

SPEAKING THE TRUTH IN LOVE

New Series Vol. XXII, No. 36

¶ It is stated that the late fire destroying the greater part of the capitol at Albany, New York, revealed much of the graft in its construction. It had cost two and a half times more than the national capitol at Washington. The contract called for hardwood carved ceiling. The fire revealed it to be paper mache. It was tamped and painted to resemble wood. The contractor was threatened with prosecution, whereupon he in turn threatened to reveal some things on the members of the legislature that caused the prosecution to be called off. And that is exactly what unscrupulous men count on. They know that no man is perfect, that every one has faults of some kind. And so whenever they are caught up with in their wrong doing they calculate that they can turn upon other people and by magnifying their little faults they can either deter these others from prosecuting them or they can kick up such a dust as to keep people from seeing their own faults.

ARTICLE 55

A Southern Pilgrim in Eastern Lands

By Edgar C. Folk, D.D.

THE ACROPOLIS AND THE AREOPAGUS.

We have been taking a survey of Athens and its environments from the Acropolis. Now let us study the Acropolis itself. Originally established as a citadel about 1000 B. C., it was, 500 years later, in the glorious Fifth century, B. C., turned into a sanctuary, and on its brow were erected some of the most famous buildings in all the world. Just at the top of the hill, forming the entrance into the sanctuary, stood the

PROPYLAEA

or the Front Gates, or Portals. The Propylaea occupies the western front of the Acropolis. It consists of a large central gateway and two wings, with Doric and Ionic columns of Pentelic marble. It was built under the administration of Pericles. The architect was Mnesicles. It was begun in 439 B. C., and completed in five years, at a cost of over \$2,000,000. Even in its ruins it presents a stately appearance.

The road leading through the Propylaea to the Acropolis is cut deep into the rock by the chariot wheels which ran over it for so many years. There are no steps, because it was desired to have the chariots enter the Acropolis in the triumphal processions. Just to the right of the Propylaea is the temple of

ATHENA NIKE,

or Wingless Victory, only 27 by 18 feet in size, built of Pentelic marble. It was intended to commemorate the three victories of Athens at Marathon, Plataea and Salamis. Pausanias explained that the significance of the goddess being wingless was that victory, having alighted on the citadel of Athens, would never fly away. Dr. Hugh Price Hughes says, though, that the goddess in whose honor the temple was erected was not Victory, but Athena with the attribute of Victory, without any pledge that she should be forever victorious, and was wingless simply because Athena was wingless. At any rate, it is a gem of a little temple. On the left was the statue of

ATHENA PROMACHOS,

of which Phidias was the sculptor. It was composed from the spoils captured from the Persians at Marathon. The statue was 66 feet high. It represented Athena in full armor, and the lance head was a landmark which could be seen from the sea, a good deal on the order of the Statue of Liberty in New York harbor.

THE ERECHTHEION

was the shrine of Athena Polias, or Athena, the guardian of the city. It contained a perpetually burning light in a golden lamp, and a figure of the goddess in olive wood, which was said to have fallen from heaven. It is said that here Athena and Poseidon decided their strife for the possession of the city. He struck the ground with his trident and caused the sea to come up. She produced an olive tree. It was decided that this was better. The victory was awarded to her. She became the guardian of the city. This temple was erected to her. It was the oldest and most venerated of all the Athenian temples. One porch is known as the "Portico of the Maidens," for the reason that the columns which support the roof are in the shape of maidens, who, it is said, "represent captives from the city of Caryae in Arcadia, which favored the Persians. Hence the statues are often called Caryatides."

The Erechtheion, with its porches and these pillars, is still in a fairly good state of preservation. But, of course, the object of greatest interest on the Acropolis is

THE PARTHENON.

If the Erechtheion was the oldest and most venerated of all Grecian temples, the Parthenon was the most famous and most beautiful. "All Athenian history," it is said, "hovers around the Parthenon." It has been called "the finest edifice on the finest site in the world, hallowed by the noblest recollections that can stimulate the human heart." Professor Mahaffey says that "all the Old World's culture culminated in Greece, all Greece in Athens, all Athens in its Acropolis, all the Acropolis in the Parthenon." Pericles was the originator of the undertaking and secured the funds. Ictinus and Callicrates were the architects, and the statues and other art decoration were from the designs and partly from the hand of Phidias.

The famous frieze represented the Pan-Athenian procession. Inside was the figure of Athena Parthenos, or the Virgin Athena. It was by Phidias, was thirty-nine feet high, made of ivory and gold, the flesh parts ivory, clad in garments of gold. The temple was dedicated in the year 438 B. C. In the fifth century A. D. the temple of the Virgin Athena was converted into a temple to the Virgin Mary, and so remained for about 1,000 years. When the Turks captured Athens they turned it into a Mosque, with a minaret—think of it! It remained in a good state of preservation until 1867, when a shell from the batteries of the Venetian, Francesco Morosini, who was besieging Athens, ignited the powder which the Turks had stored in the building, and the magnificent Parthenon, which had stood for over 2,000 years, was reduced to ruins. Enough of it, however, is still standing to impress upon the beholder its beauty and grandeur. Even in its ruins, it is majestic and magnificent. As is known to many of my readers, there is an exact reproduction of the Parthenon in Nashville. It is made of brick, but has the dimensions of the Parthenon, together with its porches, columns and frieze. It was erected as the art gallery during the Centennial Exposition in 1897, but afterwards was left as a permanent building in what is now known as the Centennial park. It is an object of much interest to visitors, and especially to students of history.

The objects I have mentioned—the Propylaea, the Temple of Wingless Victory, the Statue of Athena Promachos, the Erechtheion, the Parthenon—were all on the summit of the rock. On the sides of the hill leading to the summit were other objects of interest, among them

THE THESEION,

or Temple of Theseus. This is the best preserved edifice of ancient Greece. It was 104 feet long by forty-five feet wide. The original roof is still on the building. The columns are Doric. Theseus was the alleged royal founder of Athens. He corresponds somewhat to Alfred the Great or King Arthur in English history, or Romulus in Roman history. He united the scattered communities around the Acropolis into one city and instituted the Pan-Athenian procession. This temple bears his name because it is said to enshrine his bones, which were brought to Athens by Cimon in 469 B. C., after the battles of Marathon in 490 and Salamis in 480 B. C. It is stated that during the battle of Marathon, Miltiades said: "Boys, I see the god Theseus helping us." And so this temple was erected to him in commemoration of the victory. I should add that there is doubt as to whether this is the real temple of Theseus. But I have not time to go into that question. In the middle ages it was used as a church, of which some signs remain. The Temple of Theseus is on the northwest side of the hill. On the southeast side is the

THEATRE OF DIONYSOS,

as the Greeks called him, or Bacchus, as the Romans called him, and as he is usually known now. This was the most famous theatre in the world. Here the masterpieces of Aeschylus, Sophocles, Euripides and Aristophanes were first acted.

It was buried for centuries, but was discovered in 1862, and has been excavated by the German Archaeological Society. It consisted of three parts: (1) the auditorium, accommodating 27,500 persons; (2) the orchestra or "dancing place" of the chorus; and (3) spacious stage buildings. It was adorned with numerous statues of gods, poets, and statesmen.

The seats were of marble. The largest and finest was reserved for the high priest of Eleusis. The rest, as inscriptions carved on them show, were officially reserved for the great officers of State, the judges, and the heads of the army.

Figures on the side of the theatre bear the warning that while wine may make strong like a bull, it may also make weak like a pig, thus teaching a lesson of temperance, even in the temple of Bacchus himself.

Not far from the theatre of Dionysos, just under the hill of the Acropolis, is the

SHOP OF AESCULAPIUS.

He had an apothecary shop in a cave and was famed for his healing power. After his death he was made a god and a temple erected to him. This was destroyed by the Goths under Alaric in 444 A. D.

But the shop is still there under the hill.

THE PNXX.

Southwest of the Acropolis is a semi-circular platform or terrace. It is large enough to afford standing ground for from 25,000 to 30,000 persons and seats for 18,000. This was probably the Pnyx, or place of public assembly, corresponding to the Forum in Rome. Projecting from the rock wall is a large cubical rock which is said to have been the platform, or Bema, from which speakers addressed the Athenians. Here in all likelihood Demosthenes thundered in those immortal orations against Philip of Macedon, then threatening Greece. So vehemently did he urge upon them the importance of resisting the encroachments of the Macedonian that men would go away from the meeting with clenched fists and determined expressions upon their faces, exclaiming, "We must fight Philip." That was true eloquence. The event showed that Demosthenes was right. Near the Pnyx are some caves in the side of the hill. One of these is said to be the

PRISON OF SOCRATES.

Here the famous philosopher was confined after being sentenced to death because he refused to worship the gods of Greece. A ship was coming to his rescue. He was offered freedom if he would escape. But he refused, saying, "We must obey the laws." So he drank the fatal hemlock given him and died. Was it not William Wirt who said, "Socrates died like a philosopher, but Jesus Christ died like a God?"

I have reserved until the last a discussion of what is to me, and I think is also to my readers, the most interesting of all the interesting places in and around Athens. And that is

MAR'S HILL,

or the Areopagus, as the Greeks called it. This is a huge solid rock, 377 feet high, on the western side of the Acropolis, near the Propylaea, separated from the Acropolis by a depression. A flight of steps cut in the solid rock led to the top of the hill. These steps are still there, only a little worn by the weather and by the many feet which have trod them in the lapse of the ages since they were cut. The top of the rock is level, apparently by the hand of nature, or maybe by the hand of man. On this platform there are remains of rock-hewn seats. Here on this hill the Court of the Areopagus met. This was the Supreme Court of Athens. It formerly had the power of life or death. At the time Paul was there, though, such power had been taken away by the Romans. The hill was called the Areopagus, or the Hill of Ares (Mars), because an ancient legend stated that the god Ares was the first criminal tried here and that he was tried for the murder of a son of Poseidon (Neptune). It was in all probability on this hill that Paul made his famous address. He had been brought to Athens from Berea to escape the persecution which had been stirred up against him by the Jews of Thessalonica. While waiting for Silas and Timothy to join him he walked about the city, and "his spirit was provoked within him as he beheld the city full of idols. So he reasoned in the synagogues with the Jews and the devout persons, and in the marketplace every day with them that met him." (Acts 17:16, 17.) Among those who encountered him were Epicurean and Stoic philosophers. The doctrine of the former was, "Let us eat and drink, for tomorrow we die." That of the latter was a passive endurance of evil. To these he preached "Jesus and the resurrection"—salvation from sin by faith in Christ the crucified and risen Saviour; and another life beyond this one, for which this is but the preparation. He got the best of them in the discussion. They could not answer his arguments. So they brought him to the Areopagus, where the Supreme Court and other men of Athens were assembled. Not himself but his doctrine was on trial. There Paul stood amid the most classic surroundings, of which I have spoken—the Propylaea, the Temple of Athena Nike, or of Wingless Victory, the Statue of Athena Promachos, the Erechtheion, the Parthenon, the Theseion, the theatre of Bacchus, the Bema of Demosthenes, the Prison of Socrates—all near by, some of them in plain sight. Before him sat the representatives of the highest culture of the city of culture. What should Paul do? Falter? Grow timid? Apologize? No, indeed. It was such an opportunity as comes to few men. He welcomed it. He seized it eagerly. He made good use of it.

THE UNKNOWN GOD.

He began, "Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To an unknown God. What therefore ye worship in ignorance, this I set forth unto you." (Acts 17:22, 23.) It is

said that there were more gods than men in Athens. There were said to be 30,000 of them. After erecting statues and altars to all kinds of known gods, for fear they might have left out some god, they erected one to an Unknown God. With consummate skill Paul seized upon this inscription to say that he would proclaim to them this unknown God. This he proceeded to do in a most eloquent and convincing manner. They listened with the utmost respectful attention until he came to the doctrine of

THE RESURRECTION,

Then they broke up the meeting, some mocking at such a doctrine, others expressing the desire to hear him again on it. But why should it have been a strange doctrine to them? What were

THE ELEUSINIAN MYSTERIES

celebrated by these Athenians every year? They taught the doctrine of the resurrection of nature. They were celebrated with elaborate ceremonies, the Lesser Mysteries in the spring and the Greater Mysteries in the fall. They corresponded in elaborateness with the Mardi Gras celebration of New Orleans, and in meaning with the Easter celebration. They commemorated the wonderful miracle of nature, its death and then its resurrection. Paul seized upon this. He said, or implied: You believe in a resurrection, the resurrection of nature. You see it all around you. You celebrate it every year. If vegetation can die and return to life, why should it seem incredible to you that a man should die and live again? This God who is to you the unknown God, but whom I preach to you, "hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). Is it any greater mystery that a man should be raised from the dead than that vegetation should? Is it any greater miracle? The argument struck them. They could not answer it. It is not surprising to read that some believed, and that among them was "Dionysius the Areopagite." Paul's speech was never answered. It never can be answered.

THE COUNTRY PASTOR AND MISSIONS.

By J. W. GILLON, CORRESPONDING SECRETARY.

The country pastor is in many ways God's mighty man in the kingdom. The right kind of country pastor is mighty in doctrine, and for good reasons, chief among them is the fact that he has not learned much of anything about the "isms" that are afloat in the world of the city. He has not had his faith weakened in the great doctrines by the study of the philosophies of men. He thoroughly believes the doctrines. He has not many books to study. He has the one great Book: this is his store house and his furnishing. He does not think of the world of things that are not worth the time given to them. He thinks on the doctrines of the Word, and they are sweet to him. He feeds on them by day and by night. When he appears in the pulpit he pours them out upon the heads and into the hearts of his people. He revels in them, and his people shout over them. His sermons are not given over to argument and story telling. They are largely expositions of the Word. There are more quotations ordinarily in his sermon from the Word than will be found in the sermons of our great city preachers. He is distinctly the messenger of God.

He is also a mighty man in his example. The right kind of country preacher is a God-fearing, God-honoring man. To him God is as real as his own being, and dearer than his own life. He goes in and out before his people in the fear of God. He lives a life of great humbleness and self-sacrifice. He loves all of his people, and makes sacrifices for them all. They in turn love him, and come to think him the highest type of real manhood, and in this they are not far wrong. One of the chief ambitions of the young men of his flock comes to be, to live worthily, as the pastor lives.

He is also a mighty man in leadership. He can come nearer leading his people where and how he will than any other man in the kingdom. He stands for the highest things in their estimation, and they stand for what he stands for, socially, politically, commercially, kingdomly. Whatever he supports, they are likely to support; with the same zeal with which he espouses a cause they espouse it. If he is for missions, they are for them, and if he is against missions, so are they. If he gives to missions, so do they; if he neglects missions, so do they.

He is mighty in his opportunity. The greater number of our churches are to be found in the country. So the greater number of our pastors are country pastors. At present, ninety per cent of the people of the South are found in towns from 2,500 down, and

GOD IS WORKING HIS PURPOSE OUT.

God is working his purpose out,

As year succeeds to year:

God is working his purpose out,

And the time is drawing near—

Nearer and nearer draws the time,

The time that shall surely be,

When the earth shall be filled with the glory of God,

As the waters cover the sea.

What can we do to work God's work,

To prosper and increase

The brotherhood of all mankind—

The reign of the Prince of Peace?

What can we do to hasten the time,

The time that shall surely be,

When the earth shall be filled with the glory of God,

As the waters cover the sea?

March we forth in the strength of God,

With the banner of Christ unfurled,

That the light of the glorious Gospel of Truth

May shine throughout the world:

Fight we the fight with sorrow and sin

To set their captives free,

That the earth shall be filled with the glory of God,

As the waters cover the sea.

—Exchange.

in the country. So the country pastor has a chance to speak to ninety per cent of our people, while city pastors have a chance to speak to only ten per cent of them.

Since Baptists are more numerous in the country in proportion to population than in the city, the greater Baptist force, numerically, is to be found in the country. This being true, the country pastor has a chance to lead the larger host in the right kind of giving to the support of the mission interests of the kingdom of God. All other things being equal, the country pastor ought to get more money from his ninety per cent than the city pastor gets from his ten per cent of the people. To be sure, the country pastor cannot get as large sums from any one individual, but he can get small sums from more individuals. In every great undertaking for the kingdom of God, the country pastor has locked up in his hands and in his field the possibilities of success or defeat. If he is able to get in the minds of his people the real connection which exists between the fundamental doctrines which he preaches and the Christly liberality which characterizes the people who believe the doctrines, he is sure to bring victory in every great denominational undertaking. He may not be so conspicuous in public gatherings, or in general denominational bodies, but to him in the largest kind of way is credit due when success is attained.

We now have on a great campaign, in which we hope to raise \$52,500.00 for Home and Foreign Missions. This we can raise, but if it is raised, and victory is perched upon our banner, credit will be largely due to the men who labor in the country churches. It is the country preacher's great hour—the hour of his great opportunity—the hour in which he may glorify his Lord before all the world.

FIFTH SUNDAY MEETING.

To be held with Shiloh church in Carroll county, eight miles east of Yuma, Tenn., beginning Friday, April 28, 1911, at 10 o'clock:

Introductory sermon for criticism, by J. N. Joyner and E. M. Fronks.

The Plan of Salvation, E. M. Joyner, L. H. Fronks.

The Church, when Established, and by Whom, and Who were the First Members, O. A. Utley, T. M. Boyd.

Church Discipline, E. M. Joyner, T. M. Boyd.

The Deacon's Duties, What They Are, G. Howell, D. C. Selph.

The Old Church Members' Duties towards the Young Members, E. M. Fronks, J. L. Sparks.

The Importance of Church Missions, W. S. Phillips, W. H. H. Yates.

John the Baptist's Baptism; Was it Christian? D. D. Byrd, J. L. Goodman.

The Importance of Family Prayer, L. R. Watson, Edd Watts.

Thirty minutes on the question box at each meeting. Come one, come all, so we can have a good meeting.

SUNDAY SCHOOL CONVENTION OF WATAUGA ASSOCIATION.

To be held at Little Doe Academy, Little Doe, Johnson County, Tenn., April 28-30, 1911:

—Friday—

10:30—Address of welcome, James O. Jones. Response, E. W. Hinkle.

11:00—Introductory sermon, Rev. J. F. Roberts. Alternate, Rev. J. H. Love.

Noon, basket dinner.

1:00—Devotional service, Rev. James Stout.

1:30—Reports of Sunday Schools and Election of Officers.

2:00—(a) Sunday School Killers, S. C. Lowe, M. F. Kuhn, J. E. Reece; (b) Builders, L. B. Morley, W. D. Day, R. H. Gentry.

2:45—How the Teacher May Create a Greater Interest on the Part of His Class, W. A. Brown, W. F. Shull, John J. Potter.

3:15—The Sunday School (a) as a Moral Force, Rev. Brown Bowers, L. C. Tilley, J. R. Gentry; (b) as a Spiritual Force, Revs. J. W. Richardson, J. H. Love, and L. L. McQueen, A. M. Lowe.

4:00—Adjournment.

8:00—Sermon, Rev. J. F. Davis.

—Saturday—

9:00—Devotional service—Rev. W. J. Potter.

9:30—How to Prepare and Present the Lesson, Hon. W. R. Allen, Profs. M. B. Foster, D. M. Shoun.

10:00—The Pastor's Relation to the Sunday School, W. E. Dougherty, E. W. Hinkle, W. B. Robinson, James D. Jenkins.

10:30—The Effect of Teachers' Meeting Upon the Sunday School, T. Austin Stanton, N. H. Vanhoy, Jacob L. Shoun.

11:00—Missions in the Sunday School, Rev. W. H. Hicks. (General discussion.)

Noon, basket dinner.

1:00—Devotional service, Rev. J. H. Love.

1:30 p. m.—(a) Character Building (paper), Miss Cora Dougherty; (b) Flowers Amongst the Thorns (paper), Miss Ethel Pierce.

2:00—The Qualification and Duties of the Superintendent, Rev. W. I. McReynolds, A. J. Gambill, G. Ward.

2:30—Works of a Well Organized Sunday School, M. L. Shoun, Hon. John M. Stout, S. F. Bowers, J. C. Dugger.

3:00—The Qualifications of a Sunday School Teacher, Prof. F. C. Dougherty, Rev. J. F. Davis, Jas. C. Lowe, E. J. Williams.

3:30—The Sunday School as an Evangelistic Force, Revs. T. H. Francisco, James Stout, W. H. Hicks and E. Anderson.

Adjournment.

7:30—Chips from the Convention. (General.)

8:00—Query box.

—Sunday—

10:00—Sunday School Mass Meeting, Rev. W. H. Hicks.

11:00—Sermon, Rev. T. H. Francisco.

Services will be interspersed with music by local choir. All Sunday school workers are cordially invited to take part in the discussions of the various subjects. Come and let us have a spiritual feast.

JOHN A. LOWE, Chairman.

We have just closed a very gracious revival. Dr. C. B. Waller of Knoxville did the preaching, and did it to the thorough satisfaction and enjoyment of everyone. We had great crowds from the very beginning and they kept increasing to the end. The morning services, a series of Bible addresses on Power for Service, or the Holy Spirit, proved a mountain top feast, and large congregations attended these services all the way through. They were the best morning services I have ever seen in a revival meeting. The church was deeply stirred and spiritual impulses were set in motion that shall vibrate unto eternity. The night services were evangelistic after the first two nights and a bountiful harvest was reaped. Dr. Waller was with us eleven days. There were 77 by profession and restoration. Some deep and far reaching internal work was accomplished over which we are much rejoiced. Psalm 103:1.

J. W. GREATHOUSE, Pastor.

Humboldt, Tenn.

I have at least gotten settled in my new field and feel that I cannot start right without the BAPTIST AND REFLECTOR, so please come to me in the future at 1923 Broadway street, Little Rock, Ark., instead of Troy, Ala. I am already in love with the Second church people, for they certainly know how to treat a pastor, as their love for their retiring pastor, Dr. J. T. Christian, whom they gave up with great reluctance, so abundantly testifies. We have been received with open arms and are happy in our work. Come to see us whenever you can. The Lord bless you in your work.

SAM H. CAMPBELL.

Little Rock, Ark.

OUR LORD'S CAUSE.

Southern Baptists have attempted to do the BIGGEST THING in their history this year, viz.: raise one million dollars for Home and Foreign Missions. This means on an average less than a half dollar a member, or less than one cent a week. Shall we fail?

We are within a few days of the close of the year (May 1.). Several have given thousands of dollars, a number \$1,000 each, quite a number \$600, the salary of a missionary, a great many \$100, the salary of a native preacher in China. Women have taken off their jewelry and given it, a young lady gave a beautiful necklace, another a prized medal won at college. She said she had nothing else to give. Many, many have made noble sacrifices. But who has sacrificed as the missionaries, who have given their lives? They have stood the past year in the midst of war and famine and pestilential plague of death. Yet God has kept them. Not one has died. They report the greatest year of advance in the history of our work. Thousands have been added to the Lord's host. The lines of the enemy are breaking. Our soldiers at the front advancing beg for help. They need reinforcements and equipment. We have come to the last few days of our Convention year, and it looks like we will have a very oppressive, distressing debt on our work. This will mean saying to the young people applying to go to the front, "Stay at home," and to our missionaries, "We are glad you have done so well, but toil on without needed assistance; we have other interests in which to invest our money which we consider more important than this of soul saving," and to our Lord, "Not now, go with thy pierced hands to others." We will need Him, let us not turn from Him now. I ask that for Christ's sake you make another gift. Pray to God and what He bids you, do it. We have enough Godly men and women to yet save the day and snatch victory out of apparent defeat. Do not wait, send on your gift at once.

Let Sunday, April 30, be a day of thanksgiving and thank-offerings. The churches and Sunday schools can and should add still further to what they have done. It is for God's cause. Who will gladly respond?

Yours in Christ,

R. J. WILLINGHAM.

Foreign Mission Rooms, Richmond, Va., April 20, 1911.

Let it be remembered that all funds for our Boards must reach their destination by Monday night, May 1, in order to be credited on this year. Where funds are sent to the State Secretary or Treasurer, he will notify the Board by wire Monday evening, and the amount will be credited.

ONE MORE SUNDAY AND THE BOOKS CLOSE.

BY B. D. GRAY, CORRESPONDING SECRETARY.

By order of the Southern Baptist Convention the books of the Home and Foreign Mission Boards remain open until midnight, Monday, May 1.

This will give opportunity to make Sunday, April 30, a great day for Home Missions. On Monday the money collected can be telegraphed. Not what is subscribed, but only cash in hand should be telegraphed. The money should be telegraphed to the proper State Treasurers or Secretaries, who will in turn telegraph to us. If necessary to save time the money for Home Missions can be telegraphed to me or Treasurer Walker Dunson at Atlanta, but if this is done no telegrams should be sent to the State headquarters lest the same contributions be counted twice. In other words, send only one telegram about each contribution. Brethren will want to know the results, and so I beg that all the contributions be sent in as early as possible Monday, May 1.

AND WHAT OF THE OUTLOOK?

This is a difficult question, hard to answer. As I write our Treasurer tells me the receipts to date are \$10,000 short of those for last year at this time. This, therefore, calls for heroic giving. Many of our strongest churches have not done as well this year as they did last year. I beg them in the name of the Lord and for the sake of our work that the pastors of these churches and their best laymen will rally to our support in the next five days.

The reserves must be brought out. It is a time for all to take a hand. Unless there is widespread and generous giving all over the land a burdensome debt is sure to be our portion. Will the brethren allow us to report a debt or shall we report an even balance sheet? May the Lord help us to do the latter.

Home Mission Rooms, Atlanta, Ga.

CONVENTION MISSION STUDY CLASS.

BY T. B. RAY.

For several years, the Educational Secretary of the Foreign Mission Board has been conducting during the Southern Baptist Convention a model Mission Study Class. These classes have done a great deal towards showing clearly what the Mission Study Class is and towards stimulating the organization of classes in the churches. All of these Convention classes have been large and enthusiastic.

A class will be conducted this year at Jacksonville, concerning which we make the following suggestions:

The place of meeting is the Union Congregational church, which is located next door to the Windsor Hotel, the Convention headquarters, and opposite the First Baptist Church.

The class sessions will be held at eight o'clock on the mornings of May 18, 19 and 20 for just one hour. Every session will begin and close on time.

The text-book will be, "Southern Baptist Foreign Missions," the new book upon our own work. We suggest that all who will be in the class, send to T. B. Ray, Educational Secretary, Foreign Mission Board, Richmond, Va., for a copy of this book, and read it through before coming to Jacksonville. This is exceedingly important, because the Secretary wants to know beforehand who are to be in the class. He wishes also to send special material in addition to the book so as to help the members prepare for the work. Furthermore, there will be little time for study at Jacksonville. The prices of the book are 35 cents plus 5 cents postage for paper binding, and 50 cents, plus 7 cents postage for cloth binding. The work of the class will be greatly set forward if the Educational Secretary can hear from the members before they reach Jacksonville.

An especially interesting feature will be the presence in the class of returned missionaries from the various fields. These missionaries will help the Secretary to set forth vividly our work in the fields studied. Come in with us. We hope the class this year will be the greatest of all.

Richmond, Va.

THE SITUATION IN TENNESSEE AS TO HOME AND FOREIGN MISSIONS.

Received in the week ending at noon, April 22: Home Missions, \$458.68; Foreign Missions, \$834.83.

Received since May 1, 1910, for Home Missions, \$10,326.67; Foreign Missions, \$15,211.37.

To equal last year's receipts we must receive by the close of May 1, in addition to the above; For Home Missions, \$7,553.18; for Foreign Missions, \$8,643.26.

To come up to the apportionment for Tennessee, we must receive by the close of May 1: For Home Missions, \$10,673.33; Foreign Missions, \$16,288.63.

The books of the Home and Foreign Boards will be kept open until the night of May 1. All money for Home and Foreign Missions received by this office by the close of May 1 will be included in this year's receipts. If you find you cannot get the money to me in time, you may mail check, and then wire this office that you have mailed check, stating definitely the exact amount included in check for Home and Foreign Missions. If the telegram reaches this office by the close of May 1, the amount it represents will be included in this year's business.

W. M. WOODCOCK.

GLEN LEVEN BAPTIST CHURCH.

In answer to an invitation from the members of Glen Leven Baptist Church a number of persons representing several Baptist churches of the city, met in a recognition and ordination service at the home of Mr. Wm. Gupton, 2007 White Avenue.

The pastor, Rev. J. N. Booth, stated the object of the gathering. On motion, the meeting went into organization by electing Dr. I. J. Van Ness, chairman, and R. M. Turner, secretary.

The following brethren were recognized to sit as a council: J. M. Frost, First Baptist Church; A. E. Jones, J. J. Evans and J. F. Morgan, Centennial Baptist Church; I. J. Van Ness and Peter Calvert, Immanuel Church; Geo. D. Greer and T. E. Cole, South Side Church; R. M. Turner, Third Church; S. H. Price, Seventh Baptist Church; Thos. Hill, Jno. A. Gupton, Jno. P. Roberts and R. J. Overall, Eastland Church.

The Glen Leven Baptist Church had previously met and constituted themselves into a church, and had organized by electing the officers for the church. The clerk, Mr. C. D. Edmondston, stated that the

membership, at a regular meeting, had adopted the New Hampshire Confession of Faith, and the regular covenant necessary to the constitution of a Baptist church. The list of members, numbering 81, as given by the record of the church clerk, were read, and on motion they were duly recognized by the aforesaid council as a regularly organized Baptist church.

Dr. Frost then welcomed the newly organized church to the fellowship of the Baptist sisterhood of the city.

On request of the pastor, Rev. J. N. Booth, the same council assisted in the ordination of the following brethren as deacons: J. R. Edmonston, W. M. Gupton, M. E. Dunaway. At the same time M. M. Gardner, H. D. Jamison and W. B. Alsop were recognized as deacons, having filled that office in other Baptist churches.

Dr. Van Ness then made an address on the subject, "The Duties of a Deacon."

The members of the council then came forward and gave the board of deacons the hand of fellowship. Dr. Booth also made some closing remarks, thanking the visiting brethren and friends from other churches for the interest manifested in them, and for their presence and help in the meeting.

On motion the council adjourned.

I. J. VAN NESS, Chairman,
R. M. TURNER, Clerk.

CONVENTION CORRESPONDENT TAKES UP THE QUILL.

Rev. A. W. Bealer, whose services have been secured as special newspaper correspondent for the Jacksonville Convention, is on the ground, and has taken up the work to which he was called by the Local Committee.

It goes without saying that the Fifty-sixth session of the Southern Baptist Convention will be well reported. No better man could be found for work of this kind than Alex. W. Bealer. His reportorial talent and literary taste are well known all over the South. Brother Bealer was called from the press to the pulpit, and since entering the ministry his hand has not lost its cunning. Much of his time for the last twenty years has been devoted to advancing the Baptist cause by his pen. He has often reported the Convention either as associate press correspondent, or as special reporter for local papers. His address while in Jacksonville will be 125 W. Church street.

W. A. HOBSON.

NEWS FROM CENTERVILLE.

Last Monday night we closed a meeting with Pastor Hull at Centerville, Tenn., the county seat of Hickman County, a town of 1,200 inhabitants. We have a neat frame building, valued at \$2,000. The Hardshell Baptists have a neat house of worship. Some of them are thinking seriously of coming to the Missionary Baptists. Brother Hull took the care of the church two years ago. All the members had moved away save two. But he has built it up to twenty. The meeting continued for sixteen days. The whole town came under the influence of the meetings. We were not able at times to accommodate the crowds that came. Short services were held at the high school, and on the streets. Many people praised the Lord aloud. At least 500 people witnessed the baptizing in Indian Creek. Twelve were received for baptism, and two by letter, giving the church 34 members. A fine young man attending school was converted and baptized and feels called to preach. Several others expressed a desire to be received for baptism later. Brother Hull, the faithful pastor, has worked this difficult field patiently. He preaches to Centerville and Hohenwald, both county seats, and Cross Roads and Nunnally. This is a very hopeful field and the State Board has stood by it.

We are in a meeting at Nunnally; regardless of the hard rains the interest is growing. Six requested prayer yesterday.

SAM W. KENDRICK,
State Evangelist.

710 Church Street, Nashville, Tenn.

Had two good days at Hillsdale. Good congregations both days. Sunday we took a free will offering for missions, which ran above \$120. There are some fine mission spirits in this country church. God bless them one and all.

JOHN T. OAKLEY.

On April 11, I conducted the funeral of Sister Maggie Young, wife of Brother Foster Young, near Mt. Juliet. Sister Young was a member of the M. E. church, a good woman, and a faithful Christian.

S. N. FITZPATRICK

Pastors' Conference

NASHVILLE.

First—Pastor preached at both hours. Three received by letter and one for baptism. Five were baptized. Good B. Y. P. U. and S. S. Very fine congregations.

Overton Street Mission—70 in attendance.

Third—Pastor Lemons preached on "Stewardship," and "Jesus at Bethesda." One profession of faith and one addition for baptism. Revival meeting in progress at the Mission Chapel, 1813 Fifth Ave., N., pastor conducting the services, aided by workers from the church.

Seventh—Pastor Wright preached "A Great Desire for Soul-winning," and "I Am Not Saved; Whose Fault Is It?" 12 professions; 9 additions by experience and baptism; 6 baptized. Great interest. The meeting continues. Pastor doing the preaching.

North Nashville—Pastor R. T. Marsh preached on "Christ's Epistles," and "Repentance." The revival services continue with pastor preaching every night. Several professions. Last night just as the pastor was getting in bed, three men stood at the door and stated that two of them were troubled about their souls. As the clock struck twelve they declared they had never been so happy, and that they were satisfied and would join the church.

Centennial—Rev. O. A. Utley, of Camden, preached on "Come," and "A Kid in a Field." Fine congregations and good day. 115 in S. S.

Edgefield—Pastor holding meeting in Waco, Tex. Preaching at both services by Bishop Collins Denny. Fine congregations. 360 in S. S.

North Edgefield—Pastor W. C. McPherson preached on "Essentials in a Revival," and "A Searching Question—Where Art Thou?" Six additions. 265 in Bible School. Fine B. Y. P. U.

Howell Memorial—Rev. J. E. Skinner preached at day's services; 6 additions to date; meeting continues through coming week. Bro. Skinner doing the both hours with great power; 9 professions in yesterday's preaching.

Belmont—Pastor B. H. Lovelace spoke in the morning on "The True Spirit of Service," and in the evening on "Individual Responsibility." Fine S. S. and B. Y. P. U. At the close of the morning service the pastor took a free will offering for missions, and the church gave nearly one hundred dollars, over and above all that they had already done. A glorious day.

Calvary—Pastor Woodcock preached on "God's Love Letter," and "The Monotony of Sin." Excellent congregations.

Lockeland—Pastor Skinner being in meeting with Howell Memorial church, Bro. E. K. Cox preached at 11 a. m. on "Missions." Dr. A. E. Booth preached at night. Good congregations and services.

Grandview—Pastor J. H. Padfield preached on "Transcendent Idealism of Christianity," and "Playing the Fool." 116 in S. S. Good B. Y. P. U. Good services.

Glen Leven—Pastor J. N. Booth preached at both hours. Good congregations, S. S. and B. Y. P. U. Two received. Our membership is getting close to the 100 mark.

Rust Memorial—Pastor Hutcheson preached on "Our Tongues Held in Subjection by Satan," and "Heavenly Bread." S. S. growing; B. Y. P. U. prospering. Baraca class organized by pastor.

Mountain View—Pastor Fitzpatrick preached on "Living," and at night from 1st Psalm, expository sermon. 64 in S. S.

Cheap Hill—The pastor preached at both hours to good congregations. A collection was taken for Foreign Missions.

Centerville—State Evangelist S. W. Kendrick reports splendid meeting at this place. Thirty professions and fourteen additions.

KNOXVILLE.

First—Pastor Taylor preached on "Gospel in Tongues," and "Jonah and the Gourd." 383 in S. S.

Deaderick Ave.—Pastor C. B. Waller preached on "The White Harvest," and "The Sort of Religion We Need." 857 in S. S.; one received by letter; one approved for baptism; four conversions. Splendid day.

Broadway—Pastor, W. A. Atchley. E. A. Cox, of Lenoir City, preached on "Laying up Treasures in Heaven," and "Grace."

Bell Ave.—Pastor J. H. Sharp preached on "Missions," and "What Wilt Thou Say?" 502 in S. S.

Euclid Ave.—Pastor A. F. Green preached on "God's Revelation to the World," and "Righteousness vs. Sin." 237 in S. S.; 13 baptized; one received by letter. Great meeting. Revival continues.

Lonsdale—Pastor Lewis preached on "A Heart for Heaven," and "The Cost of Building without God." 210 in S. S.; two received by letter; two approved for baptism; good B. Y. P. U. A collection of \$10 was taken for missions.

Calvary—Pastor E. A. Cate preached on "The Cross," and "These to Death, the Righteous to Life." 70 in S. S.

Ferry Street—Pastor S. G. Wells preached on "The Servants, the Eyes, or a Perfect Vision," and "Judas the Traitor." 148 in S. S.

Third Creek—Pastor A. F. Mahan preached on "The Problems of a Church," and "How a Young Man is to Cleanse His Way." 151 in S. S.

Smithwood—Pastor J. C. Shippe preached on "Christian Responsibility," and "How to Come to God." 92 in S. S. Good congregations.

Mt. Harmony—Pastor W. A. Masterson preached on "Good Things from Nazareth," and "The Expectation of the Wicked Shall perish." 84 in S. S.

Chilhowie—Pastor J. N. Bull preached on "You are Indebted to God." P. Y. P. U. service in the evening. 106 in S. S.

Oakwood—Geo. W. Edens, pastor. E. H. Yankee, State Evangelist, preached at both hours. The meetings begin with great prospect. Two professions. 267 in S. S.

Gillespie Ave.—Pastor A. Webster preached on "One Lord, One Faith, One Baptism," and "Decision." 204 in S. S.; seven baptized; six received by letter.

Immanuel—Pastor W. E. McGregor preached on "The Fall of Man, and Salvation of Man," and "Ye Are His People." 131 in S. S. Good day.

Fountain City—Pastor M. C. Atchley preached on "The King's Ferry Boats," and "Lazarus and Dives." 132 in S. S.; 44 in B. Y. P. U.

Island Home—Pastor J. L. Dance preached on "Wise Stewardship," and "Ditching in a Dry Valley." 250 in S. S. A splendid day.

Beaumont Ave.—Pastor J. F. Williams preached on "Trusting in God in Time of Affliction," and "Christ Ready to Forgive Sin." 163 in S. S.; one received by letter. Revival starts with great interest. Rev. J. M. Lewis will do the preaching.

Grove City—Pastor G. T. King preached on "Love Rules the World," and "Jesus Only." 120 in S. S.; one baptized; good B. Y. P. U.

CHATTANOOGA.

Tabernacle—Evangelistic services now in progress. Rev. R. E. Neighbour, of Spartanburg, is assisting Pastor Fort. Large congregations and very deep interest. Sunday night some two hundred were turned away. Fifty-four have united with the church, and many others have signified their intention of doing so. Services continue all this week. 522 in Bible school.

Central—Pastor D. P. Harris preached on "Poverty of Spirit the Other Side of Greatness," and "Except a Corn of Wheat Fall into the Ground and Die." 145 in S. S.; 38 in B. Y. P. U.; Good congregations.

Highland Park—Pastor Keese preached in the morning on "Hilarious Giving," and Dr. T. H. McCallie addressed the evening service on "The Edinburgh Conference." 188 in S. S.

St. Elmo—Pastor Vesey preached on "Missions," and "Sowing and Reaping."

Ridgedale—Pastor Chunn preached on "Heaven," and "Christ the Way." 105 in S. S.; 30 in B. Y. P. U. Fine congregations. Revival closed. Rev. H. M. King did splendid preaching.

East Chattanooga—Rev. H. M. King is assisting the pastor, E. J. Baldwin, in his revival. Subjects for Sunday: "Heaven," and "Who Killed Christ." Eleven conversions and renewals thus far.

Rossville—Pastor Chas. Gray preached on "Heaven, Its Inhabitants," and "Mountain Scenes in Scripture." 46 additions. Meeting continues.

East Lake—Rev. Hulin preached on "Witnessing for Christ." Rev. R. P. Hefner preached in the evening on "Rewards to the Faithful." Splendid services.

Alton Park—Pastor W. N. Rose preached on "Having a Mind to Work," and "Pure Religion Defined." 88 in S. S. Good congregations; fine interest.

Chamberlain Ave.—Pastor preached on "Giving Ourselves Wholly to the Lord," and "The Divine Healer." 119 in S. S.; good B. Y. P. U. Judge Carthell will lecture Wednesday evening on Sunday school work.

MEMPHIS.

First—Pastor Arthur V. Boone preached at both hours to good congregations.

Central—Pastor White preached on "The Macedonian Call," and "A Lost Child." Rain greatly interfered.

LaBelle Place—Pastor D. A. Ellis preached to good congregations. One approved for baptism.

Boulevard—Pastor W. M. Couch preached at both hours. Six professions; one approved for baptism.

McLemore Ave.—Dr. R. L. Motley, State evangelist, preached at both hours. Meeting continues through week. Interest increasing.

Union Ave.—Pastor E. L. Watson preached at both hours. Good day.

Binghamton—Pastor C. H. Bell preached on "Is Church Membership Necessary to Salvation?" and "Jesus Weeping over Jerusalem." Large evening service.

Seventh Street—Pastor I. N. Strother preached in the morning. Bro. E. A. Roper talked at night on Sunday school work.

Central Ave.—Pastor Roswell Davis preached on "Echoes from the Convention," and "Preaching Christ."

Rowan—Pastor, W. J. Bearden. Preaching at both hours. There are some waiting for baptism as result of meeting conducted by Rev. R. L. Motley.

Bodley Ave. Mission—Pastor C. S. Koonce preached at evening hour. One conversion.

JACKSON.

First—437 in S. S. Dr. Barber, of New York, spoke to about 1,500 people in the morning. In the afternoon William Jennings Bryan spoke to 2,000 people, and at night again to 2,700. His afternoon subject was "Prince of Peace." Dr. Virgin baptized 22 candidates as result of recent meeting.

West Jackson—Pastor J. T. Early had two good services. S. S. increasing. Night service largely attended. One profession. One addition by baptism.

Second—Rev. J. G. Sprouse, of Chattanooga, Secretary of Street Railway and Light Co., preached a fine sermon in the morning. Pastor A. S. Hall preached at night. One addition. S. S. best of year.

Royal Street—Pastor A. L. Bates preached at both hours to fine congregations. One addition by letter. 14 additions in last two weeks as result of meeting conducted by pastor. Good S. S.

McKenzie—Pastor W. T. Ward preached to two good congregations. One received into the church. Good collection for missions.

HARRIMAN.

Pastor preached at the morning hour on "Jesus Wept." Dr. J. M. Anderson spoke on "Home Missions" at night. 175 in S. S.

Walnut Hill—Pastor preached at 3 p. m. Good service.

LONGVIEW, TEXAS.

The pastor was assisted recently in a revival by Evangelist Burton A. Hall, which resulted in 30 additions to the First Baptist church, 25 by baptism. Bro. Hall is a preacher of great power and an evangelist who stirs the people to action.

Longview has a population of about 8,000, and is rapidly growing.

During the eight months of the present pastorate, the Sunday school has grown from an average attendance of 110 to 350, and 60 have been added to the church, half of them by experience; the salary increased \$200 and plans drawn for a \$20,000 church building. The church will send its pastor to the Southern Baptist Convention.

J. E. HUGHES.

On Monday evening, April 10, we closed a glorious series of meetings at Homer, La., which continued for fifteen days. 117 persons professed faith in Christ. The meetings were union, and were held in the M. E. Church, South. The building will seat perhaps 500 people. It was crowded day and night. The writer preached two sermons a day, part of the time three. The business houses closed each day at 10:30 a. m.—the time of service—and everybody came to church. The writer preached two sermons also to the colored people; 31 of them were converted.

Rev. Lutz, pastor of the M. E. Church, South, and Rev. Kirkpatrick, of the Protestant Church, proved themselves loyal and loving brothers. Rev. J. C. Cox, the Baptist pastor, is a scholarly and consecrated man of God.

At the farewell service on Monday night, many could not find access to the building. A red rose was pinned on each new convert as a symbol of the sacrifice of Christ on Calvary.

We opened the campaign in Monroe on Wednesday evening, April 12. Rev. J. U. H. Wharton is pastor. The church is already crowded and we are hoping and praying for a wonderful work of grace.

Monroe, La.

RAY PALMER.

Mission Directory

STATE BOARD.

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

HOME MISSIONS.

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

FOREIGN MISSIONS.

Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. C. D. Graves, Clarksville, Tenn., Vice-President for Tennessee.

SUNDAY SCHOOL AND COLPORTAGE.

Rev. J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent; W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

ORPHANS' HOME.

O. 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. W. J. Stewart, Nashville, Tenn., Secretary, to whom all communications should be addressed.

MINISTERIAL EDUCATION.

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

MINISTERIAL RELIEF.

C. A. Derryberry, Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

THE SITUATION IN CHATTANOOGA.

The brethren will observe that in the column below there is an article by our capable brother, Dr. J. C. Massee, pastor of the First Baptist Church of Chattanooga, outlining the conditions as he sees them in Chattanooga. This is the first of a series of articles that will appear from time to time in these columns. A number of our best men in the State have been asked to prepare these articles, and when the entire series has been run, the readers of the BAPTIST AND REFLECTOR will have a bird's eye view of conditions in Tennessee as seen by the men on the field. Dr. J. M. Anderson will prepare an article on "Rural Destitution in East Tennessee." Dr. J. H. Sharp has already prepared an article on "The Destitution of the City of Knoxville;" our worthy retired secretary, Dr. W. C. Golden, is to prepare an article on "Destitution in the Rural Districts in Middle Tennessee." Dr. J. L. White on "Destitution in Memphis;" our versatile brother, Dr. I. N. Penick, at Martin, will prepare an article on "Destitution in the Rural Districts in West Tennessee;" one of the best men among us has been asked to prepare an article on "Nashville," but he has as yet withheld his consent, so I do not give his name until I get his consent to write the article.

The series of articles will be followed by another series prepared by capable and eminent brethren on "The Country Church and the Associations, and Their Relationship to the Things of the Kingdom. I hope the brethren will appreciate these articles, and will not hesitate to manifest their appreciation. Sincerely and fraternally,

J. W. GILLON.

By J. C. MASSEE.

The Chattanooga situation is, at present, one of unusual interest. For the past two years there have been

signs of denominational awakening in the city, and it would seem now that that awakening is an accomplished fact. There are many indications that the Baptist brotherhood of the city faces an open door of tremendous opportunity and obligation. Conditions as they are demand an immediate forward movement of no small proportion. The churches of the city are alive to the situation and in perfect harmony and mutual sympathy are planning to seize their day of opportunity.

THE SITUATION.

Chattanooga and its suburbs have a total population of perhaps 70,000 souls, in the midst of whom there are 11 Baptist churches and missions, with a membership of approximately 3,500. This is a total of about one-fourth the entire white church membership of all the evangelical churches of the city. For the most part the churches and missions are well located and are being guided in their ministry by consecrated, capable and efficient men. The Baptist Pastors' Conference of the city is a unit of fraternity and co-operative purpose. They are men of large vision, broad sympathies, strong courage and of unquestioned denominational loyalty and are without exception happy in their pastoral relation.

PROPOSED ADVANCE.

Under the guidance of the pastors' association, there was organized early in the fall, a Co-operative City Mission Committee. The committee immediately began practical planning for a more business-like and systematic direction of the missions already established and heretofore under the direction of individual churches. These missions were, without exception, turned over by their respective churches to the direction of the new Co-operative Committee. A thorough survey of the entire city field has been made. Plans are being perfected for opening other missions at strategic points. A charter of incorporation for the committee has been applied for. An effort will be made to raise a capital stock of \$25,000 for church extension purpose. The matter of location and architectural design of churches has been submitted to the direction of a committee of our most efficient business men. A committee of finance has also been appointed of men who make money for themselves and desire to obtain money for the Lord.

The committee has also secured the services of Rev. H. M. King of Macon, Miss., as city missionary to plan and superintend the mission work of the committee. Brother King is on the field, winning the hearts of the brotherhood and already showing his especial fitness for the great work to which he has been called.

We Baptists of Chattanooga have a profound conviction that we should have in the next few years the unequalled and liberal support of the State Mission Board in our efforts and enlargement, for the following reasons:

1. Our city problems are the great church problems of this generation.
2. Our Baptist brotherhood is united as to its policy.
3. We are organized for our work.
4. We are selecting our best and wisest men for the administration of the Master's business.
5. We are determined, under God, to make this city a Baptist Kingdom for the future.
6. We shall demand more financial strength than we can as yet command.
7. The State Board can make no more profitable investment of its funds for prompt, permanent and continuous returns than the building and support of churches in the rapidly growing and

prosperous sections of our fast developing city.

Finally, we propose to set a strong pace for our State brotherhood and lovingly challenge them to watch us and to help us grow.

BOOK REVIEWS.

Life and Its Counter-currents. Pages, 226. By Dr. Geo. W. Swope, Marshall & Bruce Co., Nashville, Tenn.

In view of the modern trend of scientific infidelity, guised in the name of Christianity, Dr. Swope has given us a very valuable book which tells the "old, old story" in a new and attractive form of presentation. "Life and Its Counter-currents" is an original treatment of man's fall and redemption with an enlargement upon the means and methods by which the currents operate in the stream of life. What life is, how lost and how restored—its ultimate awful, or glorious, destiny—is discussed with a passionate spirituality, an admirable practicality and a conservative doctrinality. The orthodox theology is made clear and forceful in its adaptation to the highest ideals of human living, usefulness and happiness; and the author gives no uncertain sound in his attitude to the "old faith." It is quite refreshing and invigorating just now to read such a book—a book which, amid the counter-currents of the old and new theologies and theories of life, is both a curative and a tonic to the doubtful mind. I thank Dr. Swope for his book, and hope that it will have an extensive sale and circulation. He desires to have a salesman in every county in the State of Tennessee, and will be glad to correspond with any person desiring to take up the work.—Geo. A. Lofton.

Respectable Sins. By Rev. John Watson, D.D.

This splendid volume is in three divisions. The first includes six papers that appeared in the "Sunday Magazine" in 1901. The second is made up of four sermons delivered in various places. The division is named "Why a Young Man is Not a Christian." The third is made up of eleven sermons and addresses under the general head, "Why a Young Man Should be a Christian." These have been gathered and edited by Frederick Watson, son of the late author and preacher. Every page shows the polish and the strength of the gifted author. It may be had from the publishers, George H. Doran Co., N. Y. Price, \$1.25 net.

The Secret of the Lord. By Rev. W. M. Clow, B.D., author of "The Day of the Cross," and "The Cross in Christian Experience."

This volume covers the incidents of our Lord's life just before and just after the transfiguration. It covers the retreat of Christ into the country of Cesarea, Philippi, among the hills that cluster around the north Jordan Valley. The opening section covers the Law, the Place, the Time, and the Secret itself. The chapters are: I. The Revelation of Christ; II. The Disclosure of the Cross; III. The Unveiling of Glory; IV. The Open Things of the Secret. It is a fine supplement of his former volumes. It may be had from George H. Doran Co., of New York, for \$1.50 net.

The Faith of a Modern Christian. By Prof. James Orr, D.D.

This latest volume from one of the greatest authors and teachers of our day, is made up of twelve chapters. They are wonderful in strength and simplicity. Each chapter deals with one or more points of our Christian

faith in a masterly way. The author has a keen insight into the heart of things and a keen instinct for the best in all. He drives for the heart in a powerful way. This is a book every preacher ought to have in his library. Published by George H. Doran Co., N. Y., \$1.50 net.

Devotional Hours with the Bible. By Rev. J. R. Miller, D.D.

This is the fourth volume in the author's series to cover the Bible. The present volume covers the historical books of the Old Testament from the time of Solomon to Malachi. It covers the great sections of our Sunday school lessons for 1911 in a wonderfully suggestive way. The purpose of Dr. Miller is to "cover the entire Bible, not in detail, but in such a manner as to furnish a comprehensive, yet concise spiritual interpretation of the Bible record from Genesis to Revelation." Published by George H. Doran Co., N. Y. Price \$1.25 net.

Souls in Action. By Harold Begbie, author of "Twice-Born Men."

Mr. Begbie calls the work "Studies of Christianity Militant." "Souls in Action. In the Crucible of the New Life." An expounding of the narrative of "Twice-Born Men." The author's book, "Twice-Born Men," has had a wide sale and has created a strong impression. This volume is a stronger book. It carries the subject of Christian conversion still further into the realm of higher characters and gives a strong statement of this great fundamental. It is published by Geo. H. Doran Co., N. Y. Price \$1 net.

The Day of the Country Church. By Rev. Ashenburt, R. F. D. II., Pemberville, Ohio.

This exceedingly interesting volume is made up of 18 chapters full of suggestions and helpful matter concerning the country church for those who are looking for the highest interests of the churches of our Lord. The time is here when our interest in the country church must be felt. This author has done an invaluable service. He speaks from an experience worthy to be heard. Funk & Wagnalls, N. Y., are the publishers. Price \$1.

Stories Short and Sweet. By Rev. Henry M. Wharton, D.D.

Here is a volume of 250 pages, and not one dull leaf in the book. Those who know Dr. Wharton do not need to be told this, however. The book throbs with life, for it is very largely the incidents of the author's experiences. The Neal Publishing Co., of N. Y. and Washington, will send the book for \$1.

The Master's Friendships is by Rev. J. R. Miller, D. D.

This is a beautiful little volume in every way. The publishers have made it glitter with illustrations and artistic decorations both without and within. Dr. Miller is always tender, spiritual, simple and very pleasing. It is a beautiful gift book. Thomas Y. Crowell & Co., N. Y. Price 50 cents.—W. C. Golden.

Rider Agents Wanted

In each town to ride an exhibit sample 2011 bicycle. Write for special offer. Finest Guaranteed \$10 to \$27 1911 Models with Coaster-brakes and Puncture-Proof tires. 1909 & 1910 Models \$7 to \$12 all of best makes. 100 Second-Hand Wheels All makes and models. \$3 to \$8 good as new. Great FACTORY CLEARING SALE We Ship on Approval without a cent deposit, pay the freight, and allow 10 DAY'S FREE TRIAL. TIRES, coaster brake rear wheels, lamps, sundries, parts and repairs for all makes of bicycles at half normal prices. DO NOT BUY until you get our catalogue and offer. Write for one. MEAD CYCLE CO. Dept. S-305 CHICAGO

Woman's Missionary Union

Headquarters: 710 Church Street
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Motto: "Whatsoever He sayeth unto you, do it."

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E. Belmont Circle.

Corresponding Sec'y...Mrs. B. H. Allen
1512 Beechwood Ave.

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Literature
710 Church Street.

Recording Sec'y...Mrs. W. L. Wene
1016 Villa Street.

Field Worker...Miss Mary Northington,
710 Church Street.

Editor Mrs. W. C. Golden
2401 Twelfth Ave., S.

Sunbeam Leader.....Miss Sallie Fox
Clarksville, Tenn.

Address all communications for this page to the editor, Mrs. W. C. Golden, 2401 Twelfth Ave., S., Nashville, Tenn.

MINUTES OF THE ORGANIZATION OF THE WOMAN'S MISSIONARY UNION FOR EAST TENNESSEE.

On April 13, 1911, during the East Tennessee Sunday School Convention at Sevierville, April 12, 13, 14, there was organized a Woman's Missionary Union for East Tennessee, which was admitted as an auxiliary to the East Tennessee Sunday School Convention, and is to meet annually, the day previously to the convening of the regular Sunday School Association of East Tennessee Baptists. It was largely attended and presided over by Miss Mary Northington, of Nashville, Field Secretary of the Woman's Missionary Union for the State.

Mrs. A. L. Wilhite, of the First Baptist Church, Knoxville, and Miss Lillian E. Hatcher, of the Broadway Baptist Church, Knoxville, were unanimously elected President and Secretary, respectively.

Following the election of officers, brief reports were presented by the Association Superintendents of the various Associations, after which Mrs. W. A. Atchley, of Knoxville, gave a talk on the work of the Woman's Missionary Union, Miss Laura Powers, of Knoxville, upon the progress of the Young Woman's Auxiliary, and Miss Lillian Hatcher, of Knoxville, upon the development of the Sunbeam Bands.

Delegates representing the different churches of East Tennessee Associations were as follows:

Tennessee Association:	
First Baptist Church	2
Broadway Baptist Church	2
Bel Air Avenue Baptist Church	2
Deaderick Avenue Baptist Church	4
Lincoln Park Baptist Church	1
Lonsdale Baptist Church	3
Beaumont Baptist Church	2
Third Creek Baptist Church	1
East Tennessee:	
Newport	1
Chilhowee Association:	
South Knoxville	1
First Chilhowee Baptist Church	3
Island Home	2
Providence Association:	
Lenoir City	1
Sweetwater Association:	
Athens	1
Sweetwater	4
Sevier Association:	
Sevierville	8
Nolachucky Association:	

Oak Grove 1

The first annual meeting will be held at Lenoir City, Tenn., April 11, 1912.

SMALL THINGS.

While it takes every one of the three hundred and sixty degrees to complete a circle; while ninety-nine cents won't make a dollar; while a wheel is made up of many spokes; there are no small things.

While a cent will buy the news of the world; while a minute will catch an important train; while a finger-mark will discover a criminal; while a two-cent postage-stamp will take a letter to one five thousand miles away; there are no little things.

While a battle may be lost for a moment's delay; while a man may starve for a morsel of food, or famish for a glass of water; there are no small things.

While a smile may brighten a whole lifetime; while a single kind word may avert despair; there are no small things.

It takes only a small percentage of imports to pay the federal expense; it takes only a fraction of one per cent to educate the world; it takes only a little time and effort to improve the mind. So how can there be any small things?—Unknown.

MISSIONARY NUGGETS.

Weighed in the balances of love is our life found wanting?—G. Sherwood Eddy.

Jesus Christ is going to win in this campaign. The only question is, shall you and I be crowned victors with Him in the final conquest of the world?—J. Campbell White.

I have long ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me: "I have had compassion; now it is time for you to have compassion."—A. J. Gordon.

To ignore the missionary command of the Bible is to reduce the whole book to an absurdity. It is not that here and there are missionary texts, injunctions or suggestions, and that a careful student might painfully extract from certain proof-texts a defense of missionary effort; but it is that the whole Book is a clear, ringing and everlasting missionary injunction.—R. R. Horton.

Christianity, I say, was missionary from the start. That is the very idea of the thing; that is the genius of the machine. It wasn't made to run on any narrow gage. You will need a broad gage track for it to run on.—J. A. Broadus.

MISSIONARY EDUCATION.

"I believe there ought to be education in missions from the cradle."

"Missionary biographies are pegs on which the history of the countries may be hung."

"Increased information brings increased gifts."

"It is useless to expect a missionary society to do good work without missionary knowledge."

"Ignorance is the great source of weakness in missionary effort; know and you will believe; know and you will pray; know and you will help in the front ranks."

"Plan prayerfully and make your plan carefully, and you will have a missionary library."

"An informed church will be a transformed church."

"Every Sunday school library ought to have good, attractive missionary books."

"It is a well known fact in Great Britain that the missionary society which expends the most upon the production and free distribution of its literature is the one which has the largest income."

"Knowledge is the true basis of interest."

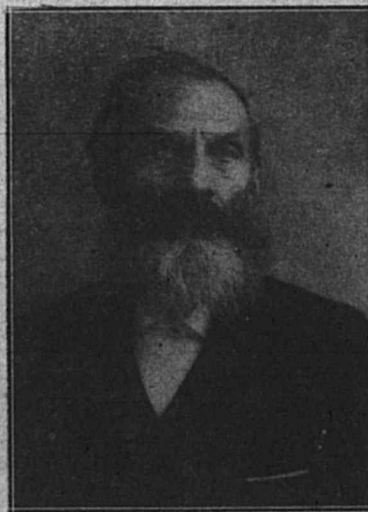
"One good missionary book carefully read is of more permanent value than a dozen speeches."

"Deputations—publications—the active and passive voice of the verb: to inform."

THE KEY IS IN THE POCKET.

Did you ever hear a man remind the Lord of His promise in Malachi 3:10? I have, many a time. I have heard men really yell to the Lord to open those windows of heaven and pour out the blessing. It would seem as if they would break the glass out of those windows, or have the Lord tear the frames to pieces, they were so anxious for the blessing; but the windows didn't open, the blessings didn't come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets and didn't use it.

How does that passage read? Look sharp: "Bring ye all the tithes (tenth of your income) into the storehouse, that there may be meat in my house, and prove me now herewith (that is, with the tenth), saith the Lord, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." The "tenth" is the key to the windows. Apply the key. Bring that tenth into the storehouse. Take it out of your pocket and give it to the Lord. Then what will happen? Why, He says He will open the windows and pour out the blessing. You can't keep the key in your pocket and get the blessing. How much noise is wasted over this text, and it is called prayer! Fulfill the conditions, and God will fulfill the promise.—Rev. J. O. Denning.



ELDER L. D. SMITH AND WIFE.

Will you be kind enough to give to the readers of the BAPTIST AND REFLECTOR a few words concerning Elder L. D. Smith and his companion, Mrs. Nancy Bass Smith, both of whom are at rest. They were born into the world 73 days apart in 1834. They were reared in the same section, joined the same church when young, married before they were twenty, lived together for fifty-six years, reared a family of twelve children, all to be heads of families and all now living. They were loved and honored. They were prosperous in this world, and were liv-

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ing examples of what Christians should be before the world. They were loyal to their church, and stood by their pastor always, and abounded in good works. Their sun went down in a clear sky. They were blessed of God and honored by a host of friends. Such a noble couple of people are seldom found. I rejoice that I am honored in that their oldest daughter was given to me in the sweet long ago to share with me the joys and sorrows of life. May God give us more jewels in his kingdom. A noble man and woman are at rest with God.

JOHN T. OAKLEY,
Hartsville, Tenn.

Baptist and Reflector

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We can send receipts, if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

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LAST CALL.

We call special attention to the articles on page four by Drs. R. J. Willingham and B. D. Gray. In a personal letter accompanying the communication Dr. Gray says: "It is my last plea before the close. We are in great distress over the situation. It looks like a debt is inevitable, but if all the papers and all the forces can be united we ought to come clear. It will require this." Up to April 1 the total receipts for Home Missions were \$108,000. The apportionment was \$400,000, leaving to be raised \$290,000. From Tennessee the receipts were \$6,357. The amount asked for was \$21,000, leaving to be raised in Tennessee this year on the apportionment, \$14,602. Of course a good deal has already been sent in during the month of April, but not enough yet to meet our apportionment. It will require prompt, liberal, heroic giving to meet the amounts expected of us by the Home and Foreign Mission Boards. This is the last issue of the paper before the books of the Board close. Next Sunday will be the last day when contributions can be made and next Monday the last day they can be received on this year. What is done must be done quickly.

WEST TENNESSEE SUNDAY SCHOOL CONVENTION.

The twentieth annual session of the West Tennessee Baptist Sunday School Convention was held at the First Baptist Church, Paris, April 19-20. We regretted that it was impossible for us to reach the Convention the first day. We learned that they had a good day. Rev. E. L. Watson was re-elected Presi-

dent and Rev. Fleetwood Ball Secretary and Treasurer. The opening devotional exercises were conducted by Rev. W. H. Major. Dr. W. H. Ryals, pastor of the First Baptist Church at Paris, delivered a cordial address of welcome, to which Rev. G. T. Mayo, of Dresden, made an appropriate response. Among the visitors present were Drs. C. S. Gardner, Professor of Homiletics in the Southern Baptist Theological Seminary; G. P. Bostick, representing the Foreign Mission Board; R. M. Inlow, pastor of the First Baptist church, Nashville; and George H. Crutcher, representing the Home Mission Board, though Brother Crutcher could hardly be counted a visitor, as he has for many years been, and still is, a member of the Convention. Both Drs. Gardner and Bostick delivered two fine addresses. Dr. Inlow was to have delivered several addresses, but owing to other engagements could only remain long enough to conduct a conference of superintendents, teachers, and secretaries, which was quite interesting.

The Convention sermon was preached by Rev. J. H. Oakley, of Whiteville, and from what we heard it was greatly enjoyed. Brother W. D. Hudgins, Sunday School Secretary, was present and made two of his noted practical talks. On the second day we had the pleasure of hearing several excellent speeches by Brethren Roswell Davis, on "Strengthening Hand;" U. A. Ransom, on "Relation of Religious and Secular Press to the Sunday School;" C. H. Bell, on "Seeking to Excel;" R. P. McPherson, on "The Gift of Peace;" W. L. Norris, on "Our Works in God's Hands;" and J. L. White, on "The Age of Spiritual Awakening."

A Primary and Junior Teachers' Council was held in the Cumberland Presbyterian Church on Wednesday, with an interesting program. Miss Mattie Leatherwood, of Nashville, made an interesting talk on "How to Teach the Children." Miss Mary Northington, Field Worker for the W. M. U., conducted a meeting for the ladies, at which time the Woman's Missionary Union of West Tennessee was organized, which will meet every year one day preceding the Convention.

The next meeting of the Convention will be held at Brownsville, beginning on Tuesday night before the fourth Sunday in April. The Convention sermon will be preached by Dr. J. L. White, Rev. R. P. McPherson, alternate.

This was considered quite a pleasant and successful meeting of the Convention. There were over 200 delegates in attendance upon it. The hospitality of the church and community at Paris was most cordial and abundant, as was to be expected. We had the pleasure of stopping at the Caldwell House as the guest of our friend, Col. O. C. Barton.

BAPTIST STATISTICS.

The American Baptist Year Book for 1911 is just out. It contains some very interesting figures. The following statistics of the larger denominations are given: Baptists, 49,753 churches, 35,368 ministers, 5,283,944 members; Roman Catholics, counting the whole population, 13,685 churches, 17,107 ministers, and 12,304,173 members; Methodist Episcopal church, 28,436 churches, 18,280 ministers, and 3,186,862 members; Methodist Episcopal church, South, 15,948 churches, 7,179 ministers, and 1,831,946 members; Northern Presbyterians, 9,926 churches, 8,980 ministers, and 1,328,714 members; Southern Presbyterians, 3,324 churches, 1,604 ministers, and 281,950 members.

The Baptists have ten theological seminaries with 1,357 students; property valued at \$1,006,100, and endowment to the extent of \$4,479,493. They have 93 universities and colleges, with 34,000 students; property valued at \$31,694,976 and endowment to the amount of \$29,697,019. They have 81 academies, seminaries, institutes and training schools, with 14,844 students; property valued at \$5,281,408, and endowment to the amount of \$1,883,481. They have also 49 charitable institutions. The number of persons in these institutions and the valuation of their property

are not given. Altogether they have 184 educational institutions, with 50,300 students, property valued at \$38,582,484, and endowment to the extent of \$36,059,993.

HONEST DEBTS.

In renewing his subscription to the *Baptist Oklahoman*, a brother wrote:

Our church passed a resolution last meeting to the effect that no letters would be granted to any member from this time on who owed an honest debt and would not pay it, so I thought I had better get busy.

Just suppose every Baptist church should pass a resolution to that effect. What a mighty rattling of dry bones among delinquent subscribers to religious papers there would be—that is, if they consider what they owe for subscription to a religious paper as an honest debt. Many of them do not seem to so consider it.

The following story which we have told before perhaps is quite apropos here. In a sermon during a series of meetings an evangelist urged the importance of the payment of debts, as a matter of honesty, etc. At the close of the sermon he asked all in the audience who had paid their debts to stand up. The whole audience arose and stood triumphantly, with the exception of one man, a rather seedy looking individual in the back part of the house. His failure to rise made him quite conspicuous. The evangelist then turned to him and said: "My friend, I notice you did not rise. Do you mean to say you do not pay your debts?" The seedy looking individual arose rather deliberately, and said: "Well, you see it is this way. I am editor of a paper and all of these people are owing me for their subscriptions, and so I am not able to pay my debts."

Now, the serious part of that story is, it is true. Many people who will consider a grocery bill, or dry goods bill, or doctor's bill, or anything of that kind as a debt, do not seem to think of what they owe a religious paper in the light of a debt at all. But is it not as much an obligation as these other obligations, and should it not be held as sacred and met as faithfully? It seems so to the editor.

DR. F. W. MOORE.

The sad news comes that Dr. F. W. Moore died at Denver, Col., on last Sunday night. Dr. Moore was born in East Lynne, New London, Conn., on October 18, 1863, and was therefore 48 years of age. He graduated from Yale University in 1886 with the degree of A.B. In 1890 he received the degree of Ph.D. from that institution. He spent two years in travel abroad, pursuing his studies with energy and success.

For some years Dr. Moore was Professor of History in Vanderbilt University, and in 1904 he became Dean of the Academic Department of the University. He was a Baptist, a member of the Immanuel Baptist Church, this city, a member of the Sunday School Board of the Southern Baptist Convention, and Secretary of the Educational Commission of Tennessee, in all of which positions he rendered active and efficient and valued service.

Last fall his health suddenly gave way. The doctors told him that he had tuberculosis and advised him to go to Denver. We saw him at the depot just before he started. He was looking thin and pale, but was quite cheerful and hopeful. Along with many other friends here, we earnestly hoped that he would find complete restoration to health in the climate of Denver. For a while reports with reference to his condition were encouraging, but during the last few days they became alarming, and the end came, as stated, on last Sunday night.

Dr. Moore was one of the most eminent laymen in the Southern Baptist ranks. It seems a tremendous pity that a life so useful as his should be cut off in its very prime. But God knows best.

Dr. Moore had never married. He is survived by two brothers and sisters. We tender to them, as well as to his many friends here, who are greatly grieved at his death, our deep sympathy.

JACKSON NOTES.

I am sure that you will be glad to know that we have just had a series of meetings, having had the assistance of Dr. Weston Bruner, General Evangelist of our Southern Home Board. Our people have been looking forward to this meeting for some time, and as a sort of index of the desire on the part of our people to hold services in the new church building, which has been in the course of erection for nearly two years, the committee paid out about 7,000 some months in advance of the required time, so that they might use the building.

On April 2 we entered the structure and the opening service was the beginning of the evangelistic effort. The prayers of the pastor and of the people were that the opening day might be crowned with the conversion of souls, and our prayers were answered, for on that day there were ten happy conversions.

The first week of the meeting there were 46 additions to the church; the second and last week of the meeting was one prolonged rain fall. The perseverance of the members in attending the services was a delight both to the evangelist and to the pastor, and as a final result there were some 55 conversions.

On the closing day the evangelist preached on "What Would Jesus Do?" and made the plea first, that parents and guardians willing to give their children to the Lord for whatever service he might call them, to stand. It was a great sight to see fathers and mothers stand to offer their children for the Home Field, or for the Foreign Field, and it was a thrilling sight when the second appeal was made to any one willing to give himself to go wherever God would have him go, and to see the great number of young men and young women give themselves in service to the Lord. The old First church will never be the same after that service.

We found Dr. Bruner to be a very safe and sane man to be at the head of the movement of evangelism. He is a delightful personality, a very pleasing speaker, and has a heart hunger for the salvation of the lost.

Professor Babbitt, who led the choir, and who is a regularly engaged singer of the Evangelistic Department of the Board, did splendid work, and we shall always appreciate him.

We rejoice in both of these brethren and thank God that they were with us. The pastor rejoices even more than he has ever before, in the faithfulness of his people.

We thank God and take courage.

Cordially,

H. W. VIRGIN.

MT. OLIVET MISSION AND S. S. CONVENTION,
APRIL 28-30.

Speakers please refer to BAPTIST AND REFLECTOR of March 23 for program, and be on hand.

S. N. FITZPATRICK, Chairman.

By all means, Brother Folk, let us have "A Southern Pilgrim in Eastern Lands" in book form. As I have followed you in these articles, it has been like making the trip over again. Put me down for a copy.

MILLARD A. JENKINS.

Owensboro, Ky.

Our meeting closed at Obion last Tuesday night. We had twelve additions to the church. In many respects this was the greatest meeting that Obion has had for years. Bro. J. A. Bell did the singing and part of the preaching. He is a fine help in a meeting.

W. A. GAUGH.

Trimble, Tenn.

I have read "Baptist Principles," by Dr. Folk, and believe a great service would be rendered the denomination by a wide circulation of this book. "Grace Truman," "Theodosia Ernest" and other such books have led many into the Baptist fold. "Baptist Principles" covers the ground more completely and discusses great doctrines often omitted by others. Its simple style appeals to the average reader.

D. A. ELLIS,

Pastor LaBelle Place Baptist Church, Memphis, Tenn.

W. M. S. Wilks died suddenly Saturday morning at 5 o'clock, below Gallatin, on his way to his appointment. His wife was with him. I conducted his funeral at Hopewell Sunday morning, preaching on "Faithful Unto Death." I never saw such a demonstration of respect shown a humble man of God. There must have been more than a thousand people present from several counties. There were over two hun-

dred carriages in the procession besides those on horseback. A great and good man has fallen at his post. As his pastor I am deeply grieved that he is with us no more.

JNO. T. OAKLEY.

Hartsville, Tenn.

At a meeting recently held by the members of the Boone's Creek Baptist Church, we, W. F. Carter, Mrs. E. D. Hale and Mrs. J. N. Wright, were appointed as a committee to draft suitable resolutions in expression of the church's appreciation of Dr. S. W. Tindell for his noble and beneficent services rendered us while serving as pastor of our church. During which time he served us in the most faithful and consecrated manner, devoting his time and talents to the moral upbuilding of the community, and the salvation of souls, not only in the church, but rendering great aid in the Sunday school. And,

Whereas, He has not long since been called to other fields of labor, and that we no longer have the full benefit of his guidance and counsel, yet it is a consolation to us to know that he has been chosen and has accepted the work as the associational evangelist for the Association, of which we are a part; which gladdens our hearts to know that we still have a part in the guidance and counsel of him in whom we so much confide. Be it

Resolved, That we, the members of the Boone's Creek Baptist Church, extend to him our prayers and sympathies in whatever field he may go. And may happiness and prosperity and continued success follow him in the great and beneficent work he is doing, wherever he may go. And that we see in his noble work that we cannot measure him by years, but by his deeds. They will live after him, and shall live in their influence for the good of the great cause of Christianity down to the end of time. His beneficent work and exalted character entitle him to the love of the entire church, and the esteem and respect of the world at large. And be it further

Resolved, That a copy of these resolutions be handed to the BAPTIST AND REFLECTOR for publication, and that these proceedings be spread on the record of the church.

Submitted this March 26, 1911.

W. F. CARTER,

MRS. E. D. HALE,

MRS. J. N. WRIGHT,

Committee.

Recent Events

The Tabernacle Church, Chattanooga, of which Rev. Allen Fort is the popular pastor, is in the midst of a gracious revival, in which Rev. R. E. Neighbour, of Spartanburg, S. C., is assisting. To date there have been nearly 60 additions. The meetings will continue through this week.

Contract for finishing the work on the exterior of the Baptist church at Chickasha, Okla., has been let. The *Chickasha Express* says: "The satisfactory condition of the church which makes the completion of the building possible, has been brought about under the pastorate of Rev. Geo. W. Sherman."

Rev. J. E. Skinner is assisting Rev. E. K. Cox in a series of meetings at the Howell Memorial church. There have already been a number of conversions and additions. The meetings continue with increased interest. Bro. Cox recently assisted Bro. Skinner in a meeting at the Lockeland church with fine results. Both Brethren Skinner and Cox are among our strongest preachers.

A teamster in Boston was loading a wagon with furniture when a wheel of the wagon backed over a discarded lounge, broke it and disclosed coins and bills to the amount of \$2,495. His shouts brought a crowd of workmen, to whom he gave a share of the treasure, and a holiday was at once declared. No clue to the original owner of the money has been found. Moral: Examine old furniture very carefully before discarding it.

The American Baptist Home Mission Society closed the year on March 31 with a debt of \$25,271.30, and the American Baptist Foreign Mission Society closed with a deficit of \$62,548.68. On the contrary, the American Baptist Publication Society announces that it closed the best year of its history March 31. The Publishing Department has done a larger business than ever before, and ends the year with a considerable balance on hand. The Missionary Department has met and paid all obligations, and carries over to the new year a small balance of about \$225.

Prof. M. W. Robinson, business manager of Hall-Moody Institute, has been appointed Chief Clerk to

Prof. J. M. Brister, recently appointed by Governor Hooper as Superintendent of Public Instruction. The Board of Trustees of the school have granted him a leave of absence to accept the position. He will continue to reside at Martin and will remain as Superintendent of the Baptist Sunday school there, going home every Saturday night. The students of the school gave him quite an enthusiastic reception on his return to Martin last Saturday night.

The *Religious Herald* prints a picture of Rev. John M. Harlowe, of Salem, Va., and says of him: "He is one of our veterans now, well on in the eighties, but apparently as vigorous and clear in his mind as ever; and showing very few physical signs of advancing years. He has been a faithful and useful man throughout his long life and enjoys the high respect and honor of all who know him." Brother Harlowe is the father of Mrs. Bessie Maynard, formerly missionary of the Young South. He was for some years a resident of Covington, Tenn., where Brother Maynard was for a while pastor.

The fourteenth Conference for Education in the South will be held at Jacksonville, Fla., April 19, 20, 21. The theme of the Conference is the better adaptation of education to life, and especially to rural life in the Southern States. Under this general topic will be discussed a large number of problems pertaining to the general uplift of this section and the means thereto. The program will include public and private sanitation, the country church and its relation to rural life, the re-direction of the public school, co-operation among farmers, and many other topics.

The Second Baptist Church, Little Rock, Ark., has extended a call to Rev. S. H. Campbell, of Troy, Ala. Brother Campbell is a native of Arkansas, we believe. The *Baptist Advance*, in announcing the call, says: "We do not yet know as to whether Brother Campbell will accept; but if he does, another of our own men will come home and one, too, honored for his manhood, loved for his Christian graces, and admired for his intellect." Brother Campbell was a fellow-traveler with us on our trip last year. We enjoyed being with him. The Second Church of Little Rock presents a great opportunity for usefulness.

"Travel Letters from Palestine and the East," by Rev. W. R. Minter, pastor of the Presbyterian church, Lincolnton, N. C., published by the Presbyterian Standard Publishing Co., Charlotte, N. C. These letters have been read with much interest by us, and all the more so because Brother Minter was a member of our party last year, and a large part of the time was our room-mate and tent-mate. The letters were published in the *Presbyterian Standard*, and are published in book form by request. There are sixteen of the letters, accompanied by a number of illustrations. The price of the book is not given. Write to the author or to the *Presbyterian Standard* for a copy.

The *Baptist Oklahoman* announces that Miss Cora Brownlow, of Columbia, Tenn., has been secured as missionary worker for Chickasaw Association. The *Oklahoman* says: "She has eminent qualifications for the work. She is not laboring for a salary. Her father, a grand old man in Tennessee, is amply able to supply her every need. Here is a cultured, educated, attractive young woman who selects to do the work of the Lord, at a mere pittance, rather than live a life of luxury, at her own lovely home in dear old Tennessee. Surely the Lord will make bright her reward in heaven." In doing work of this kind Miss Cora is following in the footsteps of her father, who is one of the most consecrated laymen to be found anywhere. She is a sister of Mrs. George W. Sherman, of Chickasha, Okla.

Dr. W. A. Wilson has resigned the presidency of Baylor College at Belton, Texas, after a service of fifteen years in that position, his term as president of Baylor having been the longest of any man in the history of the college. During his administration, says the *Bell County Democrat*, "many improvements have been made in the college and the growth of the institution has been gratifying to all its friends. The property at the time of his coming was about \$150,000 and the college was \$100,000 in debt. The value of the property is now about \$275,000. There has been a gradual increase in the attendance and it has practically doubled in the last fifteen years. The teaching force has been increased and the college work considerably advanced. The institution has become more and more recognized among the educators and educational institutions of the country." Dr. Wilson has not yet announced his plans for the future. He has several good openings before him.

The Home

REPRISALS.

"Wayne Ellinwood, I do believe you make a special effort to be horrid whenever mother goes away." Louise said it half laughing, half vexed.

"It's no effort at all," Wayne assured her airily.

But, as a reward for a morning spent in mischievous pranks, Louise locked the door when he went down to attend to the furnace. Wayne had to come up the outside way, and found the house doors locked also. He made no audible protests and presently Louise forgot about him. When she went out he was waiting with great handfuls of soft snow, which he plastered over her face and hair. Louise fled, protesting indignantly. Wayne followed, and, overtaking her in the hall, seized her, demanding a promise of good behavior or penalty of another snow bath.

"I won't promise anything, you horrid boy. Let me go this minute. Oh, Wayne! Just see what you have done. You've torn my apron. This lovely little apron that Aunt Elizabeth sent me for Christmas. You stupid boy! You might know you would tear such a delicate thing if you laid hold of it."

The lace ruffle of the little apron was hanging loose. Wayne was sorry, but Louise was so cross he would not say so. He watched her as she went scolding up to her room. She locked her door with unnecessary emphasis.

Wayne, listening, said in dismay: "I suppose that means she won't get any lunch for me, and she promised waffles and maple syrup. I hope there are plenty of eggs in the house. They are the only thing I can manage when it comes to cooking."

Half an hour later the new neighbors, the Fraser boys, came in for a visit. Wayne regretted the scrimmage of the morning still more. He liked Alex. and Hugh, and wanted to ask them to stay for lunch. But mother was away and Louise sulking, so he did not dare. He slipped up to try to patch up a truce with Louise through the closed door, but she said, "No, I can't help you out. If you want your company to stay, cook them some eggs." Then followed an irritating giggle that sent Wayne downstairs in a hurry. She'd know it when he asked her for anything again!

He asked the Frasers to go out coasting. The pasture hill was a splendid one, and Wayne's new bobsled left nothing to be desired. The boys crossed the snowy fields in high spirits. Wayne's home difficulties were forgotten for the time.

Louise watched them from her window. At first she turned to her book again with a sigh of satisfaction.

"Serves him right," she muttered, rebelliously.

Presently, she laid down the book with a smile, and looked at the clock.

"Louise," she said with a mock solemnity, "here's where you show yourself a noble and magnanimous sister. All injuries are forgotten, and you will proceed to spread a feast for your cruel brother and his guests." Then dropping the heroics, she giggled: "Won't it surprise Wayne, though! He hasn't had enough experience with the magnanimous role to recognize it."

After lunch they went up to Wayne's room. But Wayne came back presently to say: "Let the dishes go, Lou, with they are gone, and I'll help you. That certainly was a jolly good feed you gave us."

"All right," said Louise. "I'll just make the dining room tidy."

"And say, Lou, I'm sorry I tore that

apron."

"Oh, never mind," she said. She was somewhat astonished to find that she no longer felt ill-natured over it. "I can mend it easily."

"Say, Lou," said Wayne, from the doorway, "some day soon I'm going out of my way to show you a good time. You're all right. I'm not going to quarrel with you for a month."

"Maybe not then," said Louise. "I'm really getting too old for these childish squabbles."

Then they both laughed merrily at Louise's grown-up dignity.—Zelia Margaret Walters, in *Christian Standard*.

THE TWO APPLE TREES.

"I have been looking at these two trees, boys," said Mr. Moore one bright Saturday morning, "and as there seems to be about the same amount of apples on each one, I have decided that if you want to gather and market them for yourselves you may do so."

"And have the money for ourselves?" they asked eagerly, and in unison.

"Yes; and you may also take old Billy and the light wagon to draw them to town this afternoon."

Before he had ceased speaking, John, the elder boy, had begun to climb one of the trees, and Mr. Moore, without further comment, walked away.

The other boy also walked away, but in a different direction.

John meanwhile secured a good foothold in the center of the tree, and was giving it a vigorous shaking, which sent the apples to the ground in showers.

Presently the brother returned carrying a ladder and a basket.

"Oh, ho," cried John, "you don't mean to say that you intend to pick those apples off the tree? This is the way to do it," and he gave his tree another energetic shaking. "Why, don't you know," he went on, "if you stop to pick those apples off it will take you all day long?"

"Can't help it," was the answer; "that is the way they are coming off, and the only way."

"But, you'll not be ready to go with them to town this afternoon."

"Then I'll go some other afternoon."

"But you can't stay out of school."

"I can be examined Monday at noon. Don't worry, I'll find some way to get my apples to market, and they'll bring me a good price, when they do get there."

John continued his protestation, but his brother persisted in doing his work in his own way. Therefore, it was nearly sundown and John had been gone several hours when the brother took the last apple from the tree.

When John returned from town soon after he jingled his coins in his hands merrily and asked with a laugh:

"Don't you wish you had some?"

"How much did you get a bushel?" asked his brother.

"Thirty-five cents," said John.

A few minutes later when they entered the barn together where the brother's apples were carefully bestowed in baskets, John exclaimed:

"What in the world did you do to those apples? They look as if they had been polished."

"Oh, just a cloth and a little rubbing did the job," was the answer.

"Who would believe that the trees which bore those apples and John's were exactly alike?" said Mr. Moore, coming into the barn at this moment.

John looked grave.

"But what's the use of all that trouble? They'll not bring you any more," he said scornfully.

"Wait and see," said the brother.

On Monday evening, when the younger brother returned from the village,

A Good Hair-Food

Ayer's Hair Vigor, new improved formula, is a genuine hair-food. It feeds, nourishes, builds up, strengthens, invigorates. The hair grows more rapidly, keeps soft and smooth, and all dandruff disappears. Give your hair a good hair-food. Does not stain or change the color of the hair. J. C. Ayer & Co., Lowell, Mass.

he counted out his money, and he had received just double the amount that John had been paid for his apples.

"I didn't know," said John, "that taking a little trouble would make so great a difference about the very same thing."—Clara J. Denton, in *Michigan Christian Advocate*.

TENNESSEE COLLEGE NOTES.

Thursday morning, Dr. Bealer conducted chapel exercises, after which he read a sketch of Aunt Beck, the negro bride. Dr. Bealer is a true Southerner and knows the negro. Friday morning Miss Crutchfield gave a beautiful and touching reading, "The Resurrection," and the Glee Club sang an Easter selection.

Dr. H. S. Taylor, of Springfield, visited his daughter, Miss Jessie Dean, Saturday and Sunday.

Quite a number of the young ladies spent Easter at home.

Saturday at 10 o'clock a private recital was given in the chapel. The students in the Expression Department gave a recital Saturday afternoon beginning at 4:30. The recital was given under the direction of The Craddock Club, and attractive posters announced to the public several days before that it was to be a "School Day's Recital." The readings were all stories and poems of child life.

Sunday evening by special invitation the students attended the services at the Presbyterian church. Tuesday afternoon at 4:30 the students of voice gave a private recital in the chapel. We are looking forward with a great deal of interest to the coming of Miss Crane, travelling secretary of the Student Volunteer, who will spend from Thursday afternoon to Friday evening in the college.

Two young ladies, who graduate in Piano, will give a recital on Friday evening, April 28, at 8 o'clock—Miss Frances Kittrell, of Murfreesboro, and Miss Janie Hurt, of Erin, Tenn. The public is cordially invited to be present.

May Day at Tennessee College, Murfreesboro, Monday, May 1.

All spare moments at Tennessee College are taken up in eager discussion of and preparation for the beautiful pageant to be held on the College campus May 1. Class meetings, society meetings, faculty discussions, sewing bees and an anxious scanning of bulletin boards for new announcements, seem to be the order of the day. Most of the leading Universities and colleges of America have one celebration at some time during the year unique to that special school. May Day is to be the big day at Tennessee College. This beautiful display of color and charm is to be made an annual event, the main idea remaining the same throughout the years. Credit is due Dr. Nast, the director of music, for the splendid idea.

The plan in brief is a procession of the different nations of the earth, showing their loyalty to America, represented by Columbia, then follows representatives of the different stages of learning and literature honoring the goddess of Wisdom, represented by Minerva, who is also the guardian spirit of Tennessee College. These two goddesses attended by heralds, standard-bearers, flower-girls and maids of honor, are seated on raised thrones

erected on the center portico of the college. Here they receive the homage paid them and give gracious welcome to the different processions. First, Columbia properly attended, takes her seat on the great double throne. Then after the different nationalities, all in costume, have paid homage to Columbia, and have taken their stand about her, Minerva, heralded by royal fore-runners, approaches. She takes her seat by the side of Columbia with due ceremony. Then come the different representatives of learning and literature, showing their fealty to the goddess of wisdom and in turn arraying themselves about her throne. At the conclusion a magnificent spectacle of light and color en masse is before the spectators. Now the whole body, led by Columbia and the guardian spirit of Tennessee College, march in stately procession down the front walk of the campus. At a certain point the company halts, faces about and salutes the American flag, which the standard-bearer is waving from the top of the middle portico. Here they sing Star Spangled Banner. Minerva then signals. The company proceeds on its march a short distance, halts, faces about the second time, and salutes the college flag, waving from the dome. This ends the great pageant.

The remainder of the morning will be given over to the May Pole dance, and the different class stunts, which are kept secret until May Day. These exercises begin at 10 a. m. All friends of the school are welcome. The evening's entertainment has been given over to the National Troubadours, presented by the student body. This final event proves to be a fitting close to this great day at Tennessee College. In the evening entertainment there will be 50 young ladies, with solos, choruses, fancy drills, musical and character sketches, beautiful costume sketches—ten young men. Fifty children with white and gold costume, choruses and drills, butterflies, gnomes, fairies, special music.

FRECKLES.

Freckle-Face! Freckle-Face! Freckle-Face! FRECKLE-FACE! How Do You Like It?

If you have freckles you need Kintho! That's as sure as freckles! Spring and summer winds and sunshine bring them out in all their hideousness, and Kintho is ready for you wherever toilet articles are sold. A two-ounce package of Kintho is enough for most light cases, but the most obstinate freckles are easily and quickly removed, under a guarantee of money back if it fails.

April 22 Rev. M. R. Cooper of Frederickton, Mo., will take charge of the church at Rock Springs, Wyoming. We regret to see him leave the South.

His Alma Mater, Mercer University, Macon, Ga., is to hear a commencement sermon from Dr. T. W. O'Kelley of Raleigh, N. C., on June 4.

The First Church, New Bern, N. C., has secured as pastor, Dr. E. T. Carter of Mt. Airy, N. C. He is noted for bringing things to pass in the Kingdom.

Have you read the startling truths in the Book FROM THE BALL ROOM TO HELL A Dancing Master's experience, 25c postpaid. Agts. wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago.

Young South

MRS. LAURA DAYTON EAKIN,
EDITOR.

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

Address all communications for this
department to Mrs. L. D. Eakin, 309
West Seventh St., Chattanooga, Tenn.

SPANISH TWINS IN THEIR NEW HOME.

Maria Luisa and Antonia Isabel are two dear little twins who live in Argentina Republic. They know that their mother is very busy taking care of them and their baby sister, so they like to help in sweeping the house, dusting, and making beds.

They are taught the Bible and how to pray, as many other little girls in that great country are not. Their father and mother desire them to be Christians above everything else. It is a very pretty sight, when their father says before the meals, "Now, daughters, be quiet, for we are going to have the blessing," to see them stop whatever they may be doing, shut their eyes, and fold their little hands, waiting for their father's voice in prayer.

Perhaps some one will ask why two little Spanish girls have come way across the ocean to South America. That is a long story, and I can tell you only a little bit of it now.

Many years before these twins came to live with their father and mother, there was a boarding school for girls and a day school for boys in San Sabastian, Spain. It was a Christian school, and teachers had gone over from the United States to help the children of Spain.

Among the girls was Hilaria Guizarro, from Malaga, on the south coast, and among the boys was Luis Mena, who lived in the city, and became one of the most active members of the Christian Endeavor Society. When they grew up they wished to marry and have a Christian home of their own. The people who lived around them knew little about the Bible, and thought the right thing to be done with those who were not Catholics like themselves was to persecute them.

So at last Don Luis, as he was called when he became a man, decided to leave Spain and take his wife to Argentine Republic, where they could earn their living and be quite free to go to their own church. That is the reason why you children in the United States should be interested in the little children of Argentina.—*The Missionary Dayspring.*

Mission topic for April, "Brazil and Argentina."

CORRESPONDENCE.

This is a solemn time. Before you see the Young South again, the last money will be gone to those for whom you have given it. I am afraid we are going to miss our

THOUSAND DOLLARS

by just a little bit.

But there are four more days and who knows what they may bring us? I shall keep praying and I dare say I shall be able to report our coveted amount in the report sent to the BAPTIST AND REFLECTOR, of what you have given up to April 30, but the one sent to the Convention must go to Mrs. Altman on April 23, as I told you last week. You will see we lack a little yet on April 19.

First of all, we have seventy cents more than I reported last week by a mistake of mine. I gave Hannah's Gap church and the Women's Missionary Society of that church credit

for \$14, and it ought to have been \$14.70. I correct it today. I knew there was an error, and looked for it until I was sick, and only today discovered what was wrong. It was simply a mistake in addition. Mind you study your arithmetics well next year. I have written Mrs. Nichol privately about it.

Now, let us see what this last week of our 17th year has brought us. Quite a number have been mindful of the Young South and I thank them all from my heart.

Look over my shoulder and read with me:

No. 1 is from Sweetwater:

"Enclosed find \$1, which you may use where it is most needed. Union Grove church, where my father is pastor, gives 75 cents of it and I am sending the other 25 cents. I hope you may raise the \$1,000."—Abbie Janeway.

Thank you so much. We trust your interest in our work will last another year. Will you let me give it to our missionary's salary?

No. 2 is from Petersburg:

"I am sending you \$1.28. Please give \$1.25 to our dear Mrs. Medling, and use the rest for postage."—Mrs. W. A. M.

Postage is always so welcome. So many write for literature, boxes, etc., and forget they take stamps. I am especially anxious to send up our missionary's salary. Thank you so much.

No. 3 comes from those dear young Athenians. You will not be surprised at that, I'm sure:

"Enclosed find \$1.48. Apply to the fund for Japan. It is a gift from the Athens Mission Band for March. We are all delighted with our new pastor, Rev. A. I. Foster."—Stuart Ware Kinser, Treas.

You have done so well all this year, and we are so grateful to you. May you grow in grace and favor with God next year.

Then hear from Graysville in No. 4:

"I send you 50 cents for the Orphans' Home and 50 cents to place wherever you think best."—Mrs. M. A. Perkins.

I give it with pleasure to the Foreign Board for Mrs. Medling. That presses the hardest this last week. Thanks.

No. 5 comes from Mulberry:

"Enclosed find \$1 for the Orphans' Home. This is our first offering, but we hope to do better in the future. We wish you great success."—Mary Badgett, Taylor and Clend Parks.

So glad you got your hand in before the year was gone. We shall hope to hear from you next year. Thank you for this offering.

No. 6 bears date, R. No. 2, Englewood:

"Find enclosed my birthday offering, \$1.00. I will be 73 on the 19th of May. Use it where it is most needed. I see you are greatly in need now."—Mrs. Emma Denton.

Yours and my birthday is the same, dear Mrs. Denton, but I am a few years the younger. I will follow your example, and give mine, too, though it is a month off. That will help a little. Shall we both send it to Mrs. Medling? May we live to see more birthdays together, if God so wills.

No. 7 comes from Rome, not Italy, nor Georgia, but Tennessee:

"Enclosed find \$1.50, which you can use as you think best. My mother always sent you a little offering each year before she left us January 1, 1911. I found 35 cents in a little envelope marked 'Tithes,' and putting some more with it, I send it to the Young South, as I see they need it very much this April. I hope to send more before long."—(Mrs.) Stella Seay.

I'm sure God's special blessing will

go with it, and the dear dead mother will yet work across the sea. Thank you so much for the sweet offering. Let us hear from you again.

No. 8 is from Springfield:

"Enclosed find \$3.25 for the converted Jewess, Miss Esther Levy, Cornwall Landing, N. Y. Some of my friends helped me to make up this contribution, and I hope others will come to the help of this poor girl. I know she will appreciate what you do for her. Pray for her. May God's blessing rest upon the Young South."—Ethel Jones.

This is very kind of you, Miss Ethel. I shall be glad to send it on to our Jewess, and besides in No. 9, that has just come, there is more from Columbia:

"You will please find enclosed \$3.25 from the Sunbeam Band of Fairview church. Please give \$1 to the little Jewess, \$1 to the Home Board, and divide \$1.25 between Mrs. Medling and the Orphans' Home. The Young South has our best wishes."—Mrs. C. M. Yancey, leader; Geneva Howell, Sec.

We are greatly obliged. Come again next year. This helps us out at the last moment.

No. 10 is from Hermitage:

"I want to be one to help raise the amount most needed. I am interested in the Young South."—Elizabeth Fuller.

Thank you so much. Every dollar helps. May I give yours to Mrs. Medling?

And No. 11 is the last for today, and for the year:

"Enclosed find \$4. Give \$1 to the Foreign Board, \$1 to the Home Board. Mrs. Stone adds \$2 from her 'Sunday eggs,' and says for you to put it where you think best. I do hope you will succeed in getting the \$1,000."—A Grown-up Child.

We are so much indebted to both of you. You are always so good to the Young South. I do not despair yet. I wish there were more "grown-up children."

If any heart responds to the last call for just a few more dollars, sit right down this moment, and send your last gift to Mrs. L. D. Eakin, 309 W. Seventh street, Chattanooga. It may reach me in time to bring us up to the \$1,000, and I will report it the first week in May. Ah, if a "V" or an "X" would come! Is there not one in the Lord's box?

Be quick, though, whatever you do!

Gratefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

Through January, 1911\$743 06
February offerings, 1911 60 56
March offerings, 1911 49 45
To April 13, 1911 81 63

Last week in April, 1911:

For Foreign Board—
Hannah's Gap Church, by Mrs. Nichol, Petersburg (J.) 35
Union Grove Church, by A. Janeway (J.) 1 00
Mrs. W. A. M., Petersburg (J.) 1 25
Athens Mission Band, by S. W. K. (J.) 1 48
Mrs. M. A. Perkins, Graysville (J.) 50
Mrs. Emma Denton, Englewood (J.) 1 00
L. D. E., Chattanooga 1 00
Mrs. Stella Seay, Rome (J.) .. 1 50
"Grown-up Child" and wife (J.) 3 00
Fairview Sunbeams, near Columbia (J.) 63
Elizabeth Fuller, Hermitage (J.) 1 00
For Home Board—
Hannah's Gap Church, by Mrs. Nichol, Petersburg 35
"Grown-up Child," Lea's Spgs. 1 00

EFFECT OF ONE BOTTLE.

Crandall, Tex.—"After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weeks. I couldn't get up, all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui, when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gently-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

DAISY FLY KILLER



Traps and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Can't spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 25c. HAROLD BOWERS, 150 De Kalb Ave., Brooklyn, N. Y.

GALL STONES or LIVER or Stomach Ailment Cured. AVOID AN OPERATION

Have you Pain or Distress in Pitt of Stomach, Pains 2 hours after meals, Right-side pains or Backache? Spells of Indigestion, Sick Headache, Biliousness, Colic, Jaundice, Bile, Constipation, Piles, Soreness, Fullness or Oppression over Liver or Stomach? If you have any of these symptoms you need the "SECHRO-SOLVO-TONE" Treatment. Write for FREE Booklet. CALL STONE REMEDY CO., Sole U. S. Agts, Dept. 27, 225 Dearborn Street, CHICAGO, ILL.

Mrs. Winslow's Soothing Syrup

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

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1617 W. Main St., Richmond, Va.

Fairview Sunbeams, near Columbia	1 00
For Orphans' Home—	
Mrs. M. A. Perkins, Graysville	50
M. B., T. & C. P., Mulberry....	1 00
Fairview Sunbeams, near Columbia	62
For Jewish Girl—	
Ethel Jones and friends, Springfield	3 25
Fairview Sunbeams, near Columbia	1 00
For postage	03
Total	\$960 16

Received since May 1, 1910:	
For Foreign Board	\$398 56
" Home Board	99 96
" State Board	87 00
" S. S. Board	9 00
" Jewish Mission	10 70
" Orphans' Home	224 43
" Margaret Home	14 86
" Foreign Journal	15 00
" Home Field	5 75
" W. M. U.	5 55
" Ministerial Relief	15 00
" Ministerial Education	10 10
" Baptist and Reflector....	5 00
" Baptist Hospital	22 96
" Mountain Schools	21 00
" Typewriter	1 50
" Jewish Girl, N. Y.	8 75
" Church Building	1 00
" Postage	3 14
Total	\$960 16
\$1,000—\$960.16—\$39.84.	
Will you send \$39.84 by the 30th of April?	

AMONG THE BRETHREN.

By FLEETWOOD BALL.

The Baptists of Yuma, Tenn., are anxious that a church be organized at that place, and it will likely be done at an early date.

Dr. L. J. Crocker of Martin, Tenn., has been called to the care of the church at Alamo, Tenn., and has accepted. He finds a splendid field of labor.

Rev. S. E. Tull, of the First church, Pine Bluff, Ark., has declined the call to the First church, Paducah, Ky., and remains with his loyal Arkansas church.

The Fifth Sunday meeting of Beech River Association will be held with Chapel Hill church, six miles west of Lexington, beginning Friday night, April 29. Rev. L. M. Matheny will preach the introductory sermon and Rev. T. M. Newman the missionary sermon.

The church at Whiteville, Tenn., under the consecrated leadership of Rev. J. H. Oakley, is going forward with rapid strides. A \$6,000 church house is soon to be built.

Dr. H. M. Wharton of Baltimore, is aiding Dr. D. M. Ramsay in a revival with Grace Street church, Richmond, Va., which began April 16.

Dr. A. C. Dixon of Chicago says he will seriously consider the call to the Metropolitan church, London, England, provided they will agree to abolish pew rent. Good for Dr. Dixon!

Dr. Len G. Broughton, of Atlanta, is holding a revival with the First church, Houston, Texas. A red hot prohibition fight is on in Texas. The people wanted Dr. Broughton to make a prohibition speech in the Y. M. C. A. auditorium. The directors of that institution objected on the ground that the building could not be used for political gatherings of any sort. Dr. Broughton immediately got on the war-path, claimed that he had been insulted, and that the Y. M. C. A. had gone over body, boots and britches to the rum power. So say we. If the Y. M. C. A. hasn't backbone enough to stand for prohibition it is no friend to young men.

Columbia College, Lake City, Fla., is to hear a commencement address from Dr. A. J. Holt, of Oklahoma City, Okla. Dr. E. C. Dargan, of Macon, Ga., will preach the commencement sermon.

Rev. W. E. Hathan, of Forest, Miss., has been called to the care of the church at Lancaster, Texas. He is in line with Dr. J. B. Gambrell and other Texas leaders.

Dr. Caleb A. Ridley of the First church, Beaumont, Tex., will begin a revival with the McKinney Avenue church, Dallas, Tex., Dr. Fred D. Hale, pastor, May 1.

The First church, Topeka, Kan., has called Dr. Benjamin Otto of the First church, Kansas City, Mo.

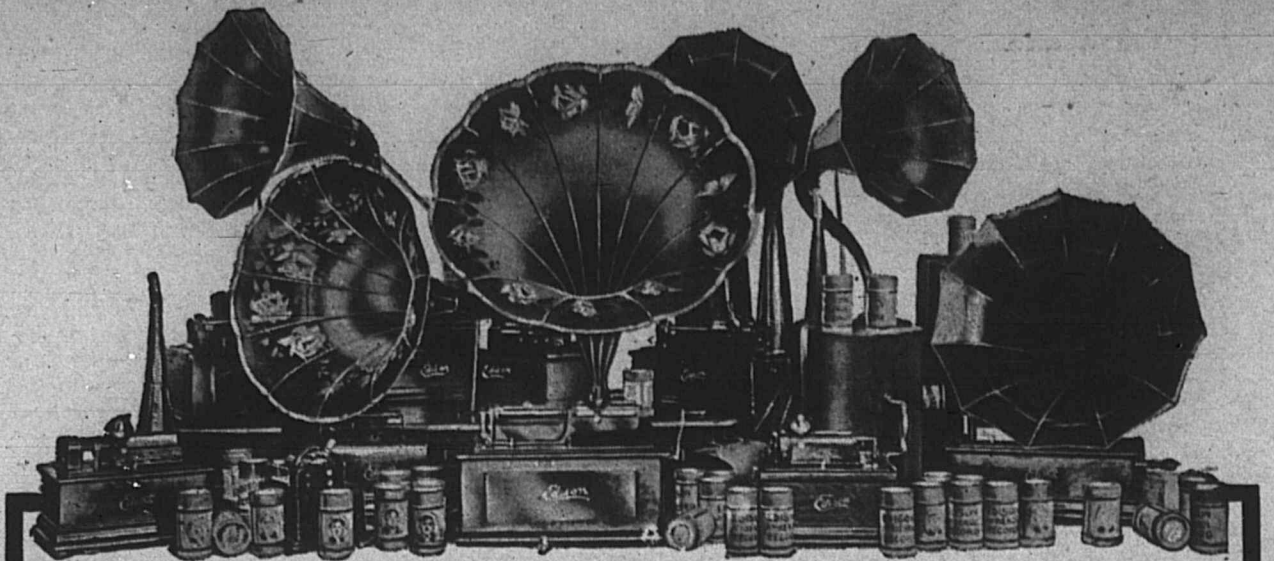
Rev. O. A. Utley has resigned the care of the church at Camden, Tenn., of which he has been pastor for four years, and has done a magnificent work. His plans are not known.

Rev. I. M. Turnage of Braymer, Mo., has accepted the call to the pastorate at Armstrong, Mo., where he labored for fifteen years.

Rev. Guy H. Wimmer has accepted the care of the church at Checotah, Okla. He was the assistant pastor until the resignation of Rev. M. L. Mertins.

Rev. G. W. Porter has resigned at Horton, Kan., and entered upon the duties of the pastorate at Lone Wolf, Okla.

Dr. John A. Earl of Belden Avenue church, Chicago, will enter upon the duties of president of Des Moines College in Iowa, May 1, succeeding Dr.



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L. D. Osborn.

Rev. J. A. Bell has resigned as pastor at Greenfield, Tenn., to take effect at an early date. He has wrought well there.

Rev. J. W. Megan resigns the pastorate at Neodosha, Kan., to accept a call to Thayer, Mo., a great and growing town.

The South Side church, Columbia, S. C., secures as pastor Rev. C. W. Hidden, of Belleville, Kan. He was formerly a pastor in South Carolina.

There is a movement on foot to move the branch house of the American Baptist Publication Society from St. Louis to Kansas City, Mo. Drs. J. C. Armstrong, S. M. Brown and others are working for it.

Rev. A. P. Howell, of Claremore, Okla., has been called to the care of the First church, Centerville, Ill.

Dr. J. M. Carroll of San Marcos, Texas, brother of Dr. B. H. Carroll, has been elected president of the Baptist

University, Shawnee, Okla. He has not announced his decision.

The church at Murray, Ky., Rev. H. B. Taylor, pastor, gave on a recent Sunday \$1,200 to Foreign and Home Missions. The most they had ever given before at one time was \$668.32. Everybody is happy.

Rev. M. E. Staley of the First church of Fulton, Ky., had a household baptism recently in which there were no babies. A father, mother and eighteen-year-old daughter from the Presbyterians, were baptized.

Rev. L. W. Doolan has resigned the care of the Highland church, Louisville, Ky., to accept a hearty call to the First church, Bowling Green, Ky., succeeding Dr. J. S. Dill.

Evangelist Lincoln McConnell, who came to the Baptists from the Methodists eighteen months ago, lately assisted Dr. J. W. Porter in a gracious revival with the First church, Lexington, Ky.

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MEMPHIS SUNDAY SCHOOL UNION.

The Memphis Sunday School Union met Sunday, the 23d, with the Seventh Street church, and considering the weather there was a good crowd out to hear echoes from the West Tennessee Sunday School Convention held during last week at Paris, Tenn.

It was one of the best echo meetings ever held in Memphis, and every speaker came home glad to have been there.

Rev. E. L. Watson, president of the Association, was present, and opened the meeting, giving a gist of the program, and he was followed by Brethren Bell, Davis, Roper, Justice and several others, including President Bass, and some of the good sisters who were there.

Miss Alice Crumpton made mention of the demonstration of teaching from the blackboard in the primary department by Mrs. Claude Anderson.

Memphis was complimented on having such a worker in this department by the people attending the Convention, and Mr. E. L. Bass, who was elected General Vice-President, and who is Superintendent of Bellevue School, was complimented very much on having Mrs. Anderson in his school. So many good things were spoken of in this echo meeting that every one present determined to go to the meeting next year, and make the showing from Memphis great enough to warrant the meeting in 1912 to come to our city.

The Sunday school choir of Seventh Street church furnished some good music, and Bro. Roper as superintendent is doing a great work at this church.

The revival at the West Jackson Baptist church, which lasted two weeks, was a gracious meeting to us all. The pastor was assisted by State Evangelist E. H. Yankee, of Nashville. Dr. Yankee did a great work among us, and made a warm place in all of our hearts for him and his. I feel sure that the State Board could not have secured a better man, a greater evangelist than Bro. Yankee. He is a naturally-gifted evangelist, and a great preacher of the Word. He did not only attract great crowds at the West Jackson church, but wherever he preached in Jackson they came to hear him. He preached once at the Second church after we closed, and he did not have room to put the people in. Results of our meeting: 40 professions and 26 additions to the church by letter and otherwise. No one of all the evangelists in the campaign attracted the people more than Bro. Yankee, and we hope he will come to Jackson again in the near future. As pastor of the West Jackson church, I wish to commend Bro. Yankee to all of the brethren throughout the State as one of the best preachers and evangelists I have ever worked with. Personally I have never met a man I have learned to admire more in so short a time. May the

blessings of the Father be upon our State Board, Bro. Yankee and his great work, is my humble prayer.

J. T. EARLY.

A VAGRANT HAS BECOME A KING.

BY DR. A. M. SOULE.

It is surprising that such a large per cent of cotton seed is still retained on the farm and used as fertilizer or fed directly to cattle. Some people are still loathe to believe that the oil can have no fertilizing value. On the contrary, anything it has an objectionable influence when put in the soil as it tends to close up the pores or openings between the particles of which the earth crust is composed, and prevent the free movement of air and water through the soil. Without this free movement of air and water plants cannot thrive. That oil exercises the function described to it when applied to the soil in considerable quantities, is shown by the success which has attended using it as a medium for the protection of roads and for the prevention of dust in towns and cities.

Disposing of cotton seed, therefore, on the part of the farmer is a rational and legitimate practice, provided, of course, that he secures its fertilizing equivalent and returns to the land in the form of meal or some other commercial plant food.

Considering the analysis under discussion, it appears further that cotton seed contains a high per cent of protein. This is the element concerned in supplying the nerves and tissues of the animal with the constituents for their maintenance in perfect condition. A large amount of it is also required in the ration of horses and dairy cattle, since milk contains a good deal of this element, and the horse is essentially a muscular animal, and can only be maintained in perfect condition and enabled to do its work effectively when the daily food it receives contains an adequate supply of protein. By expressing the oil from the seed, its protein content is greatly increased, and a meal produced which has a superior value for feeding to all classes of live stock, provided it is rationally combined with such other concentrates and forms of roughness as may be available on the farm.

From this explanation it is not difficult to see the important part which cotton seed plays now and is destined to exercise in the future development of the live stock industry of the South, and in the maintenance of soil fertility on that high basis essential to the production of maximum crops at a minimum of cost. It is further evident that a clear understanding of its composition and the utility which the various elements serve most advantageously will enable the farmer to sell it without loss of fertility and secure in exchange material which can be used as feed or for supply the deficiencies of plant food in his soil.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers free. You can cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 24, South Bend, Ind.

AMONG THE BRETHREN.

BY REV. FLEETWOOD BALL.

Mrs. D. L. Kimbrough, aged 66, died suddenly of heart failure Wednesday night, April 12, at 11 o'clock, at the home of her son-in-law, Evangelist G. H. Crutcher, of Jackson, Tenn. She was a devout, true Christian woman. She is survived by the following children: Rev. Robert A., of Blue Mountain, Miss.; T. Judson, of Topeka, Kans.; Mrs. Warner Dunlap, of Humboldt, Tenn.; Mrs. G. H. Crutcher, of Jackson, Tenn.; Mrs. J. A. Rose, of Humboldt, Tenn.; Miss Daisy, of Jackson; Mrs. E. E. Cressaps, of Humboldt, and Mrs. E. A. Ferguson, of Halls. She was buried Saturday in Riverside Cemetery, Jackson, Tenn., after services by Drs. H. W. Virgin and G. M. Savage.

Evangelist T. T. Martin, of Blue Mountain, Miss., will hold a tent meeting in Murray, Ky., with Rev. H. Boyce Taylor and his aggressive church, during July.

Dr. J. W. Porter of the Western Recorder, is to assist the First church, Americus, Ga., in a revival at an early date.

Rev. J. C. Grenoe, formerly a pastor in Tennessee, has joined himself with Rev. M. E. Dodd and the Twenty-second and Walnut Street church, Louisville, Ky., as assistant pastor.

Dr. W. C. Taylor of Petersburg, Va., will preach the commencement sermon before Richmond College, Richmond, Va., June 11.

Mt. Nebo church, Buena Vista, Tenn., had a splendid roll call and rally meeting three days the last of the week. Revs. G. L. Ellis, J. B. Moody and the pastor, G. M. Workman, made profitable speeches.

Since Dr. H. A. Porter has been pastor of Walnut Street church, Louisville, Ky., four years, he has held five meetings in the church doing his own preaching. The last was the best, and resulted in more than 50 additions, including some strong and influential men.

Rev. J. P. Taylor, of Rochester, Ky., died last week at his home of bronchial and tuberculosis troubles. He was patient through great suffering. He was an uncle of Revs. H. B., of Murray, Ky., and W. C. Taylor, of Arlington, Ky. The funeral sermon was delivered by his son-in-law, Rev. P. E. Gatlin.

Dr. J. C. Massee, of the First church, Chattanooga, Tenn., is assisting Rev. I. P. Trotter and the First church, Hattiesburg, Miss., in a revival.

Evangelist L. C. Wolfe of Joplin, Mo., is to aid Rev. John L. Bandy in a revival at Carman, Okla., beginning May 14.

Rev. W. M. Webb, a dyed-in-the-wool Gospel Missioner, has retired as Business Manager of the *Arkansas Baptist*, and is succeeded by Rev. J. E. Newman. The editors are Revs. Ben M. Bogard, M. P. Matheny, J. A. Scarborough, and Mrs. Willie Newman. Scarborough is to write exclusively on missions.

Revs. A. Nunnery, of Granite, Okla., Board Baptist, and H. M. Cagle, Gospel Missioner, are to debate at Dodsonville Texas, May 2. They had both better be expending their lung power in getting folks to give to missions.

Rev. T. F. Callaway, of Orlando, Fla., has been called to the care of the Second church, Macon, Ga., and will accept. His brother, Rev. T. M. Callaway



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And I therefore want you and every other spectacle wearer in your county (all my old customers also) to get a handsome **ROLLED GOLD** pair of these very remarkable and latest "Perfect Vision" Spectacles of mine without a single solitary cent of cost; and as a favor—not an obligation, mind you—I will kindly ask you to

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by showing them around to your neighbors and friends and speak a good word for them whenever you have the opportunity.

If you want to do me this favor write me your name and address at once and I will immediately mail you my Free Home Eye Tester and latest **ROLLED GOLD** Spectacle offer. Address:

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is pastor of the Tabernacle church, Macon.

care of Temple church, Atlanta, Ga. His plans have not matured.

assisted Rev. W. S. Walker in a revival at Statham, Ga., which resulted in 53 additions to the church.

Dr. J. M. Brittain has resigned the

Evangelist J. T. Edmondson lately

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STANFORD—Brother A. E. Stanford departed this life in Oklahoma City, Okla., March 5, 1911. He was 51 years of age, and was born near old Athan's church in Wilson county, Tennessee. I baptized him the second Sunday in November, 1875. He was married to Miss Lizzie Fuqua, to whom were born two sons, Donnell and Fuqua. Bro. Stanford was a member of the Hartsville church, until one year ago he sold out here and joined his sons in Oklahoma City. He died of pneumonia, and was brought home by his sons and buried in Hartsville Cemetery. Funeral conducted by the writer at Hartsville in the presence of a large crowd of relatives and friends. Bro. Stanford was a good man and leaves a brother, W. H. Stanford, and two sisters, Mrs. Ramsey and Mrs. Hager. Brother Stanford had a host of friends, and was sacredly loved by his boys, who showed their love for the father by putting him away in one of the finest caskets and vaults ever seen at Hartsville. God's blessings abide on these noble sons and their mother, who have lost a good father and a devoted husband. God's children are gathering home.

J. T. Oakley.

WRIGHT—Mrs. Elizabeth Wright, an old soldier of the cross, passed away at her home on Stone's River, twelve miles east of Nashville, on March 2, 1911, after a brief illness of one week. She was 82 years of age, and leaves a son and two daughters, W. W. Wright, of Smyrna, Tenn., Mrs. Annie Castleman, of Mt. Juliet, Tenn., and Mrs. Susie Castleman, of Hermitage.

Sister Wright professed faith in Christ in childhood, and united with the Baptist church at old New Hope, near Hermitage, and transferred her membership to Baker's Grove when that church was organized about thirty years ago. When about 21 years of age she was united in marriage to John E. Wright, and they lived happily together for about 57 years, when he crossed the river, leaving Aunt Lizzie with a saddened heart and home.

Her home was the preachers' home, and she made all who visited her feel at home with her hospitality. She was a kind and affectionate wife, a tender, loving mother, and no better neighbor ever lived.

Our dear mother is gone,
Her spirit has taken its flight;
She soared to mansions unknown
To dwell with the saints in light.

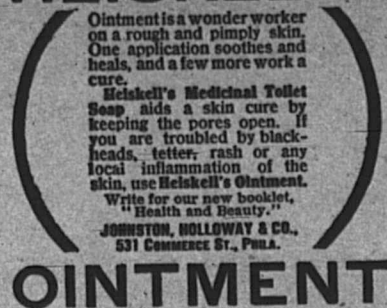
Her faithful labors are done,
Her sufferings and trials are o'er,
A victor's crown she has won,
She is with the God she adored.

R. G. G.

COLE—There are women whose names are not often seen in the daily papers, who yet bless and sweeten the world—women who are well known and eagerly awaited in heaven. Such a woman was Mrs. Mary T. Cole, who died October 10, 1910. She professed faith in Christ in early life, and united with Union Baptist Church, of which she was a faithful member until Jesus said, Come up higher.

Sister Mary Luttrell Cole was born April 25, 1868. She married James A.

HEISKELL'S



Cole, October, 1894. To this union seven children were born, who, with her husband, survive her. She expressed a desire to depart this life, and be with God.

We shall lovingly cherish the hope that some good day we will meet our sister in that city that God has gone to prepare for all them that love his appearing; just over there where the oil never needs replenishing and the light never grows dim.

Whereas, It has pleased our Heavenly Father to remove from our midst our beloved sister, we offer the following resolutions:

First—That we find words too feeble to express our sorrow, that we cherish her memory and bow with Christian submission to Him who doeth all things well.

Second—That a copy of this tribute to her memory be placed on our church record, a copy sent to the family and a copy to the BAPTIST AND REFLECTOR for publication.

BELLE GROVE,
JAMES R. TARVER,
Committee.

Fountain City, Tenn.

YATES—On Feb. 1, 1910, that silent messenger, the Death Angel, entered the home of our deacon, Brother B. F. Yates, and Sister Lilly B. Yates, at White Station, Tenn., and plucked therefrom Miss Bettie Yates, their daughter, aged 18 years and 6 months.

Miss Bettie was just in the bloom of youth, on the threshold of womanhood. She was sick only a few days, which made the shock to her parents and friends indeed a great one.

She professed faith in Christ at an early age, and united with Eudora Baptist Church, and up until her death had remained a loyal and faithful member.

The workings of our Father sometimes seem strange to us, but it is not for us to reason, but to bow in humble submission to Him who doeth all things well, and who has said, "All things work together for good to them that love God." Brother and Sister Yates have had great trials and afflictions in the past several months, both of them having been rendered practically helpless themselves from illness for several months, and then on top of their already heavy burdens comes this additional sorrow of giving up this, their daughter, who was such a comfort and joy to them, but we can only commend them to the Great Comforter, who is a friend to us in such a trial, and one who has promised never to forsake us. They are not like those who have no hope, and should rejoice over the fact that it is only a little while and they will again be with Miss Bettie in that city where sorrow and partings are not allowed.

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to enter.

She left them a sweet message in the last few moments, when she told them she was going to the beautiful land of flowers. "O death, where is thy victory? O grave, where is thy victory?" "But thanks be to God who giveth us the victory through our Lord Jesus Christ." May the Lord bless and comfort the grief-stricken family is the earnest prayer of their pastor.

C. C. MORRIS.

Jackson, Tenn.



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DO WE EAT TO LIVE, OR LIVE TO EAT?

Often it is debated as to whether we "live to eat or eat to live," the correct solution of which depends on how we execute this function of our existence. If we merely respond to the demands of nature for sustenance, then we eat to live; but if we employ the art of cooking that we may enjoy eating, then indeed we live to eat.

The national government and State authorities are taking much interest in pure food products, and we are learning what to eat and drink, and what to avoid for the benefit of our health, to live the limit of the life allotted to humanity. We are also learning the best way of cooking approved foods for human consumption. The perfect assimilation of food depends much upon proper cooking and seasoning, and to disregard such produces a very unhappy state, but generally resulting in indigestion.

Variety of food is the enemy of indigestion, but this variety should not consist of meats and bread alone; the system needs stimulating as well as nourishing food, or, in other words, meats, breads, and vegetable products. The best results obtained from the use of vegetable products are when properly seasoned and cooked in their natural state, but when conditions render them impossible to procure in their natural state, science has added various ways to preserve them; one of the most important is the successful preservation of Mexican Chili Pepper in a dried powdered form, and wherever introduced it has completely revolutionized kitchen recipes in which spices of the pepper family are used.

Mexican Chili Pepper is only known outside of its native country, and was heretofore termed impossible to preserve so as to keep its natural flavor and pungency. When the peppers commence to ripen they have a beautiful scarlet red color and are about four to six inches long. At this stage it is cured and dried, after which the peppers assume a brown—almost black—appearance; it was in this stage we heretofore knew Mexican Chili Pepper.

What is termed "Chili Flavor" is really not the pepper alone, its peculiar fine flavor is obtained after adding certain quantities of Mexican spices and herbs. After knowing the above you will readily understand why Gebhardt's Eagle Chili Powder is hailed with delight by every housewife who desires to use this popular flavor. In the manufacture of Gebhardt's Eagle Chili Powder we use only the finest goods that can be procured. Our Chili plantations are in the States of Puebla and San Luis Potosi, Mexico, at which places we have our drying and curing plants. The raising, gathering and selecting, and all the different stages of manufacture are under our direct supervision.

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Rev. Caleb A. Ridley, of the First church, Beaumont, Tex., is to supply Dr. Len G. Broughton's Tabernacle church, Atlanta, Ga., during the month of August.

Just a word in regard to our work in Union City. We are indeed very hopeful for this great field. A pastor was never more blessed than we feel that we are in being with such noble, self-sacrificing Christian people; nor did one ever have better co-operation in every work of the church. We have one of the strongest Ladies' Aids of any church in the State. Our Sunday school has already increased from 83 to 116. Just watch us reach 200 before the year passes.

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Most treatments for the blood and for skin eruptions are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Wafers contain no poison or drug of any kind; they are absolutely harmless, and yet do work which cannot fail to surprise you. They are the most powerful blood purifier and skin clearer ever discovered, and they never derange the system.

No matter what you suffer from, pimples, blackheads, acne, red rash, spots, blotches, rash, tetter, or any other skin eruption, you can get rid of them long before other treatments can even begin to show results.

Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face:

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone, and I can't find a blackhead. I could write you a volume of thanks, I am so grateful to you."

You can depend upon this treatment being a never-failing cure.

Just send us your name and address in full, today, and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 50c box and be cured of your facial trouble. They are in tablet form, and no trouble whatever to take. You go about your work as usual, and there you are—cured and happy.

Send us your name and address today and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 442 Stuart Bldg., Marshall, Mich.

Dr. Z. T. Cody, of the First church, Greenville, S. C., has bought the interest of the late Dr. A. J. S. Thomas in the Baptist Courier, and becomes editor at once. He has resigned his pastorate. He brings remarkable talents to the new office.

Rev. Otis E. Carter has resigned as pastor at Seymour, Tex., to take effect June 1. It is announced that his resignation is due neither to his wife's health nor because he is "played out."

Rev. J. P. Harrington of the First

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church, Corinth, Miss., is to inaugurate an evangelistic campaign in a short time, doing his own preaching. Singer W. B. Scholfield will aid him.

Dr. W. T. Lowrey has resigned the presidency of Mississippi College, Clinton, Miss., and accepted his old position as president of Blue Mountain Female College, Blue Mountain, Miss. He will also direct the affairs of Hillman College, Clinton, Miss.

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From Georgia to California—clear across the continent—that's a long, long, way to ship building material, but it's true nevertheless, and is simply another illustration of the fact that the public will have "quality" regardless. The Royal Insurance Building of San Francisco, California, photo of



which is here reproduced, towers many stories in the air, the first two being constructed of Georgia marble, and all trimmings are of the same material.

Now, there must be some reason for the Royal Insurance Company coming all the way across the United States to Georgia for the material for the first and second stories of its handsome new home, and that reason is plainly obvious. First, Georgia marble possesses strength that is simply marvelous and by U. S. Government test shows a crushing strength of upwards of 10,000 pounds to the square inch. Second, its heat-resisting qualities are far superior to any other building stone, withstanding heat to upwards of 1,000 degrees, Fah., and third, its superb beauty. Georgia marble is easily the most superior American marble, containing those qualities for which the stone from the ancient quarries was so justly famous, and from which the magnificent temples and gorgeous palaces of olden times were constructed. Georgia marble has a variety of shades: Kennesaw, an almost pure white; Cherokee, a silver grey; Creole, a mottled black and white, and Etowah, a rich pink of several hues. These deposits in North Georgia are conceded to be the largest in the whole world, and the supply is practically unlimited. The modern, gigantic plant of the Georgia Marble Company is equipped to produce stones of any size and shape, and all work is executed with unusual promptness.

A microscopic examination of this marble reveals the fact that its crystalline formation is so closely interlocked, one with another, as to prevent the slightest degree of absorption or decomposition, and its purity is greater than any marble in use for general purposes. For monumental purposes, Georgia marble is unequalled, because it will stand world without end in perfect condition, as beautiful and fresh and permanent in color as the day it was erected. Ask your dealer to show you samples of Cherokee, Creole, Etowah and Kennesaw Georgia Marble, and if he can't supply you, write to the Georgia Marble Co., Tate, Ga., and they will put you in touch with a nearby dealer who can.



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