, Jan. 10, 1911, at about 12 o'clock, the death angel visited our community and claimed for its victim, Mr. Jim Walker, one of the best men the country afforded.

Mr. Walker was 38 years of age, just in the prime of life. He professed faith in Christ, August, 1904, united with Poplar Grove Baptist Church the same year and was baptized by Rev. Terry Martin, his pastor.

The church of which he was a consistent member has sustained a great loss. There is a vacancy which never can be filled.

But may we realize that our loss is his eternal gain. It is indeed with sad hearts that we chronicle the death of such a man as he. We can't understand why one so devoted to his family, one so loyal to his church and pastor should be called away so soon, but God in His goodness knows best, for He does all things well. We should not question the providence of God, but humbly bow in submission to His will.

Mr. Walker was a man in whom every one had utmost confidence, and so far as we are able to learn, no one has ever in the least doubted his religion; however, he was not a man to pray loud prayers or make fluent speeches, but his sweet amiable disposition, his dealings with his fellow man, his loyalty to his church, his godly life and walk before sinners, gave him a place in the hearts of the people, such as few men have.

He was conscious until the last and expressed a willingness to go. Just before he died he called his wife and children to his bedside and bade them goodbye. He then called some young men who were attending him and asked them to make preparation for a better life. He told them that life is uncertain and death is sure, and said, "Boys, I didn't think I would be called to go so soon, but I am ready," and his gentle spirit went out to meet the God who gave it. He is not dead, but sleepeth.

IDA DOWLAND,
 S. D. F. JONES,
 A. B. FREEMAN,
 Committee.

GWALTNEY.—Brother Dawson Gwaltney was born Sept. 2, 1819. Died Jan. 15, 1911, aged 91 years, 4 months and 13 days. Professed faith in Christ and united with the Hickman Church July, 1844. For more than 66 years he lived a consistent and devoted member, faithful in his services, always ready for any good work.

He was married to Miss Eliza Ward, Dec. 23, 1845. To them were born seven children, four boys and three girls four of whom—three boys and one girl—still survive. All of whom we trust have hope in Christ.

Brother Gwaltney was a good citizen, always watchful for the public good, a good husband and father, and he will be missed by his community, his church, and his family, all of whom delighted to honor him. But their loss is his gain. At a ripe old age he was called to rest. He awaits in the paradise of God our coming. The Lord hath done all things well. May we have grace to bow submissively to His will.

His pastor,
 T. J. EASTES.

ALLISON.—Miss Ann Eliza Allison, was born Dec. 7, 1851. Died Sept. 9, 1910, aged 59 years, 10 mos. and 2 days. She professed faith in Christ at an early age, and united with the Auburn Baptist Church, and was baptized by Rev. Johnnie Martin. She was a consistent, devoted and faithful member until death called her home, and was one of our most earnest workers in the Missionary

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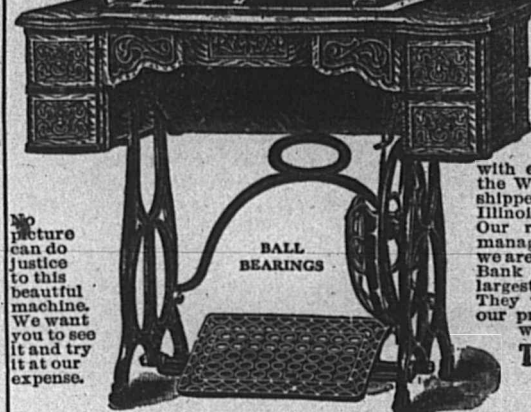
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A Stirring Novel of

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"A book to stir the passions, a book that powerfully grips the pillars of social life."—Tom Watson in *The Jeffersonian*.

"One of the greatest novels ever written by a Southern man. It is vivid, telling, powerful."—John Trotwood Moore.

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ONLY THE VERY BEST The kind that gives universal satisfaction and makes your cabbage patch profitable. All the leading varieties, grown from the best seed obtainable. Special low rates to all points along Southern Express. Try my plants once and you'll use them always. Send for Prices to-day! ALFRED JOUANNET, "The Cabbage Plant Expert," Mt. Pleasant, S. C.

Society, and contributed liberally to the end. She was never a strong woman physically, but she seemed to think her calling was to visit the sick and minister to their every want. Miss Ann was never married. She leaves one sister, two brothers and a goodly number of nieces and nephews, besides a host of friends to mourn her death. May the Lord give the sorrowing ones grace to submit to the Father's will and bid them press on with Christian fortitude to that rest that remaineth for the children of God.

"Blessed are the dead who die in the Lord, henceforth they shall rest from their labors and their works do follow them."

Done by order of the Wowan's Missionary Society.

MRS. T. M. BRYAN,
MRS. S. C. ODOM,
MRS. J. D. ODOM,
Committee.

FITZGERALD.—Sister Martha Jane Fitzgerald of Theta, Maury County, Tenn., was born Oct. 2, 1836, and died Dec. 5, 1910, aged 74 years, 2 mos. and 3 days. She was converted when a small girl, and joined the Knob Creek Baptist Church, of which she remained a consistent member until 1882, when she became a constituent member of the Santa Fe Church, which was organized at that time, and remained a faithful member until her death.

In 1859 she was married to R. P. Fitzgerald and to them were born three sons and four daughters, all of whom lived to be grown and married, except one daughter who died in infancy, and all became consistent members of the church she loved. Of these, two daughters, Lizzie Walker and Cora Walker, and one son, George Fitzgerald, had preceded her to the grave; while two sons, Prof. J. M. Fitzgerald of Theta, Tenn. and Dr. J. W. Fitzgerald of Marlin, Texas, and one daughter, Mrs. Nora Harbison of Carter's Creek, Tenn., survive her.

Her home was an ideal Christian home. Her children were given the fullest liberty consistent with Christian integrity, and she made her home the center of attraction for them, but they were taught to avoid and scorn everything that was degrading. She and her husband were a unit along all these lines, teaching by example as well as by precept. During the 29 years of my acquaintance with them and most of this time as their pastor I do not recall that they were ever absent from their church service except when kept away by some unavoidable cause. Through all these years they have stood for temperance, for education, for truthfulness, for all that was Christian.

Some of her grand-children have already entered upon the way she has so faithfully pointed out to them, and the prayer of this scribe is that when the others shall have come to the years of accountability they too may give their hearts and lives to the service of the Lord she loved. May heaven's blessing rest upon her companion while he awaits the summons to come up higher. May his heart be gladdened along the way with the knowledge that his grand-children, like his children are falling into line, and when the great day shall come may he find his home in God's heavenly kingdom gladdened by the presence of the same loved ones who made his earthly home so full of happiness.

J. W. PATTON, Pastor.



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

\$45 Range For Only \$23

This range is extra strong and is as good as any range being sold in your county to-day for \$45.00. It has an ample porcelain lined reservoir, large warming closet, two 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 13 1/4 inches, top 45 x 28 ins. Height 29 ins., weight 57 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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Established 1868. Paid in Capital Stock \$30,000.00 We grew the first FROST PROOF PLANTS in 1868. Now have over twenty thousand satisfied customers. We have grown and sold more cabbage plants than all other persons in the Southern states combined. WHY? Because our plants must please or we send your money back. Order now! It is time to set these plants in your section to get extra early cabbage, and they are the ones that sell for the most money.

We sow three tons of Cabbage Seed per season. Also grow full line of Strawberry Plants, Fruit trees and ornamentals. Write for free catalog of frost-proof plants of the best varieties, containing valuable information about fruit and vegetable growing. Prices on Cabbage Plants: In lots of 500 at \$1.00; 1000 at \$1.50 per thousand; 5,000 at \$7.50 per thousand; 10,000 and over \$1.00 per thousand, c. o. b. Yonges Island. Our special express rate on plants is very low.

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EAGLE BRAND CHILI POWDER

For Seasoning Meats, Soups, Gravies and Stews of All Kinds. Adds a Delightfully Pleasant and Exquisite Relish and Also Aids Digestion.

Gebhardt's Chili Powder is also used in making those famous Mexican dishes "Chili con carne," "Hot Tamales" and a hundred and one other dainty, appetizing dishes. Chili Powder is a condiment, made from the celebrated Mexican Chili Pepper and other Mexican spices necessary to produce that genuine Mexican flavor, which characterizes GEBHARDT'S EAGLE BRAND CHILI POWDER. Only the finest Chili Peppers (grown especially for this purpose) go into our Chili Powder, all the other spices are the finest and purest procurable. This makes Eagle Brand Chili Powder first quality and the original Chili Powder. Get a bottle from your grocer and ask him to give you one of our books, "Good Things To Eat." If your grocer can't supply you send us 12c for trial bottle of Eagle Chili Powder and this recipe book.

Free sample sent upon request.

GEBHARDT CHILI POWDER CO.
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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.

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WHITEVILLE ITEMS.

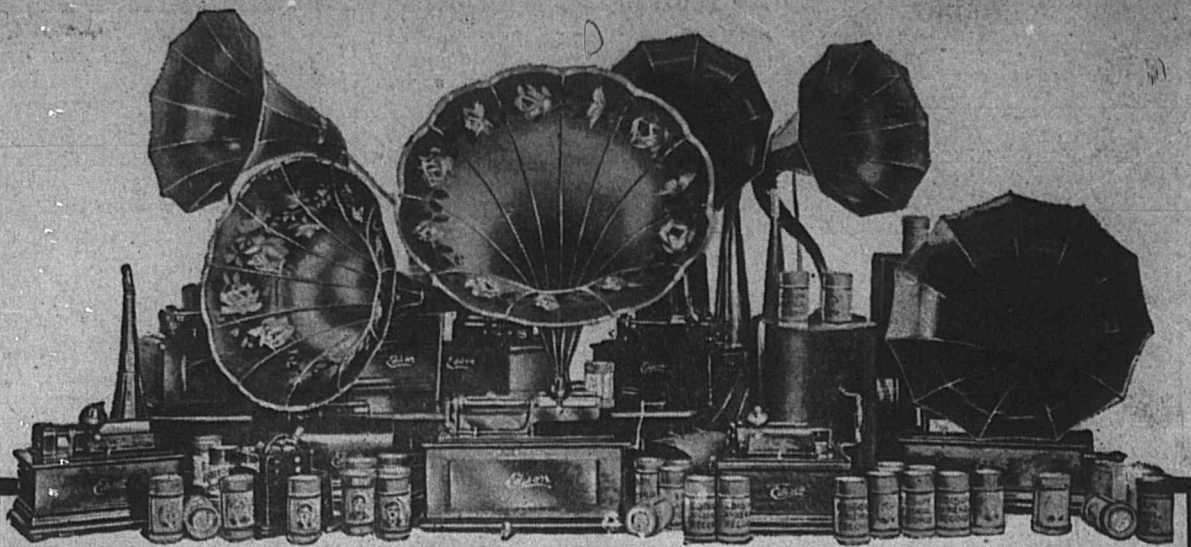
The Fifth Sunday Meeting met here Friday night with a great sermon by Dr. H. W. Virgin, of Jackson, Tenn. Saturday we had 12 or more of the Union University boys, with Dr. G. M. Savage. At 11 a. m. Saturday Dr. Savage preached one of his great sermons. In the afternoon Prof. H. H. Clark, of Somerville, Tennessee, gave a wonderful address on Christian Education. Saturday night Rev. T. B. Holcomb, of Jackson, delivered a fine, helpful sermon. Sunday morning all the Sunday Schools of the town came together in a Sunday School Rally. At 11 a. m. Rev. W. C. McNeely, of Martin, preached a fine sermon to a great crowd of people. In the afternoon the mission rally. Sunday night Rev. W. J. Robertson, of Jackson, preached a strong

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